

THE
WORKS
OF
HORACE

TRANSLATED INTO

ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow.

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GRAPHICAL, and CLASSICAL NOTES, in ENGLISH,
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AND

A PREFACE to each SATIRE and EPISTLE, illustrating their Dif-
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For the Use of SCHOOLS as well as of PRIVATE GENTLEMEN.

VOL. II.

The FOURTH EDITION

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MDCCLIII

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VOL. II.
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By JOHN HORN, Esq.
Author of the Latin Grammar, and other Works.
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~~————~~ *Lectorem delectando pariterque monendo.*

HOR.

T H E

P R E F A C E.

HORACE in all his Poems shows himself a great Poet, a great *Philosopher*, and a great *Critic*; but his Skill in Philosophy and Criticism appears more especially in his SATIRES and EPISTLES, in which he lays down the best Rules, not only to form the *Taste* but the *Manners* of Youth: Nor does he in his SATIRES, while reproving Vice, put himself in a Passion, like some Satirists; but on the contrary, he endeavours to laugh us out of our Vices, and smiles when he is pointing out the Truth to us, as he himself says, *Ridentem dicere verum quid vetat*; which agrees with the Character *Perfius* gives of him:

*Omne vafer vitium ridenti, Flaccus amico
Tangit & admissus circum præcordia ludit;
Callidus excusso populum suspendere naso.*

He, with a sly, insinuating Grace,
Laugh'd at his Friend, and look'd him in the Face;
Wou'd raise a Blush where secret Vice he found,
And tickle while he gently prob'd the Wound:
With seeming Innocence the Crowd beguil'd,
And made the desp'rate Passes when he smil'd.

But to understand the Nature of Satire clearly, it will be necessary to enquire into its Origin, about which there is so great a Contest among the Critics. *Julius Scaliger* and
D.

D. Heinsius assert, it had its Origin among the *Greeks*, and that it takes its Name from the *Greek* Word *Σατυρος*, a mix'd kind of Animal, one of the rural Gods of the Antients.

On the other hand, *Casaubon*, *Rigaltius*, and *Dacier*, assert its Origin to be entirely *Roman*, and that it takes its Name from the *Latin* Word *Satur*, and that the *Romans* wrote Satires long before they had any Commerce with *Greece*, of which *Quintilian* leaves no room to doubt, when he says, *Satyra quidem tota nostra est*; and *Horace* himself, speaking of Satire, calls it, *Græcis intactum Carmen*. The Etymology of the Word is this: The *Latins* call'd it *SATUR*, *quasi plenum*, as quite Perfect. Thus when the Dye of Wool is full and good, it is said to be *Satur color*. From *Satur* they made *Satura*, which they sometimes wrote *Satira* with an *i*, as they did *Maxumus* or *Maximus*, and *Optumus* or *Optimus*. *Satura* is an Adjective, and has Reference to the Substantive *Lanx*, which signifies a Charger or large Platter, fill'd with all sorts of Fruit, which they offered every Year to *Ceres* and *Bacchus*, as the First-fruits of all they gathered; which Custom of the *Romans*, and the Word *Satura*, *Diomedes* the Grammarian has exactly described in this Passage: *Lanx referta variis multisque primitiis, sacris Cereris inferebatur, & à Copia & Saturitate rei SATURA vocabatur*: of which *Virgil* also makes mention in his *Georgics*:

Lancibus & pandis fumantia reddimus exta.

And again:

——— *Lancesque & liba feremus.*

From thence the Word *Satura* was apply'd to many other Mixtures, as in *Festus*: *Satyra cibi genus, ex variis rebus conditum*. From hence it passed to the Works of the Mind, for they call'd some Laws *Leges Saturæ*, as they contain'd many Heads or Titles. But they rested not here, for they
gave

gave this Name to certain Books, as *Pescennius Festus*, whose Histories were call'd *Saturæ*: From which Examples it is not hard to suppose, that these Works of *Horace* took the Name of *Saturæ*, because, as *Porphiry* says, these Poems are full of a great many different Things. But it must not be thought, says *Dacier*, that it had its Name immediately from thence, for this Name had been used before for other Things, which bore a nearer Resemblance to the SATIRES of *Horace*, as appears by what follows.

The *Romans* having been near four hundred Years without any Scenical Plays, Chance and Wantonneſs made them find, at one of their Feasts, the * *Saturnian* and *Fescennine* Verses, which for one hundred and twenty Years they had, instead of Dramatick Pieces. But these Verses were rude, and almost without Measure or Numbers, as being made extempore, and by a People as yet barbarous, who had little other Skill than what flow'd from their Joy and the Fumes of Wine. They were filled with the grossest Sort of Railleries, and attended with Gestures and Dances. To this *Horace* refers in the First Epistle of his Second Book:

*Fescennina per hunc inventa licentia morem,
Versibus alternis opprobria rustica fudit.*

This Licentious Sort of Verse was succeeded by one more correct, fill'd with a pleasant Raillery, without the Mixture of any thing Scurrilous; and these obtain'd the Name of SATIRES, in which the Spectators and Actors were rallied without Distinction.

In this Condition *Livius Andronicus* found the Stage, when he first undertook to make Comedies and Tragedies, in Imitation of the *Greeks*. This Diversion appearing more noble and perfect, it was frequented by great Crowds who neglected the Satires, till some modell'd them so as to be

* The *Fescennine* and *Saturnian* Verses were the same, for they were call'd *Fescennine* from *Fescennina*, a Town in *Italy*, where they were first practis'd; and *Saturnian*, from their Ancientness, when *Saturn* reign'd in *Italy*.

acted at the End of their Comedies, as we now act Farces. And then they altered their Name of Satires to that of *Exodia*.

About a Year after this *Ennius* was born, who growing up, and observing with what Eagerness and Satisfaction the *Romans* received the Satires, thought that Poems, tho' not adapted to the Theatre, yet preserving the Gall, Raillery, and Pleasantness, which made these Satires take, could not fail of being well received; he therefore composed several Discourses, to which he retain'd the Name of Satires, which were entirely like those of *Horace*, both for the Matter and Variety. The only essential Difference is, that *Ennius*, in Imitation of some *Greeks*, and of *Homer* himself, took the Liberty of mixing several kinds of Verses together, such as *Hexameters*, *Iambics*, *Trimeters*, with *Tetrameters* and *Trochaics*. After *Ennius* came *Pacuvius*, who also wrote Satires in Imitation of his Uncle *Ennius*. To *Pacuvius* succeeded *Lucilius*, who also wrote Satires, but he imbellish'd them, and gave them quite a new Turn, which is what *Horace* means by these Words in the First Satire of the Second Book:

————— *Quid, cum est Lucilius ausus,
Primus in hunc operis componere carmina morem?*

For *Horace* never intended by these Words to say there were no Satirists before *Lucilius*, as *Ennius* and *Pacuvius* were before him.

Having explain'd the Nature, Origin, and Progress of Satire, I shall now say a Word or two of *Horace* in particular.

There cannot be a more just Idea given of this Part of his Works, than in comparing them to the Statues of the *Sileni*, to which *Alcibiades* in the Banquet compares *Socrates*. They were Figures that without had nothing agreeable or beautiful, but if you open'd them, you found the Figures of all the Gods. In the Manner that *Horace* presents himself to us in his SATIRES, we discover nothing at first that deserves our
Attach-

Attachment; but when we remove that which hides him from our Eyes, we find in him all the Deities together; that is to say, all those Virtues which ought to be continually practised by such as seriously endeavour to forsake their Vices.

Thus *Horace* in his SATIRES would teach us, to conquer our Vices, to rule our Passions, to follow Nature, to set Bounds to our Desires, to distinguish Truth from Falshood, to forsake Prejudices, to know the Principles and Motives of all our Actions, and to shun the Folly of being bigotted to the Opinions we have imbibed under our Teachers, without examining whether they are well grounded. In a Word, *Horace* endeavours to make us happy for Ourselves, faithful and agreeable to our Friends, easy, discreet, and honest to all with whom we live and converse. So far this learned Critic.

Horace shews more of his Skill in Criticism in his EPISTLES than he does in his SATIRES, especially in that Epistle to the *Piso's* which bears the Name of *The Art of Poetry*, and which is justly esteem'd one of the most precious Monuments in its Kind that *Roman* Antiquity has left us, as in it *Horace* gives us the best Rules of Poetry the Nature of an Epistle would admit; and it is well it did not require our Author to be strictly methodical, or he could not have so happily introduced that beautiful Description of the Excellency and Usefulness of Poetry:

*Silvestres homines sacer interpretisque Deorum
Cædibus & victu fædo deterruit Orpheus;
Dictus ob hoc lenire tigres rapidosque leones:
Dictus & Amphion, Thebææ conditor arcis,
Saxa movere sono testudinis, & prece blanda
Ducere quò vellet. fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis;
Concubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor & nomen divinis vatibus atque
Carminibus venit. post hos insignis Homerus,*

b

Tyrtæusque

*Tyrtæusque mares animos in martia bella
Versibus exacuit. dictæ per carmina sortes,
Et vitæ monstrata via est; Et gratia regum
Pieriis tentata modis, ludusque repertus,
Et longorum operum finis: ne fortè pudori
Sit tibi Musa lyræ solers, Et cantor Apollo.*

Fame says, inspired Orpheus first began
To sing God's Laws, and make 'em known to Man;
Their Fierceness soften'd, show'd them wholesome Food,
And frighten'd All from lawless Lust and Blood:
And therefore Fame hath told, his charming Lute
Could tame a Lion, and correct a Brute.
Amphion too (as Story goes) cou'd call
Obedient Stones to make the *Theban* Wall;
He led them as he pleas'd, the Rocks obey'd,
And danc'd in Order to the Tunes he play'd:
'Twas then the Work of Verse to make Men wise.
To lead to Virtue, and to fright from Vice:
To make the Savage pious, kind, and just;
To curb wild Rage, and bind unlawful Lust;
To build Societies, and Force confine;
This was the noble, this the first Design:
This was their Aim, for this they tun'd their Lute,
And hence the Poets got their first Repute.
Homer and *Tyrtæus* next did boldly dare
To whet brave Minds, and lead the Stout to War:
In Verse their Oracles the Gods did give;
In Verse we were instructed how to live:
Verse recommends us to the Ears of Kings,
And easeth Minds when clog'd with serious Things:
And therefore, Sir, Verse may deserve your Care,
Which Gods inspire, and Kings delight to hear.

But tho' *Horace* in his SATIRES and EPISTLES gives us
the best Rules of Poetry, his chief Design in both is to make us
in love with Virtue and hate Vice; and to that End he shews
us the Beauty of the one and the Deformity of the other:
How

P R E F A C E.

vii

How odious does he make the Slanderer appear in these expressive Words!

————— *Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est: hunc tu, Romane, caveo.*

He that shall rail against his absent Friends,
Or hears them scandaliz'd, and not defends,
Sports with their Fame, and speaks whate'er he can,
And only to be thought a witty Man,
Tells Tales, and brings his Friend in Disesteem,
That Man's a Knave, be sure beware of him.

How does he expose that Baseness of Temper too common in the World, where a Man pretends to have a great Value for another, and seems concern'd when he hears him ill spoken of, and yet makes a more cruel Reflection on his Conduct himself, than any he had heard:

————— *mentio si qua
De Capiolini furtis injecta Petilli
Te coram fuerit: defendas, ut tuus est mos:
Me Capitolinus conviçtore usus amicoque
A puero est, causâque meâ permulta rogatus
Fecit; & incolumis lætor quod vivit in urbe:
Sed tamen admiror, quo pacto judicium illud
Fugerit: Hic nigræ succus loliginis, hæc est
Ærugo mera.* —————

In common Talk, as we have often done,
If we discourse how *Petil* stole the Crown,
And you, as you are wont, his Cause defend,
“ He hath a Kindness for me, he's my Friend,
“ My Old Acquaintance he, he is indeed,
“ And I am glad at heart that he is freed;

“ And yet I wonder how he ’scap’d :” ’tis right ;
This, this is base Detraction, this is Spite.

He inculcates the most solid Principles of Philosophy for our Conduct in Life, with the Air of a polite Courtier. He is a Philosopher without taking the Habit and Form of one ; & greatly does he embellish what he borrows from the Philosophers with beautiful Descriptions, diverting little Histories, and agreeable Fables. How entertaining is his Description of the Impertinent, and of the Enchantments of *Canidia* in the First Book of his SATIRES ; and that of the covetous old Miser in the Second Book :

*Pauper Opimius argenti positi intus & auri,
Qui Veientanum festis potare diebus
Campanâ solitus trulla, vappamque profestis,
Quondam leibargo grandi est oppressus ; ut heres
Jam circum loculos & claves lætus ovanſque
Curreret. hunc medicus multum celer atque fidelis
Excitat hoc pacto : mensam poni jubet, atque
Effundi saccos nummorum, accedere plures
Ad numerandum : hominem sic erigit. addit & illud ;
Ni tua custodis, avidus jam hæc auferet heres.
Men’ vivo ? Ut vivas igitur, vigila : hoc age. Quid vis ?
Deficient inopem venæ te, ni cibus atque
Ingens accedat stomacho futura ruenti.
Tu cessas ? agedum, sume hoc ptisanarium oryzæ.
Quanti cintæ ? Parvo. Quanti ergo ? Octo assibus. Eheu !
Quid refert, morbo, an furtis, pereamque rapinis ?*

Opimius, that old Cuff, and richly poor,
Who wanted e’en the Wealth he had in store ;
That on Feast-days did meanest Wines provide
In earthen Jugs, and Lees on all beside ;
Lay in a Lethargy ; all Hope was gone ;
And now his joyful Heir ran up and down,
And seiz’d the Keys and Chests as all his own.

}
This

This the kind Doctor saw ; and this Design
He us'd for Cure : He brought a Table in,
And order'd some to tumble o'er his Coin.

This rous'd him ; then he cries, Sir you're undone,
Wake Sir, and watch, or else your Money's gone :
Your Heirs will seize it. What, *while I'm alive* ?
Then wake and shew it, Sir, come, come, revive.
What must I do ? Eat, Sir : What, are you loth ?
Pray, take this little Dish of Barley-broth.
What doth it cost ? Not much, upon my Word.
How much, pray ? Why two Groats. *Two Groats ! Ob*
Lord !

'Tis the same Thing to me, to be undone
By Thieves or Physick : Doctor, I'll have none.

And how beautifully does he describe the Lover and his
Passion, in the same Book, in these expressive Words :

*Porrigit irato puero cum poma, recusat :
Sume catelle ; negat : Si non des, optat. Amator
Exclusus qui distat ? agit ubi secum, eat, an non,
Quo rediturus erat non arcessitus ; Et hæret
Invisis foribus : Nec nunc, cum me vocet ultro,
Accedam ? An potius mediter finire dolores ?
Exclufit ; revocat : redeam ? non, si obsecret. Ecce
Servus non paulo sapientior : O here, quæ res
Nec modum habet, neque consilium, ratione modoque
Tractari non vult. in amore hæc sunt mala : bellum
Pax rursum. hæc si quis tempestatis prope ritu
Mobilia, Et cæca fluitantia sorte, laboret
Reddere certa sibi : nibilo plus explicet, ac si
Insanire paret certâ ratione modoque.*

Offer an Apple to a Peevish Boy,
He will refuse it ; here, my pretty Joy,
Come pr'ythee take it : No, Sir, I'll have none :
Yet, if unoffer'd, he will beg for one.

Like

Like him's the Lover, who hath ask'd in vain,
 Doubting if e'er he shou'd return again :
 Altho' desir'd, when he would gladly wait,
 Unask'd, and linger at the hated Gate :
 Now she invites, and swears she will be kind :
 What, shall I go, or rather cure my Mind ?
 She shut me out, then asks me to return :
 What, shall I go?—No, tho' she begs, I'll scorn.
 But lo, his wiser Slave did thus reprove :
 Sir, Reason must be never us'd in Love ;
 Its Laws unequal, and its Rules unfit,
 For Love's a Thing by Nature opposite
 To common Reason, common Sense, and Wit ;
 All that's in Love's unsteady, empty, vain ;
 There's War and Peace, and Peace and War again.
 Now he that strives to settle such as these,
 Mere Things of Chance, and faithless as the Seas,
 He were as good design to be a Fool
 By Art and Wisdom, and be mad by Rule.

And in the *First Book* of his *EPISTLES*, how diverting is the Dialogue between *Philip* and *Vulteius Mena* ; and the Story of *Lucullus's* Soldier in the *Second* ; not to mention the several pretty little Fables, such as that of the Horse and the Buck, that of the Frogs, and that of the City and Country Mouse ; These and a hundred other Descriptions are set off in such a delicate Manner, as must charm every Reader : But one need transcribe the greater Part of the *SATIRES* and *EPISTLES*, to point out all their Beauties.

As to the Question, *Whether Horace or Juvenal excels in Satire* ? I can't see why both of them may'nt be justly praised, without detracting from the Merit of either : They are both excellent in their Way, *Horace* in *jocose*, and *Juvenal* in *serious* Satire ; each of which are undoubtedly necessary according to the Temper of the People for whom they are designed ; for, as in some Distempers lenitive Medicines are to be applied, in others corrosive ; so in correcting Vice, some-

sometimes soft and gentle Reproofs are to be made use of, at other times severe and home Reproofs. This is exactly the Case with *Horace* and *Juvenal*: *Horace* wrote his SATIRES in the Reign of *Augustus*, when, tho' Men were wicked, yet they conceal'd their Vices, and affected to appear virtuous tho' they were not really so; to whom *Horace* suits his Satires accordingly. *Juvenal*, again, wrote his in the Reign of *Domitian*, when Vice was come to its greatest Height; when Men, encouraged by the Example of a flagitious Tyrant, were openly and avowedly wicked; to remedy which, open and stinging Rebukes were absolutely requisite. Wherefore we may justly conclude, that such Satires as *Juvenal's* would have suited *Augustus's* Reign, as ill as *Horace's* would have suited *Domitian's*.

As for *Persius*, who wrote in the Reign of the cruel *Nero*, he is allow'd to be a good Satyrift, yet he is evidently beneath both *Horace* and *Juvenal*, not only in his Numbers, but in the Purity of his *Latin*; which *Casaubon*, his greatest Favourer, can't help owning. He is also very obscure, which some think he affected, others, that he was afraid of *Nero*. But, after all, *Persius* was but a young Man, and had not arrived to that Maturity of Judgment which is necessary to make an accomplish'd Poet; for he died before he was thirty Years of Age; wherefore, rather than search into his Faults, let us be surprized that he wrote so well.



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S A T I R E S,

E P I S T L E S,

A N D

A R T o f P O E T R Y

TRANSLATED into

E N G L I S H P R O S E.



Q U I N T I
H O R A T I I F L A C C I
S A T I R A R U M
L I B E R P R I M U S.

* S A T I R A I.

Horace addresses his first Satire to Mæcenas, as he does his first Ode, his first Epode, and the first of his Epistles: And all these first Pieces in the Order of his Works ought to be look'd on as so many Dedications, without our concluding they must necessarily have preceeded in the Order of Time. It has been almost a general Opinion, that Horace compos'd his Odes before his Satires and Epistles: But whoever examines these Notes, will find this a Mistake, and that the Satires were writ by him before several of his Odes. One cannot determine the Date of this Satire, because it has no Hint to ground so much as a Conjecture upon. Horace writes in it against Discontent and Avarice, that is, against the two most common Faults of Mankind. This Subject is handled by him with a great deal of Wit and Art, as are all the Subjects of his Satires; and one may boldly say, that if his Odes have gained him the highest reputation of all the Latin Lyric Poets, his Satires and Epistles will always make him be look'd upon as a Philosopher, who never had his Superior, excepting Socrates. Wherefore this Part of his Works ought to be read as a Course of Morality, which is so much the more worthy of Admiration, because whilst he attacks Vices by inculcating the most solid Rules of a strict Philosophy, he does it with the Air of the most polite Courtier: He is a Philosopher, but without taking the Habit or Form of one, so greatly embellishes all he borrows from them, and gives it such an agreeable Turn, that he seems not so much to have studied their Books, as Mankind. This is what wonderfully proves that Truth, that Philosophy is the genuine Daughter of Poetry. 'Tis true this Virgin has been a long time concealed under different affected Habits, but she has, at last, found her true Parents; the Poets have owned her, and Horace has restored her to her first Lustre.

QUI fit, Mæcenas, ut nemo, quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat; laudet diversa sequentes?
O fortunati mercatores, gravis armis

O R D O .

O Mæcenas, qui fit ut nemo vivat contentus illa sorte quam sortem seu ratio dederit seu fors objecerit sibi, ac laudet sequentes

diversa? O fortunati mercatores, miles ait jam gravis armis & fractus membra multo

N O T E S.

* Satira.] There are various Opinions concerning the Derivation of this Word: Some making it come from *Satura*, as the ancient Latins said *obtusus* for *optimus*. So we find

Lanx Satura, that is, a Dish filled with a Mixture of Meats and other Ingredients. On the contrary, some write *Satyra*, and some write *Satyri*, Satyrs, or rural Gods, because

H O R A C E's S A T I R E S.

B O O K F I R S T.

S A T I R E I.

This Piece is the Second that Horace has addressed to Mæcenas upon the same Subject. One is at the Head of his Odes, as this is at the Head of his Satires. The Point that makes them coincide, is that Attachment which all Men have to their own Profession. The Satyr adds two other Points, which make this Attachment blameable. First, that it is commonly joined to a vicious Sentiment, which is contrary to it, and inclines us to envy the Felicity of other Professions. Secondly, that it has for Principle, an Insatiableness, which nothing but Death can put an End to, or any Thing else can moderate. These two Disorders are the common Sources of our Unsoundnesses, and are the two particular Objects of Horace's Morality: Nothing can be imagined more rational, than what he teaches upon this Head; and this Character reigns thro' all his Satires: Even those he attacks have no Reason of Complaint; for he does not exasperate them with exaggerated Invectives. Contenting himself with pointing out to them the Weakness of their Sentiments and Conduct, he confines their Shame to their own Self-conviction, and puts them in a Capacity of curing themselves. This Method of Morality is the most efficacious of all others, because we are more willing to reform, when we think we are only indebted to our own Reflections. No one ever understood this Delicacy of Reprehension better than Horace, and one may surely affirm that he is no less the first of Satirists by this Quality, than he is of Lyric Poets by his Correctness and Sublimity.

We are left entirely in doubt, whether the Poet designed this to be placed at the Head of all his Satires; I am inclined to think this Order is owing to the ancient Grammarians. But however that be, there is no sufficient Reason to change the Disposition.

HOW comes it, Mæcenas, that no Man lives contented with his Lot, whether his own Reason has * inclined him to make choice of it, or Fortune thrown it in his Way; but is still praising those who follow different Ways of Life? O happy Merchants, says the Soldier ready to sink under his

* Given it.

because they were noted for *Sarcasms*, according to the Heathen Fables.

1. *Qui fit Mæcenas.*] Horace does not

propose this Question to Mæcenas, as if he expected an Answer from him. This is a Method of speaking common to all Languages,

Miles ait, multo jam fractus membra labore.
 Contrâ mercator, navim jactantibus Austris,
 Militia est potior, quid enim? concurritur: horæ
 Momento cita mors venit, aut victoria læta.
 Agricola laudat juris legumque peritus,
 Sub galli cantum consultor ubi ostia pulsant.
 Ille, datis vadibus, qui rure extractus in urbem est,
 Solos felices viventes clamat in urbe.

Cætera de genere hoc (adeò sunt multa) loquacem
 Delassare valent Fabium. ne te morer, audi

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labore. Contra Mercator ait, austris jactantibus navim, militia est potior, quid enim? concurritur: momento horæ cita mors aut læta victoria venit. Peritus juris legumque laudat Agricola, ubi consultor pulsant ostia

sub cantum galli. Ille, qui est extractus rure in urbem, datis vadibus, clamat homines viventes in urbe esse solos felices.

Cætera exempla de hoc genere, sunt adeo multa, valent delassare Fabium, ne morer te,

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guages, when we would enquire with another after any Truth, or gradually inform him.

The Conduct of Men is a meer Paradox. There are such opposite Sentiments and Motions of the human Heart, that one knows not how to refer them to the same governing Principle. Always discontented with the Situation they are in, Men seem to place their Happiness in a future Change. Does an Opportunity offer itself? They lose their Desire, they dislike their own Choice, and a Change is their Aversion. How shall we give a Definition of such a various Being?

2. *Seu ratio dederit, seu fors objecerit.*] All the Engagements of Mankind are reducible to two Heads: For either they are their Choice, or Fortune obliges them to them: And Horace, by admitting both causes, equally satisfies the Stoic, and Epicurean Philosophers. The first maintained that they flowed from Reason and divine Providence; the latter, that Fortune governed all Things.

Fors is the same as *Fortuna*. Thus *Tenorence*: *Quod fors feret, feremus æquo animo*: "We will bear patiently the Lot of Fortune." And Horace has justly opposed Fortune to Reason, as two Extrems which have no Medium.

Objecerit is here used in the same Sense as *obtulit* in the sixth Satire.

Nulla etenim tibi me fors obtulit.

"It was not fortune first presented me to you.

We should observe here the elegant Choice of Words. *Dare* is appropriated to reason, and *objicere* to Fortune. The first distinguishes that Election which comes from Reason; and the other, that Caprice and Fickleness, which is observable in the Benefits of Fortune.

3. *Diversa.*] We must understand *Studia*, different Professions. Before I quite dismiss the Expression, *Laudet diversa sequentes*, let me further add, that Horace only treats here of those passing Disgusts, tho' frequent, which are no Ways incompatible with an habitual Attachment to the State of Life we have chosen.

4. *Gravis Armis.*] This Correction seems necessary: For, if the Complaint of the Soldier had been caused by old Age, it would have been perpetual; whereas all the other Examples of Uneasiness and Distaste mentioned by Horace are only transient. The Merchant envies not the Condition of the Soldier, but while the Tempest lasts; nor the Lawyer that of the Husbandman, but when a litigious Client knocks at his Door at an unseasonable Hour. This is so true, that after *Jupiter* is feigned to be willing to grant their Prayers, there is not one will change his condition. But what puts the matter out of all doubt, is that upon the Poet's Question to the Merchant, Husbandman, and Soldier, why they will not make use of *Jupiter's* Generosity? They answer to a Man, they will suffer the

Arms, and over-fatigued with * hard Duty. The Merchant, on the other hand, when the *stormy* South-West Winds tofs the Ship *he is in*, cries the Soldier's Life is best. For why, he engages in Battle, and in a trice meets with a ready Death, or gains a joyful Victory. The Lawyer, when his Client knocks at his Door at Cock-crow, praises the † Farmer's Quiet. The Farmer, who by becoming Surety, is oblig'd to leave the Country and come to Town for a few Days, declares those only happy who live in the City. The Instances of this kind are so *very* many, that they would tire *even* talkative Fabius *himself to enumerate them all*. To detain you no longer,

* Much Toil.

† The Farmer.

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the Inconveniencies of their own Condition, till they can lay up so much as will comfortably support them in their old Age. *Senes ut in otia tuta recedant*. It is therefore evident that this Soldier was not old, who spoke after this Manner; and therefore this Correction of *Gravis armis* instead of *Gravis annis* is altogether natural and well founded.

6. *Naxim jactantibus Austris*.] He makes mention of the Southern Wind, because it particularly rages in the *Adriatick* and *Sicilian* Seas. So *Horace* elegantly says in Ode III. Book I.

— *Nec rabiem Noti;**Quo non arbiter Adriæ**Majar, tollere, seu ponere vult freta.*

“Nor the Rage of the South Wind, which
“has absolute Power over the *Adriatic*,
“whether he will raise or smoothe its
“Waves.”

8. *Horæ momento cita mors venit, aut victoria læta*.] As if there was nothing but Death or Victory to be expected from a Battle. This Merchant speaks perfectly in the Strain of a Person who prefers another's Condition to his own. They consider their Neighbours in the most advantageous View, and their Passion blinds them so much that they cannot discover the Inconveniencies of another's Circumstances. A Thousand Misfortunes happen in War far worse than Death itself.

9. *Juris Legumque*.] When *Jus* and *Leges* are joined together the first signifies natural Right, and the latter written Law.

10. *Sub galli cantum*.] It was the Custom

of Roman Lawyers to open their Houses at Day-break, for their Clients that came to consult them. 'Tis what he explains more at large in the first Epistle of his second Book.

*Romæ dulce diu fuit, et solenne reclusâ
Mane domo vigilare, Clienti promere Jura.*

“At Rome they took a long time a particular Pleasure, and it was an established Custom, to open their Doors early in the Morning, and explain the Laws to their Clients.” *Cicero* says in his Oration for *Murena*: *Vigilas tu de nocte ut consultoribus tuis respondeas*. “You rise before the Dawn to answer those who come to consult you.”

11. *Ille, datis vadibus*.] *Vades* are properly those Persons who give Security for another, and who are obliged to make him appear on a certain Day. If he fail'd, he, who accepted his Security, had an action against him for deserting his Bail, or Non-appearance; and this Action had many Privileges.

13. *Loquacem Fabium*.] This *Fabius*, whom the Satirist distinguishes for his Talkativeness, was born at *Narbon*, and had written several Books according to the Principles of the Stoic Philosophy. He had likewise espoused the Part of *Pompey*. *Horace*, who was an *Epicurean*, might probably have had several Disputes with him, and found in him a Profusion of Words instead of solid Arguments. *Delassare* is here put for *valde lassare*. The Preposition *de* in Composition often augments the Signification as well as diminishes it.

Quò rem deducam. si quis Deus, En ego, dicat,
 Jam faciam quod vultis : eris tu, qui modò miles,
 Mercator ; tu consultus modò, rusticus : hinc vos,
 Vos hinc mutatis discedite partibus. eia,
 Quid statis ? Nolint : atqui licet esse beatis.
 Quid causæ est, meritò quin illis Jupiter ambas
 Iratus buccas inflet, neque se fore posthac
 Tam facilem dicat, votis ut præbeat aurem ?
 Prætereo, ne sic, ut qui jocularia, ridens
 Percurram : (quanquam ridentem dicere verum
 Quid vetat ? ut pueris olim dant crustula blandi
 Doctores, elementa velint ut discere prima.
 Sed tamen amoto quæramus seria ludo.)

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audi quo deducam rem. Si quis Deus dicat,
 en ego jam faciam quod vultis : tu eris Mer-
 cator, qui modo eras miles ; tu modo consultus,
 eris rusticus : hinc vos, vos hinc inquam,
 discedite mutatis partibus, eia, quid statis ?
 Nolint : atqui licet illis esse beatis. Quid
 causæ est, quin Jupiter merito iratus illis
 inflet buccas ambas, ac dicat se neque

posthac tam facilem, ut præbeat aurem eorum
 votis ?

Prætereo, ne ridens percurram ea sic ut
 qui percurrit jocularia : quanquam quid ve-
 tat ridentem dicere verum ? ut blandi doctores
 olim dant crustula pueris, ut velint discere
 prima elementa. Sed tamen quæramus seria,

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15. *Si quis Deus.*] Horace has apparently
 imitated a Passage in Cicero, where he in-
 troduces a God in this Manner, in the Se-
 cond Book of his Academic Questions.
*Ordiamur igitur a Sensibus, quorum ita
 clara judicicia et certa sunt, ut si optio naturæ
 nostræ detur, et ab ea Deus aliquis requirat
 contentane sit suis integris incorruptisque sen-
 sibus, an possulet melius aliquid, non videam
 quid quæram amplius.*

“ Let us begin by the Senses, whose
 “ Judgments are so clear and certain, that
 “ if the choice was given Human Nature,
 “ and if a God asked of her, if she was
 “ content with her perfect and sound senses,
 “ or required any Thing better, I do not
 “ see what I could wish for more.”

15. *En ego dicat.*] The Particles *en* and
ecce are made use of commonly to shew
 Surprise, when a Thing happens we do not
 expect.

18. *Hinc vos, vos hinc discedite.*] This is
 spoken to the four Actors that have ap-
 peared on the Scene : For tho’ Horace
 only seems to change the Parts of two,
 yet the others having made the same Peti-
 tion, are supposed to partake alike of the
 Favour of the God.

19. *Atqui licet esse beatis.*] Because it
 only depended on themselves to take the
 Part they liked best. The Latins have said
 indifferently, *licet esse beatis*, and *licet esse
 beatos*. But the first Expression is more po-
 etical, and therefore Horace uses it in other
 Places.

*Primum ego me illorum, dederim quibus
 esse Poetis,
 Excerptam Numero—*

“ First I shall exclude myself from the
 “ Number of those whom I have granted
 “ to be Poets.

21. *Ambas buccas inflet.*] The Latins have
 said in an humorous Way, *inflare buccas*,
 and the Greeks *φυσᾶν γναθούς*, that is, swell
 the Cheeks, as the Marks of a great Pas-
 sion. In reality, the whole Countenance
 is disfigured and swelled in a Transport of
 Rage.

23. *Prætereo.*] This Correction seems as
 natural as necessary. The ordinary Read-
 ing in this Place causes a Confusion, which
 it is impossible to unravel. Horace feigns
 that Jupiter being wearied with the various

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observe how I shall put the Case. Suppose a God should say, Come I'll grant what ye desire; you who are now a Soldier shall be a Merchant; and you now a Lawyer shall be a Farmer. Be gone, get ye hence, now that ye have changed your Employments. Strange! why do you stand? Tho' they may be happy, they won't. What Reason can be given, why Jupiter, highly provok'd, should not * show his utmost Displeasure, and declare that he will never henceforth be so gracious as to give Ear to their Prayers. But I wave the Reason, however, not to run this Matter cursorly over, as if I were in Jest, or like one that tells a merry Story; tho' what should hinder one to laugh, and at the same Time tell the Truth? As good natur'd Masters used in former Times to coax their Boys with Biskets to learn their first Lesson. But Raillery apart, let us be serious.

* Swell both his Cheeks.

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Complaints of Mankind, concerning the Unhappiness of their Conditions, leaves them absolute Masters of their own Choice. But as soon as this is granted them, they change their Minds, they are content with their own Circumstances, and thank Jupiter for his Indulgence and Generosity. The Poet being provok'd at their Insolence, cries out: What should hinder Jupiter from shewing them a Countenance suitable to their Impertinence, and let them know he shall have, for the future, other Employment than to listen to their Prayers. It is a natural Consequence that Horace should have said something upon this Account, or made Jupiter answer for himself. One is notwithstanding surpris'd to find him so far from doing so, that he breaks off the Discourse, and entangles himself in such a Chain of Parentheses, that one cannot discover his Sense. For what is the Meaning of this *Præterea* which the modern Editions have retained hitherto: And how can it be connected with the 27th Verse? What the Commentators have hitherto said upon it, is the most frivolous Stuff imaginable. It is a surprizing Thing, none have perceived there was a fault in the Text: Yet the natural Change of a Letter gives it a Perspicuity and Sense that is worthy of Horace. It is then a fine Piece of Raillery upon the Gods, that were supposed to be so mercenary, that rich Sacrifices wou'd at any Time disarm them of their Thunder. He does not expressly say so, but contents himself with

thinking it, and it is perhaps the most satirical Expression in Horace.

24. *Quanquam ridentem diceri verum.*] He makes an Apology for Fictions, which are commonly the Covers of Truth. No one ever made Use of them to better Purpose. Thus it is that *Perseus* speaks of him,

*Omne vafer vitium ridenti Flaccus amico
Tangit, & admissus circum Præcordia ludit.*

“ That he nicely touches upon the Faults
“ of his Friend, and at the same time
“ pleases him, and insinuating himself into
“ his Heart, diverts him.”

25. *Crustula.*] Those are properly a Sort of sweet Cakes or Biskets. *Seneca* has said in the same Sense, *consolari crustulo pueros*, “ to please Children with a Cake.”

26. *Elementa velint ut discere prima.*] *Elementa prima* are the Letters of the Alphabet. The Masters that taught the first Rudiments were called *Literatores* by the *Latins*, to distinguish them from those who taught more advanced Studies, and were therefore called *Grammatici*. The Duty of the first Masters was to teach to read, to write, and to cast up Accompts; and they committed their Children to their Care, about the Age of six or seven Years. But *Quintilian* wou'd not have us to wait this Time; and he is in the right. He likewise blames those, who make Use of these ignorant Pedants, instead of true Scholars, *Grammatici*;

Ille gravem duro terram qui vertit aratro,
 Perfidus hic caupo, miles, nautæque, per omne
 Audaces mare qui currunt, hac mente laborem
 Sese ferre, senes ut in otia tuta recedant,
 Aiunt, cùm sibi sint congesta cibaria : sicut
 Parvula (nam exemplo est) magni formica laboris
 Ore trahit quodcunque potest, atque addit acervo
 Quem struit, haud ignara ac non incauta futuri.
 Quæ, simul inversum contristat Aquarius annum,
 Non usquam prorepat, & illis utitur antè
 Quæsitis sapiens : cùm te neque fervidus æstus
 Demoveat lucro, neque hyems, ignis, mare, ferrum ;
 Nil obstat tibi, dum ne sit te ditior alter.
 Quid juvat immensum te argenti pondus & auri
 Furtim defossâ timidum deponere terrâ ?
 Quod si comminuas, vilem redigatur ad assem.
 At, ni id fit, quid habet pulchri constructus acervus ?
 Millia frumenti tua triverit area centum ;
 Non tuus hoc capiet venter plus quàm meus : ut si

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amato ludo. Ille qui vertit gravem terram duro aratro, hic perfidus caupo, miles, audacesque nautæ qui currunt per omne mare ; aiunt sese ferre laborem hac mente, ut senes recedant in otia tuta cum cibaria sint congesta sibi : sicut parvula formica, (nam est exemplo) animal magni laboris trahit ore quodcunque potest, atque addit acervo quem struit, haud ignara, ac non incauta temporis futuri. Quæ non prorepat usquam, simul Aquarius contristat annum inversum, & sapiens utitur

illis ante quæsitis : cum neque fervidus æstus, neque hiems, ignis, mare & ferrum demoveat te lucro ; nil obstat tibi dum alter ne sit ditior te. Quid juvat te timidum deponere immensum pondus auri & argenti in terrâ furtim defossâ ? Quod si comminuas, redigatur ad assem vilem. At, ni id fit, quid pulchri constructus acervus habet ? Etsi tua area triverit centum millia modiorum frumenti, tuus venter non capiet ob hoc plus quam meus : ut si

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matici ; and do not rather imitate Philip, who would suffer none but Aristotle to teach Alexander to read, because he was persuaded that a Foundation ought to be laid by the most skilful ; and that all future Perfection, in a great Measure, depends upon it. Studiorum initia a perfectissimo tractari pertinere ad summam credidit. And Aristotle was doubtless of the same Opinion, because he accepted of the Employment.

28. *Ille gravem duro, &c.*] This Verse is in a more elevated Style than the rest, and Horace from Time to Time, makes Use of the Pomp of Words to awaken his Readers, and renew their Attention.

29. *Perfidus hic caupo.*] As *caupo* signi-

fies a Retailer of any Thing for Gain, Horace applies it here to the Law.

31. *Senes ut in otia tuta recedant.*] This is the very Language of the rich Man, which our Saviour speaks of in the 12th Chapter of St. Luke. He saith to his Soul : My Soul, thou hast riches provided thee for many Years, take therefore now thy Rest.

32. 33. *Sicut parvula.*] Those Persons say they, imitate the Ant, which lays up its Provisions during Summer, against the Inclemency of the Winter. The Ant has a long time been made Use of for an Example of Industry. The Proverbs of Solomon are a Proof of it.

33. *Magni formica laboris.*] There is an agreeable

This Farmer, who tills the obdured Earth with his steel'd Plough, this tricking Trader in the Law, this Soldier, and these bold Adventurers, who roam thro' every Sea, all pretend they undergo this Fatigue with the Intent that, when they grow old, and have got together a comfortable Subsistence, they may have a peaceable Retirement to go to, in Imitation of the little Ant; for they never fail to bring it for an Example, an Animal of great Industry, which drags in its Mouth all it can, and adds it to the Hoard she is making, fore-seeing and aware of the approaching Winter; who, as soon as Aquarius gives a melancholy Aspect to the inverted Year, stirs abroad no where, but wisely makes use of the Store she has laid in: Whereas neither the violent Heat of Summer, the extreme Cold of Winter, Fire, nor Sword, nor the Dangers of the Sea, can divert you from your Pursuit after Gain, neither is there any Difficulty but you'll surmount it, to hinder another from being richer than you. What Pleasure can you have in hiding under Ground, with great Care and Secrecy, such immense Heaps of Gold and Silver? You think no doubt, if you † make Use of any Part of it, it may be by and by reduced to a despicable Penny. But, if a moderate Use is not made of it, what Good, what real Beauty has amass'd Treasure in it? Suppose your Barn contains a hundred thousand Bushels of Corns, your Stomach, for all that, is not greater than mine.

† Lessen it.

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agreeable Contraste betwixt *parvula* and *magni laboris*.

34. *Ore trahit quodcunque potest.*] When her Burden is not too heavy, the Ant carries it in her Mouth: But, if otherwise, pushes it along with Labour and Pains.

35. *Haud ignara ac non incauta futuri.*] Virgil calls them *Hyemis memores*, mindful of Winter. They perceive not only the Change of the Season and Return of Winter, but even the Declensions of the Moon; and therefore they labour all Night, when it is at full.

36. *Quæ simul inersum.*] Horace here takes up the Discourse: For those who had just pleaded the Example of the Ant, omitted entering into the entire History of this industrious Animal, which would have totally condemned their Conduct. Mankind seldom consider any Thing in an Example, but what favours their own Inclinations.

36. *Aquarius.*] Is one of the twelve Signs in the Zodiac, and is composed of thirty Stars. The Sun enters into this Sign in

the Month of January; and therefore Horace speaking of the Year, calls it *inversum*, that is, rolled round.

42. *Defossa Terrâ.*] Virgil has said *Defossis specubus*. The Word and what follows perfectly describe the Temper of a covetous Person. He never thinks his Precaution sufficient in securing his beloved Money. Tho' he buries it in the Bowels of the Earth his Distrust and Sollicitude plague him still.

44. *Quid habet pulchri constructus acervus?*] In reality, a Heap of Gold that is never touched is no better than a Heap of Stones, as *Æsop* has finely shewn in his Fable of the covetous Man.

45. *Millia frumenti tua trierit area centum.*] That is, a hundred thousand Bushels of Corn. The *Modius* of the Romans was a Measure that contained about twenty Pound Weight of any Grain. So that the Quantity here mentioned would suffice to nourish above 2000 Men.

Reticulum panis venales inter onusto
 Fortè vehas humero ; nihilo plus accipias quàm
 Qui nil portârit, vel dic, quid referat intra
 Naturæ fines viventi, jugera centum, an
 Mille aret ? At suave est ex magno tollere acervo. 50
 Dum ex parvo nobis tantundem haurire relinquas,
 Cur tua plus laudes cumeris granaria nostris ?
 Ut, tibi si sit opus liquidi non ampliùs urnâ,
 Vel cyatho ; & dicas, Magno de flumine mallem 55
 Quàm ex hoc fonticulò tantundem fumere. Eo fit,
 Plenior ut si quos delectet copia iusto,
 Cum ripâ simul avulsos ferat Aufidus acer.
 At qui tantuli eget, quanto est opus, is neque limo
 Turbatam haurit aquam, neque vitam amittit in undis. 60
 At bona pars hominum decepta Cupidine falso,
 Nil satis est, inquit : quia tanti, quantum habeas, sis.

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forte vehas reticulum panis onusto humero inter venales, accipias nihilo plus quam qui portârit nil : vel dic, quid referat viventi intra fines naturæ, utrum aret centum an mille jugera ? At tollere ex magno acervo est suave. Dum relinquas tantundem nobis haurire ex parvo, cur laudes tua granaria plus nostris cumeris ? Ut, si opus sit tibi non ampliùs urnâ vel cyatho liquidi, & dicas,

mallem sumere de magno flumine quam tantundem ex hoc fonticulo. Eo fit, ut acer Aufidus ferat avulsos simul cum ripâ si quos copia plenior iusto delectet. At qui eget tantuli, quanto opus est, is neque haurit aquam turbatam limo, neque amittit vitam in undis. At bona pars hominum decepta cupidine falso, inquit, nil est satis : quia sis tanti

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48. *Nihilo plus accipias quam qui nil portârit.* For every Slave had daily his proportioned Share, which was called *Demensum*. This Comparison is extremely just : As the Slave that carries Bread has not upon this Account a greater Share, so he that is Master of ten hundred thousand Bushels of Corn eats no more than a Person who has but just enough for his Provision.

50. *Intra naturæ fines viventi.* A Man ought to content himself with what Nature requires, for all the rest is superfluous. And what Nature requires is comprehended in these two Verses.

*Panis ematur, olus, vini sextarius, adde
 Quis humana sibi doleat natura negatis.*

"Buy Herbs, a Bottle of Wine, and
 "those other Things that Nature would
 "be in Pain for Want of."

51. *At suave est.* It is the covetous Man speaks who pretends to Pleasure, when he cannot shew any greater Benefit from his Riches. *Suave est de magno tollere acervo,*

The Reason is pitiful. The Pleasure the covetous Man proposes to himself is beneath a Child. But what Reason can be given in Favour of the most extravagant of all Passions ?

52. *Dum ex parvo nobis.* Horace answers the Miser's Objection, and shews him the Weakness of it. Provided I can take from my little Store, as much as you from your greater, I cannot see the Advantage you can have of me ; for all each of us can pretend to, is to want nothing, and be secured against Poverty. All besides is chimerical, and can only amuse Fools.

54. *Urnâ vel Cyatho.* The Urna of the Ancients contained eighteen or twenty Pints of our Measure, and was the Half of the Amphora ; it weighed forty Pound. Cyathus was a little Vessel that they made Use of in taking out of another ; it contained about the Weight of two Ounces.

55. *Magno de flumine mallem.* Nothing can be more apposite to shew the Ridiculousness of Misers. And this Place calls to my

Or suppose you were to carry a Basket of Bread on your * Shoulder to sell among a *Parcel* of Slaves, yet you fare no better than he who carry's nothing : Or tell me what avails it to one who lives within Nature's Limits whether he till a hundred or a thousand Acres. " But, you'll say, 'tis a Pleasure to take from a great Heap." I answer, while you leave enough for me to draw from my small Competency, why should you so much prefer your Granaries to my little Store? Just as if you wanted only a Pitcher, or but a Glass of Water, yet should say I would rather draw *Water* from a River, than the same Quantity from this little Fountain : Hence it is that the impetuous Ausidus often carries down with a Part of its Bank those who are not satisfied with a Sufficiency. But he that desires no more than what is necessary, neither draws muddy Water, nor loses his Life in the Stream. Yet the greatest Part of Mankind, deluded by their false Desires, say there can be no such Thing as enough; because the more you have the more you are esteemed.

* Loaded Shoulder.

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my Mind a beautiful Passage of the Prophet *Isaiah*, where God says to the People of *Jerusalem*, because they have despised the Waters of the Fountain of *Siloe*, he will let in upon them the Current of the great River, which will swallow them up.

59. *Is neque limo turbatum haurit aquam.*] As it happens to those who love to draw out of great Rivers : For the greater and more rapid they are, the greater Quantity of Dirt and Slime they carry along with them. So *Callimachus* says in his Hymn to *Apollo* :

Ἀσσυρίῃ ποταμοῖο μέγας ῥόος ἀλλὰ τα
πολλὰ
λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν
ἔλκει.

" The *Assyrian* River, *Euphrates*, is a great River, but it rolls along with its Water a prodigious quantity of Dirt and Slime."

61. *At bona pars hominum.*] After *Horace* has proved by the most solid Reasons, that Riches, which are not made Use of, have nothing that's good, beautiful, or agreeable in them, he pursues the Miser into his last Retreat, and anticipates by the finest Turn of Thought, the Objection he might raise, that at least, a Man ought never to be

weary in heaping up Riches, because a Man is always esteemed in Proportion to his Wealth. *Horace* answers this, by shewing, that those Men, who have this Sentiment, are greatly mistaken, in taking their insatiable sordid Avarice, for a laudable Desire of Glory and Reputation.

62. *Quia tanti, quantum habeas sis.*] An ancient Poet says in the hundred and sixteenth Epistle of *Seneca*,

Ubique tanti quisque, quantum habuit, fuit.

" Every Man was always esteemed in Proportion to what he had."

Pindar says in some Place, that Riches make the Man; but this Reproach was more due to the *Romans*, than any other People, because they distributed Ranks and Distinctions according to Estates : One must necessarily have had so much to be a Knight, so much to be a Senator, and so of the rest. *Censu in foro judex legitur*, says *Seneca*; and *Pliny*, in the Preface of the 14th Book : *Posteris laxitas mundi, & rerum amplitudo damno fuit, post quam senator censu legi cap-tus, judex fieri censu.* That is, the Roman Power began to decay, after Honours were the Consequence of Riches.

Quid facias illi? jubeas miseram esse, libenter
 Quatinus id facit. ut quidam memoratur Athenis
 Sordidus ac dives, populi contemnere voces
 Sic solitus: Populus me sibilat; at mihi plaudo
 Ipse domi, simul ac nummos contemplor in arcâ.
 Tantalus à labris sitiens fugientia captat
 Flumina———quid rides? mutato nomine, de te
 Fabula narratur. congestis undique faccis
 Indormis inhians, & tanquam parcere sacris
 Cogaris, aut pictis tanquam gaudere tabellis.
 Nescis quò valeat nummus, quem præbeat usum?
 Panis ematur, olus, veni sextarius; adde,
 Queis humana sibi doleat natura negatis.
 An vigilare metu exanimem, noctesque diesque
 Formidare malos fures, incendia, servos,
 Ne te compilent fugientes; hoc juvat? horum
 Semper ego optarim pauperrimus esse bonorum.

65

70

75

O R D O.

quantum habeas. Quid facias illi? jubeas esse miseram quatinus facit id libenter. Ut quidam sordidus ac dives Athenis memoratur, sic solitus contemnere voces populi. Populus sibilat me; at ipse plaudo mihi domi simul ac contemplor nummos in arcâ. Sitiens Tantalus captat flumina fugientia à labris.—— Quid rides? mutato nomine fabula narratur de te. Inhians indormis faccis congestis undique, &

cogaris parcere tantum sacris, aut gaudere tanquam pictis tabellis. Nescis quo nummus valeat, quem usum præbeat? Panis, olus sextarius vini ematur; adde alia, queis negatis humana natura doleat sibi. An hoc juvat, vigilare exanimem metu, noctesque diesque formidare malos fures, incendia, servos fugientes ne compilent te? Ego optarim semper esse pauperrimus bonum bonorum. At si corpus

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63. *Jubeas miseram esse.*] The Adjective he refers to *bona pars hominum*: The common Reading is *miserum*, which can refer to nothing. The Correction is necessary, and I am not the first who has thought so. The Folly of such as value themselves on Account of their Money, is so extravagant, that Horace does not vouchsafe to confute it. The *Athenian* that is here made mention of, was possibly the Miser in a Comedy of those Times.

66. *Populus me sibilat, at mihi plaudo.*] The Miser flatters himself in his darling Passion, hardens himself in his sordid Vice, and is so far from Amendment, that he comforts himself after the Hisses and Contempt of others, with the Sight of his Gold. It is not then the Desire of Glory and Reputation makes him seek Riches; because his Riches expose him to a Derision and Hatred. 'Tis downright Avarice, he sees it, and is no better.

68. *Tantalus a labris sitiens.* Every one knows the Fable of *Tantalus*, who is supposed plagued with Hunger and Thirst amidst Water and a great Variety of Fruits, which delude his Grasp when he thinks to catch hold of them. *Homer* has described this unhappy Wretch in the II^d Book of his *Odyssey*. *Pindar*, *Euripides*, and *Plato* follow a different Tradition: For they say *Tantalus* is always endeavouring to secure himself against a Rock that hangs over his Head, and threatens every Moment to crush him in Pieces. *Lucretius* has follow'd this last Tradition; but the first is more common. *Tantalus* is the Emblem of Misers.

69. *Flumina——.*] We should leave a Space after this Word, with a Line to show that the Discourse is interrupted. *Horace* begins his Discourse as if it was to be of a considerable Length; when of a sudden he cuts it short. This is the Method which *Socrates*

What can you do with these People? *Even* leave them to be miserable, as it is their own free Choice. Like to them, a certain rich Miser at Athens is reported to have despised what the People said of him, and used to say, The People hiss me *where'er I go*; but at Home I clap myself, when I look on the *immense* Sums of Money in my Coffer. Tantalus is also said to have had a violent Thirst, and would fain have drank of the Waters in which he stood Chin deep; but they still flew from his Lips——Why do you laugh? Change but the Name, the Story suits you. For you gape and hang your Head over the Bags of Money you have scrap'd together from all Quarters, and art as much afraid to touch them as if they were sacred, nor do you seem to have any other Pleasure in them, than you have in fine Pictures, which you can only look upon.

“Are you yet ignorant of the real Value of Money and of its true Use? You can buy Bread with it, Greens, a little Wine, and other Necessaries, without which Life is but uncomfortable.” Is the Pleasure then you have in Riches to be in such a Terror lest you should lose them, that you can't sleep, to be in Fear Night and Day of villainous Thieves, in dread of Fire, and uneasy lest your Servants should rob you and run off? If so, may I ever enjoy a very small Share of Riches.

N O T E S.

Socrates made Use of; which perhaps the Commentators had not observed.

Quid rides?] The Miser laughs in the Beginning, supposing Horace has not any solid Reasons, because he argues from a Fable. But his Mirth lasts not long; Horace soon shews him the Propriety of the Application; and the masterly Stroke in the concealed Satire, is worthy Observation.

69. 70. *Mutato nomine de te fabula narratur.*] There is an admirable Smartness in this. Tantalus and the other Subjects of Fables, have been Inventions at Pleasure, to distinguish Characters, and they are as vague as Titius and Mævius in Civil Law. But if we put in their Stead the Name of the Person it is to be apply'd to, the Sense of the Fable will soon be discovered. The Prophet Nathan made an admirable one to convince David of his great Sin; and when the Parable had once its desired Effect on the King's Mind, the Prophet made the Application, and said, *Thou art the Man*.

70. *Saccis indormis.*] Lucilius has said very pleasantly of a Miser,

Cui neque jumentum, nec Servus, nec comes ullus

Bulgam & quicquid habet nummorum, secum habet ipse,

Cum bulga cœnat, dormit, lavit, omnis in una

Spes hominis bulgâ, hæc devinata est cætera vita.

“He keeps neither Horse, Servant, nor any Thing living; he always carries about him his Purse, and all he's worth; if he eats, sleeps, or bathes, 'tis always with his dear Purse; all his Hopes are there; and his very Life is bound up in it.

71. *Indians.*] With open Mouth. This Action is commonly the Effect of a Stupid Admiration, and insatiable Desire.

71. *Et tanquam parcere sacris.*] The Pontiffs and Judges called sacred, what had been publicly dedicated to a God; but what private Persons appropriated to their own Houses for a Religious Use, was not esteemed so.

74. *Vini sextarius.*] The Sextarius was

At si condoluit tentatum frigore corpus,
 Aut alius casus lecto te affixit ; habes qui
 Affideat, fomenta paret, medicum roget, ut te
 Suscitet, ac reddat gnatis carisque propinquis.
 Non uxor saluum te vult, non filius ; omnes
 Vicini oderunt, noti, pueri, atque puellæ.
 Miraris, cū tu argento post omnia ponas,
 Si nemo præstat, quem non merearis, amorem ?
 At si cognatos nullo natura labore
 Quos tibi dat, retinere velis, servareque amicos ;
 Infelix operam perdas : ut si quis asellum
 In campo doceat parentem currere frenis.
 Denique sit finis quærendi : cūque habeas plus,
 Pauperiem metuas minùs ; & finire laborem
 Incipias, parto quod avebas : nec facias quod
 Umidius quidam (non longa est fabula) dives
 Ut metiretur nummos, ita sordidus, ut se
 Non unquam servo meliùs vestiret ; ad usque
 Supremum tempus, ne se penuria victus
 Opprimeret, metuebat : at hunc liberta securi
 Divisit medium, fortissima Tyndaridarum.

80

85

90

95

100

Quid mi igitur suades ? ut vivam Mænius ? aut sic
 Ut Nomentanus ? Pergis pugnantia secum
 Frontibus adversis componere. non ego avarum

O R D O.

tentatum frigore condoluit, aut alius casus affixit te lecto ; habes qui affideat, qui paret fomenta, qui roget medicum ut suscitet te, ac reddat gnatis carisque propinquis. Non uxor non filius vult te saluum ; omnes vicini, noti, pueri, atque puellæ oderunt te. Miraris, cū tu postponas omnia argento, si nemo præstat amorem quem non merearis ? At si velis retinere cognatos servareque amicos quos natura dat tibi nullo labore ; infelix perdas operam : ut si quis doceat asellum parentem frænis currere in campo. Denique sit finis

quærendi ; cūque habeas plus, minus metuas pauperiem ; & incipias finire laborem, parto eo quod avebas ; nec facias quod quidam Umidius, fabula non est longa, adeo dives ut metiretur nummos, sed ita sordidus, ut non unquam vestiret se melius servo ; metuebat usque ad supremum tempus, ne penuria victus opprimeret se : at liberta fortissima Tyndaridarum divisit hunc medium securi.

Quid igitur suades mi ? ut vivam sicut Mænius ! aut sic ut Nomentanus ? Pergis

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a Measure that contained the sixth Part of a Congius, or twelve Cyathi or Cups. It was the Quantity Augustus drank when he exceeded his Measure.

82. *Affideat.*] To sit by one to assist him. Seneca in the 9th Epistle of the first Book, says, " That the wise Man does not con- tract Friendships to have Persons to sit

" by him and comfort him, but that he " may do those kind Offices to others." *Ut habeat qui sibi ægro affideat, sed ut ipsi ægro affideat.*

82. *Fomenta.*] All those Things that can alleviate a Distemper, such as Cataplasms, Warm cloaths, Oils, &c.

84. *Non uxor saluum te vult.*] 'Tis Ho- race

“ But you'll say, what if you should be seized with a violent Cold, or any other Misfortune confine you to your Bed; with Money you may have one to attend you who will provide Remedies for you, call a Physician to raise you to your Feet again, and restore you to your Children and dear Relations.” *Don't deceive your self*, neither your Wife nor * Children wish for your Recovery. All your Neighbours, Acquaintances, *even the very* Boys and Girls hate you. And can you be surprized that no Body shows that Regard for you which you never merited, seeing you prefer your Money to every Thing? But if you think to engage the Affections of the Relations Nature has given you, and keep them your Friends, without any Pains: Unhappy Man, you *are wretchedly mistaken*, and lose your Labour as much as he who teaches an Ass to obey the Rein, and run in the Campus *Martius*. In fine, set Bounds to your Pursuit after Riches; and, as you have more *than is necessary*, entertain no Fear of Poverty; and put an End to your Labour, having got what you desired: Nor do as one Umidius did (the Story is not long) who, tho' so rich that he measured his Money, yet was so *very* sordid, that he never went better clothed than a Servant; and, to his dying Day. was *always* in Fear he should starve for want of Victuals: But a Freed-woman, stouter than any of the Daughters of Tyndaris, cleft this Wretch in twain with a Hatchet.

“ What do you advise me to then? To live like a *Miser* as Moenius, or a *Rake* as Nomentanus? You still go on as if you meant to reconcile Extremes. When I would dissuade you from

* Son.

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race answers. A Miser is the Plague of all that have to do with him. The only Good, says *Publius Syrus*, that he can do, is to oblige Mankind by his Death.

Avarus, nisi cum moritur, nil recti facit.

90. *Infelix operam perdas.*] Nature indeed gives us Relations; but 'tis our Behaviour must win our Relations Benevolence. The Tie is soon dissolved and broken, unless we bind it faster by mutual Obligations.

96. *Ut metiretur nummos.*] The Generality count or weigh their Money: but this Miser measured his by Bushels, as the Wife of *Trimalcion* in *Petronius*: *Fortunata quæ nummos modio metitur.*

100. *Divisit medium fortissima Tyndaridarum.* As this Freedwoman had made Use of a Hatchet to kill her Master, *Horace* takes Occasion to call her, the stoutest of all the *Tyndaridæ*, because all the Daughters of *Tyndarus* had used the same Instrument in killing their Husbands.

102. *Pergis pugnantia secum.*] The Miser has hitherto defended his Sentiments all he cou'd, and now insinuates as if *Horace* wou'd force him into the other Extream. But *Horace* gives him to understand it is his own Indiscretion inclines him to the contrary Absurdity. *Non ego* has here a great deal of Grace and Beauty.

Cum veto te fieri, vappam jubeo ac nebulonem.
Est inter Tanaim quiddam, socerumque Viselli:

105

Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

Illuc, unde abii, redeo. nemon' ut avarus
Se probet, ac potius laudet diversa sequentes?
Quodque aliena capella gerat distentius uber,
Tabescat? neque se majori pauperiorum
Turbæ comparet? hunc atque hunc superare laboret?
Sic festinanti semper locupletior obstat:

110

Ut cum carceribus missos rapit ungula currus;
Instat equis auriga suos vincentibus, illum
Præteritum temnens extremos inter euntem.

115

Inde fit, ut rarò, qui se vixisse beatum
Dicat, & exacto contentus tempore, vitâ
Cedat, uti conviva satur, reperire queamus.

Jam satis est: ne me Crispini scrinia Lippi
Compilasse putes, verbum non ampliùs addam.

120

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componere pugnancia secum adversis frontibus.
Cum ego veto te fieri avarum, non jubeo te
fieri vappam & nebulonem. Est quiddam
inter Tanaim socerumque Vicelli. Est modus
in rebus; demque sunt certi fines, ultra ci-
traque quos rectum nequit consistere.

Redeo illuc, unde abii. Nemone probet se
ut avarus, ac potius laudet sequentes diversa?
Tabescatque quod aliena capella gerat disten-
tius uber? neque comparet se majori turbæ

pauperiorum? laboret superare hunc atque
hunc? sic locupletior semper obstat festinanti:
ut cum ungula rapit currus missos carceribus
auriga instat equis vincentibus suos; temnens
illum præteritum euntem inter extremos. Inde
fit, ut raro queamus reperire hominem qui
dicat se vixisse beatum, & cedat vitâ, con-
tentus exacto tempore uti satur conviva.

Jam est satis; non addam verbum ampliùs,
ne putes me compilasse scrinia Crispini Lippi.

N O T E S.

104. *Vappam jubeo.*] Vappa naturally
signifies turned Wine, which has lost all its
Spirit; and upon this Account passed into
a Proverb, to signify a Man entirely useless
to Society, by his Debauchery. The Greeks
have used the Word *δξινος* in the same
Sense.

104. *Ac nebulonem.*] Nebulo comes from
Nebula, as *Tenebrio* from *Tenebræ*. De-
bauchees were called *Nebulones*, because such
love Night and Darkness as favouring their
Designs.

105. *Tanaim socerumque Viselli.*] Who
those Persons were is entirely unknown, but
by the Hint in this Satire. We cannot
be sure whether Horace designed them a
Contraste in a Moral or Physical Sense.
However the Poet indicates they had oppo-
site Defects.

106. *Est modus in rebus.*] Horace explains

here admirably, that Axiom of the Philo-
sopher, that Virtue is the Medium betwixt
two Vices.

*Virtus est medium vitiorum & utrimque re-
ductum.*

107. *Quos ultra citraque nequit consistere
rectum.*] When one is exactly in the Me-
dium, let him incline to which Side he will,
he must lean to some Vice.

108. *Illuc, unde abii, redeo.*] Horace re-
turns to the Subject which he had digressed
from, at the 23d Verse: that Avarice is
the Source of Discontent.

108. 109. *Nemone ut avarus se probet?*
It is wonderful so much shou'd have been
written upon these Words, without hitting
their true Meaning: Yet it is not hard to
come at. Horace says: Is it possible no one
shou'd be contented with his Lot no more
than

becoming a Miser, I don't advise you to be a Spendthrift and a Debauchee. There's a great Difference between *the Character of Tarnais* and *that of his Father-in-law Visellius*. There's a Mean in every Thing; and there are certain Limits *fix'd*, beyond or short of which Virtue cannot subsist.

But I resume the Subject I was upon. Does no Man, no more than the Miser, approve of his own State; but is *still* praising those who follow a different Course of Life? And frets that his Neighbour's Goat * gives more Milk than his? Nor ever makes the Case of great Crowds of poorer Men his own; but is always striving to surpass this or that *rich* Man, while one yet richer *appears* and stops his Career: As in a Race, the *eager* † Steeds whirl along the Chariots, as soon as started from the Barriers, and each Charioteer pushes on to get before the Horses that out-run his own, leaving him he has pass'd with Scorn to drive among the last.

Hence it is that we can seldom find one who can say he has lived *entirely* happy; and, when his Time expires, with Satisfaction quits this Stage of Life like a fated Guest.

But I have said enough *on this Subject*, *Mæcenas*, nor will I add one Word more, lest you should imagine I have * copy'd dull Crispin's Rhimes.

* Carries a more extended Udder. † Hoof. ‡ Risted blind Crispin's Coffers.

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than the Miser? for as the Miser always fancies his Neighbour's Flock fatter than his own; so the discontented Person always imagines his Neighbour's Condition happier than his own, and by Consequence, *Horace* makes it clear, that all Discontent has a near Affinity with Avarice, the Point the Poet had in View in the Beginning. It is worthy of Observation, with what Dexterity *Horace* enters again upon his Subject.

110. *Quodque aliena capella gerat.*]
Ovid says in the same Manner:

*Fertilior seges est alieno semper in agro,
Vicinumque pecus grandius uber habet.*

"The Corn is always finer in our Neighbour's Field, and his Flock gives more Milk.

111. *Neque se majori pauperiorum turbæ comparat.*] To live always contented, we ought to consider how many are in worse Circumstances, and not such only as live in greater Affluence: And it is certainly one of the best Lessons in Morality: τὸς ὑποδουλοῦντες ἀποδεσπεύειν to consider those beneath us.

114. *Ut cum carceribus missos rapit ungula*

currus.] The Sound of these Words is so expressive of their Sense, that one can scarcely help thinking he sees the Chariots starting. This Comparison is very noble, and altogether in the heroic Stile. It has its Rise from the Word *Festinanti* in the preceding Line. *Horace* perceived that a long philosophical Reasoning would weary the Reader at last; he therefore concludes with a lively Comparison: For he always prevents his Reader's Inattention. I wish our modern Writers were always so happy.

118. *Vita cedat uti convivia satur.*] *Epicurus* has said. There is nothing more miserable than to be always beginning to live. 'Tis the same Thought cast in another Mold. *Stobæus* quotes a beautiful saying of *Aristotle* to this Purpose: ἐντὶ Βίῃ κατ'ἄριστον ἔστιν ἐξελθεῖν, ὥς ἐν συμποσίῃ, μήτε διψῶντα, μήτε μεθύοντα. One should leave Life as a Feast, without Thirst, and without having committed Intemperance.

120. *Ne me Crispini scrinnia lippi*] This Anticipation of *Mæcenas's* Thought is very ingenious. *Mæcenas* might humorously have rallied him upon a threefold Head: For this Crispinus was a Stoic Philosopher, a bad Poet, and a great Talker.

SATIRA II.

Horace takes Occasion from the Death of a Musician called Tigellius to write against the Extravagancies of Mankind, who never keep a Medium. The Subject of this Piece, in which there are many excellent Precepts of Morality, is contained in the 24th Verse: Dum vitant stulti vitia, in con-

AMBUBAIARUM collegia, pharmacopolæ,
Mendici, mimæ, balatrones; hoc genus omne
Mœstum ac sollicitum est cantoris morte Tigellî:
Quippe benignus erat. contrâ hic, ne prodigus esse
Dicatur, metuens, inopi dare nolit amico,
Frigus quo duramque famem depellere possit.
Hunc si perconteris, avi cur atque parentis

5

O R D O.

Collegia Ambubaiarum, pharmacopolæ, metuens ne dicatur esse prodigus nolit dare mendici, mimæ, balatrones; & omne hoc inopi amico, quo possit depellere frigus duram-
genus est sollicitum ac mœstum morte Tigellî que famem. Si perconteris hunc, cur malus
cantoris: quippe benignus erat. Contra hic stringat præclaram rem avi atque parentis

N O T E S.

1. *Ambubaiarum Collegia.*] *Ambubaia* signifies Players on the Flute. It is a Word derived from the Syriac *Ambud*, a Flute. For commonly the Players on the Flute at Rome were Syrians, as appears from *Juvenal's* Satires. Horace mentions the Women rather than the Men, because they were more likely to be in Favour with such a Debauchee as *Tigellius*. *Suetonius* has related that *Nero* sometimes took a Pleasure in eating in Public, *inter scortorum totius urbis, ambubaiarumque ministeria*, served by all the Courtisans and Players on the Flute in the City. For these latter lived also by Prostitution.

1. *Pharmacopolæ.*] Properly Sellers of Drugs and Perfumes. Those People commonly were associated with debauch'd Women, because they furnish'd them with, besides Perfumes, a Variety of Drugs to hinder Conception, or cause Abortion. Upon which Account, it was forbidden in Greece, by a Law of *Solon*, that any one shou'd profess this Art; and *Seneca* informs us, that all Perfumers were banish'd *Lacedemon*: They were no less despised at Rome, than in Greece. *Cicero* says in the 1st Book of his Offices: Add to these, if you please, Perfumers and Dancers.

2. *Mendici.*] Under this Word of Mendicants, Horace comprehends the Priests of *Cybele* and *Isis*. Fortunetellers, the whole Herd of Diviners, and in short, all those whom *Lucilius* has joined in these two Verses:

Non vicanos aruspices, non de circo astrologos
Non Isiacos conjectores, non interpretes somnium.

"I heed not strolling Fortunetellers, Astrologers, the Prophets of *Isis*, or Interpreters of Dreams.

All this rascally Set of Strollers went a begging, and pretended to forewarn the Ladies what they were to avoid, or do out of Devotion, but were generally nothing else but Carriers on of Intrigues.

2. *Balatrones.* The ancient Greeks used the Words *βάλλειν* and *βαλλίζειν* for *ἀγχι-σθαι*, saltare. From *βάλλειν* the Latins derived *ballare*: Hence ballator, and with the Change of few Letters, *balatro* a public Dancer.

3. *Cantoris morte Tigelli.*] *Tigellius* Native of *Sardinia*, a famous Player on the Flute,

SATIRE II.

traria currunt. While Fools avoid one Vice they fall into another. And in these Words of the 27th: Nil medium est, Men know no Medium.

THE Herds of Musicians, Perfumers, Gypsies, Actors, Dancers, and all this Sort of Cattle are inconsolable, and extremely sorry for the Death of the Musician Tigellius, as he was so very generous to them. This other Man, on the contrary, fearing he should be called profuse, won't give either Food or Cloathing even to his poor Friend to keep him from starving with Hunger and Cold. Yet, if you ask him why he spends so unworthily the noble Estate his * Ancestors left him on his insatiable Appe-

* Grandfather and Father.

NOTES.

Flute, and a great Musician. He had been much esteemed in the Court of Julius Caesar, and greatly beloved by Cleopatra. He acted then a Part in high Life, and was Grandson of Phamea, who likewise was in great Credit. Cicero speaks of the good Offices Phamea had done him, in his Petition for the Consulship, and to shew his Gratitude to him, he had undertaken to plead a Cause for him; but there happening on the very Day Cicero was to appear a Thing of a much more momentous Nature to the Orator, he disappointed the other, which drew upon him the Repentment of Tigellius, and it is visible by his Letters, that Cicero, who much more feared than esteemed him, was in Pain about the Consequences; for he writes thus to Atticus: *Tigellium totum mihi & quidem quam primum, nam pendeo animi.* "Reconcile Tigellius to me, and as soon as possible, for I am uneasy." After the Death of Julius Caesar, he sat at the Table of Augustus, and was not a little in his Favour. But that did not hinder Horace from making a Jest of him. Augustus esteemed Tigellius for his Skill in Music, but despised him for his Vices; for he was extremely vicious and debauch'd as most of his Countrymen were. The Sardinians were so decried at Rome, that their Name became a Proverb: *Sardi venales, alius alio nequior.* "The Sardinians are all venal,

"every one is worse than another." Cicero plainly shews in his Writings, That Horace has not been unjust in his Reflections on Tigellius: For he has written in the 24th of the 7th Book of his Letters: *Id ego in lucris pono, non ferre hominem pestilentiorum Patria sua.* "I esteem it a great Happiness to be no longer plagued with a Man that is more pestilential than his Country." It was not possible for Horace to describe the Death of this Musician, with greater Humour, or set his disorderly abandoned Life in a stronger Light, than by making all that rascally Rabble he mentions, put on Mourning for him. His Art in this Fiction is full of the most sprightly Wit, and deepest Satire. The Interpreters in general have taken this Tigellius for the same with Hermogenes, but they are doubtless mistaken, as will be seen by the following Satire.

4. *Quippe benignus erat.* Horace speaks here in the Sentiment of Tigellius's Friends, who called him liberal, because he was extravagantly profuse in gratifying his debauch'd Inclinations. Prodigality will always be praised by those Prostitutes and Flatterers, who gain by our Follies.

4. *Contra hic.* This is the Contrast to the Vice of Tigellius. The Fear of passing for a Prodigal makes this Man so wretchedly covetous and frait-handed, that he will not assist the sincerest Friend on the most pressing Occasion.

Præclaram ingrata stringat malus ingluvie rem,
 Omnia conductis coemens obsonia nummis ;
 Sordidus, atque animi quod parvi nolit haberi, 10
 Respondet : laudatur ab his, culpatur ab illis.
 Fufidius vappæ famam timet ac nebulonis,
 Dives agris, dives positus in fenore nummis.
 Quinas hic capiti mercedes exsecat ; atque
 Quanto perditior quisque est, tanto acrius urget : 15
 Nomina sectatur, modò sumtâ veste virili,
 Sub patribus duris tironum. Maxime, quis non,
 Jupiter, exclamat, simul atque audivit ? At in se
 Pro quæstu sumtum facit. Hic ? vix credere possis
 Quàm sibi non sit amicus : ita ut pater ille, Terenti 20
 Fabula quem miserum gnato vixisse fugato
 Inducit, non se pejùs cruciaverit atque hic.
 Si quis nunc quærat, Quò res hæc pertinet ? Illuc :
 Dum vitant stulti vitia, in contraria currunt.
 Malthinus tunicis demissis ambulat ; est qui 25
 Inguen ad obscœnum subductis usque facetus :
 Pastillos Rufillus olet, Gorgonius hircum.
 Nil medium est. sunt qui nolint tetigisse, nisi illas,

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ingrata ingluvie, coemens omnia obsonia conductis nummis ; respondet quod nolit haberi sordidus atque parvi animi : laudatur ab his, culpatur ab illis. Fufidius dives agris, dives nummis positus in fenore, timet famam vappæ ac nebulonis. Hic exsecat quinas mercedes capiti ; atque quanto quisque est perditior tanto acrius urget. Sectatur nomina tironum sub duris patribus modo sumtâ virili veste. Quis non exclamat simul audivit maxime Jupiter ? At facit sumtum in se pro quæstu.

Hic ? vix possis credere quam non amicus sit sibi : ita ut ille pater quem fabula Terenti inducit vixisse miserum fugato gnato, non cruciaverit se pejùs atque hic. Si quis nunc quærat, quò hæc res pertinet ? Illuc : dum stulti vitant vitia in contraria currunt. Malthinus ambulat demissis tunicis : est qui ambulat facetus subductis tunicis usque ad obscœnum inguen. Rufillus olet pastillos, Gorgonius olet hircum. Nil medium est. Sunt qui nolint tetigisse nisi illas quarum insita te-

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8. Præclaram ingrata stringat malus ingluvie rem. The Word *stringere* may be taken in a double Sense : For it may signify that the Glutton swallows his Substance as it were in a Lump ; or else, that he insensibly diminishes it by his voluptuousness. *Ingrata* is here used to imply, that Luxury and gratifying a vicious Appetite is sure to meet with the same Disappointment, as obliging an ungrateful Person. There is no Requital from either.

12. Fufidius vappæ famam timet ac nebulonis.] Fufidius was in all Probability a no-

torious Usurer in Horace's Time ; and perhaps had been satirised upon by Catullus, who makes mention of one *Fufidius*, whom he styles *Senex recoctus* ; a crafty old Knave.

14. Quinas hic capiti mercedes exsecat.] *Caput* in Latin signifies the Capital which is put out to Interest ; *merces* is the Interest itself which is received ; & *exsecare* signifies to take the Interest out of the Principal by Advance. *Fufidius* lent for Example, a hundred Crowns for a Month, this was the Principal : And at the End of the Month, the Debtor was to pay him five Crowns. Thus

tite, and *even* borrows Money to buy all the Dainties that can be thought of; he answers because he would not be reckoned a Miser, or one of a mean Spirit: *Even* this Man is praised by some, but *more justly* blamed by others. Fufidius, who has a great Estate in Lands, and large Sums of Money out at Use, yet reckons it a Scandal to be thought a Debauchee and a Spendthrift, and therefore deducts Five *per Cent*. from every principal Sum he lends, and the more necessitous a Man is the harder he squeezes him. He makes it his Business to learn the Names of *such* young Gentlemen as have just put on the *Toga Virilis*, and are under strait-handed Fathers. Who does not, as soon as he hears this, cry out, Almighty Jove!

“ But, *you'll say perhaps*, he expends on himself in Proportion to “ his Income.” He? You can scarcely believe how unkind he is *even* to himself; for * Menedemus, whom Terence in his Play introduces repenting for having turned away his Son, never tormented himself half so much as he. If any Body should ask, What's the Moral of all this? Why this: While Fools shun some Vices they run into their Opposites. Malthinus goes with his Tunic down to his Heels, another is so fanciful as to tuck his up to his Middle. Rufillus smells *for ever* of scented Lozenges; Gorgonius, on the contrary, smells as strong as a Goat. *In short*, they observe no mean. * * * * *

* *That Father.*

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Thus the Interest ran five *per Cent* a Month. But the Miser, to make more sure of his Profit, paid himself by advance five Crowns, and gave the Debtor only Ninety-five, taking at the same Time, a Bond of a hundred Crowns payable at the Month's End: So that at the Space of twenty Months, the Interest equall'd the Principal. This was a vile Practice, for it was taking four Times more than the current Interest, which was twelve *per Cent* a Year, that is, one a Month.

16. *Nomina sectatur modo sumta veste.*] He sought young Gentlemen who had just put on the manly gown, or were of fifteen, for they then began to love Expence and Luxury. Before they always had Governors, who watch'd over their Actions. *Tiranes* are those young Gentlemen that were past fifteen, for then they had Admittance to the Bar, and the first Day was called *Dies Tirocinii*. This was a Festival Day, and one they always celebrated with a great deal of

Pomp. Fufidius sought out the most debauched, to lend them Money: For tho' the Laws strictly forbid such a Thing, yet the Thirst of Gain made Misers disregard them, and hazard their Money in hopes of an exorbitant Interest. Our Usurers expose themselves to the same Danger at present: For Knaves in all Ages are alike.

18. *At in se pro quaestu sumptum facit.*] This is Horace's Objection, as if he was speaking to some one that was ready to answer: “ But perhaps this Fufidius lives “ magnificently in Proportion to his Gain.” Horace replies again, “ Far from it.” He is as vile a Wretch to himself as others.

20. *Ita ut pater ille Terenti.*] 'Tis Menedemus he speaks of; who, according to Terence, on Account of having forced his Son by his Austerity into the Wars in Revenge upon himself, lived in the most near miserable Manner. I am charm'd, says an excellent Critic, with this Comparison, which shews the natural indulgent Disposition

Quarum subfuta talos tegat instita veste :
 Contrà, alius nullam, nisi olenti in fornice stantem.
 Quidam notus homo cum exiret fornice ; Maeste
 Virtute esto, inquit sententia dia Catonis.
 Nam simul ac venas inflavit tetra libido ;
 Huc juvenes æquum est descendere, non alienas
 Permolere uxores. Nolim laudari, inquit,
 Sic me, mirator cunni Cupiennius albi.

30

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gat talos subfuta veste. Contra, alius velit tetigisse nullam, nisi stantem in olenti fornice. Cum quidam notus homo exiret fornice ; inquit, esto Maeste virtute, dia sententia Catonis. Nam simul ac tetra libido inflavit venas ; æquum est juvenes descendere hac non permolere alienas uxores. Cupiennius mirator albi cunni, inquit, nolim me laudari sic.

Qui vultis non rectè procedere mæchis audire est operæ pretium ut laborent omni parte ;

utque voluptas corrupta multo dolore cadat illis, atque hæc rara & sæpe inter dura pericula. Hic dedit se precipitem teeto ; ille cæsus ad mortem flagellis : hic fugiens decidit in acrem turbam prædonum : hic dedit nummos pro corpore : quin etiam illud accidit, ut ferrum demeteret testes salacemque caudam cuidam. omnes dicunt jure : Galba solus negabat.

At quanto tutior est mæx in classe secundâ ! dico in classe libertinarum : in quas Salustius

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tion of Horace. He had been touched with the Grief and Repentance of this loving Father, as described by Terence. In Reality, a Man must be insensible to read the Father's Character in the Play, and not be moved with it. If he is not, he may depend on it he has nothing human in him ; for it is tender Nature delineated.

24. *Stulti.*] The Stoics called Fools all that followed not the Precepts of Virtue.

24. *Maltinus.*] The Latins called those *Maltinus*, who were lewd and effeminate : This is visibly derived from the Greek Word, *μαλθακός* soft, effeminate. But it was likewise a common Roman Name ; for I can never persuade myself with some Commentators, that Horace, under a fictitious Name, would make his Court to Augustus in this Satire at the Expence of his generous Friend Mæcenæ, by rallying him for his effeminate Air and Dress. I rather think he designed to mark some ridiculous Imitation of him ; and, at the same Time, perhaps give a Hint to his Patron, that he was not entirely free from the same Impropriety.

25. *Tunicis demissis.*] Flowing Robes. A cumbersome flowing Dress has always been looked upon as a Symptom of Effeminacy, and a manly free one of Boldness and Activity.

26. *Est qui inguen ad obscenum subductis.*]

Here are Extremes : *Maltinus* had his Gown floating behind him, and another raised his so high that he made the Passengers laugh at him. In short, the Medium was to raise the Vest so that it fell a little below the Knee ; and it was thus the Romans used to manage their Dress. There was a very ancient Law, which was thought to have been made by Romulus, *Quisquis demissam ad talos togam in urbe habeto.* Let every one in the City wear his Gown hanging to his feet. Augustus was the first who consulted the public Convenience, by prescribing a proper Mean in Dress. For Suetonius says of him, *togis neque restrictis, neque fustis*, his Gowns were neither too short, nor too long. And Horace would not lose this Opportunity of making his Address to Cæsar.

27. *Pastillos Rufillus olet.*] It was a Shame for a Roman to be perfumed, as being a Sign of Effeminacy. The Story of Vespasian is well known by all Scholars ; who after having given a Post to some young Man, revoked it, because he came into his Presence, in order to return him Thanks, perfumed with Essences. *Maluisse allium oboluisse.* I had rather, said the Emperor with Disdain, you had smelt of Garlick.

27. *Gorgonius hircum.*] Here is the other Extremity of Nastiness and bad Smell. The Medium

Audire est operæ pretium, procedere rectè
 Qui mœchis non vultis, ut omni parte laborent;
 Utque illis multo corrupta dolore voluptas,
 Atque hæc rara, cadat dura inter sæpe pericla.
 Hic se præcipitem tecto dedit: ille flagellis
 Ad mortem cæsus: fugiens hic decidit acrem
 Prædonum in turbam: dedit hic pro corpore nummos:
 Hunc perminxerunt calones: quin etiam illud
 Accidit, ut cuidam testes caudamque salacem
 Demeteret ferrum. jure omnes: Galba negabat.

40

45

Tutior at quanto merx est in classe secundâ!
 Libertinarum dico: Sallustius in quas

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Medium consists in Cleanliness and smelling of nothing. These Verses gave no small Offence, and got *Horace* several Enemies, as will be seen by *Satire* the 4th. *Rufillus* and *Gorgonius* were without Doubt, Persons either considerable by Birth, or Employment.

28. *Nil medium est.*] This is refusing again the Subject of the *Satire*. There is no Moderation in vicious Men. *Rufillus* and *Gorgonius* wou'd sooner exchange Extremities, than come to a Medium. And so it is in Morals: A Prodigal will sooner commence Miser, than come to a Medium of Generosity and good Oeconomy.

29. *Quarum subsutâ talos tegat instita veste.*] *Instita* was a Border of Purple which covered the *Roman* Ladies feet. *Ovid* in the first Book of his *Art of Love* says,

Quæque tegit medios instita longa pedes.

This Border was joined to those Robes which were called *Stolæ*, and *instita longa* is poetically taken in *Ovid* for the whole Vest.

31. *Quidam notus homo.*] *Notus* is here put for *distinguish'd*, that is, a Man of Condition, a considerable Person. It is opposed to *novus*.

37. *Audire est operæ pretium.*] This is an humorous Imitation of *Ennius*, who had those Lines in the first Book of his *Annals*:

*Audire est operæ pretium procedere rectè
 Qui rem Romanam, Latiumque augescere vultis.*

" You who wish Success to the *Romans*,
 " and desire to see the Empire flourishing,
 " will find your Account in this Poem." It

gives therefore a pleasant Surprise to find *Horace* adapting the same Expression to such a ludicrous Subject.

39. *Utque illis multo corrupta dolore voluptas.*] When Men cannot be deterr'd from Adultery by considering the Enormity of the Crime, we must endeavour to deter them by its dangerous Consequences. 'Tis what *Horace* does here; and it is without Reason some have said, he dissuaded from Adultery, like *Epicurus*, not by representing it in the true Colours of an enormous Crime, but of a perilous Action, and such as he should not have been unwilling to commit, might he but have done it with Security. The Aversion of *Horace* to this Villainy is too well known to let his Character suffer by such a Suspicion: Besides, the Method of his Reasoning is the very same with that of *Solomon* in his Proverbs. This great and wise Monarch does not only dissuade Mankind from evil Actions, upon Account of their being Offences against God, and Violations of moral Rectitude, but likewise from the Anguish of Mind, and frightful Punishments they are oftentimes attended with, even in this Life. But the Calamities which *Horace* confines to Adultery, *Solomon* extends to all Lewdness. One need only read the 5th Chapter to see this: It is an admiral Preservative against Licentiousness.

48. *Sallustius.*] This was not *Sallust* the Historian, but the Grandson of his Sister, and the Person whom *Horace* addressed the 2d Ode of his 2d Book to. For all that *Horace* says here of his Prodiguity, very well agrees with his Character.

Non minùs insanit quàm qui mœchatur. at hic si,
 Quà res, quà ratio suaderet, quàque modestè
 Munifico esse licet, vellet bonus atque benignus
 Esse; daret quantum satis esset, nec sibi damno
 Dedecorique foret. verùm hoc se amplectitur uno;
 Hoc amat, & laudat: Matronam nullam ego tango.
 Ut quondam Marsæus amator Originis; ille,
 Qui patrum mimæ donat fundumque laremque,
 Nil fuerit mî, inquit, cum uxoribus unquam alienis.
 Verùm est cum mimis, est cum meretricibus: unde
 Fama malum gravius, quàm res, trahit. an tibi abundè
 Personam satis est, non illud, quidquid ubique
 Officit, evitare? bonam deperdere famam,
 Rem patris oblimare, malum est ubicunque. quid inter-
 est in matronâ, ancillâ, peccesse togatâ?

50

55

60

Villius in Faustâ Sullæ gener (hoc miser uno
 Nomine deceptus) pœnas dedit usque superque
 Quàm satis est, pugnis cæsus, ferroque petitus,

65

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non minùs insanit quam qui mœchatur. At hic si, vellet esse bonus atque benignus quàm res, quàm ratio suaderet, quaque licet illi esse modestè munifico, daret quantum esset satis; nec foret sibi damno dedecorique: verum amplectitur se hoc uno; amat, & laudat hoc; ego tango nullam Matronam. Ut quondam Marsæus amator Originis; ille qui donat patrumque fundum laremque mimæ; nil unquam fuerit mî, inquit, cum uxoribus alienis. Verum est illi cum mimis, est cum meretricibus: unde fama trahit gravius malum, quam res. An evitare personam est satis abundè tibi, & non illud quidquid ubique officit? deperdere bonam famam, oblimare rem patris, est malum ubicunque. Quid interest peccesse in matronâ, ancillâ, an togatâ.

Villius gener Sullæ, miser deceptus hoc uno nomine, usque superque quam satis est, dedit pœnas in Faustâ; cæsus pugnis petitusque ferro, exclusus fore, cum Longareus foret intus. Si animus diceret hæc huic verbis mutonis videntis tanta mala: Quid vis tibi? nuxquid ego depono à te cunnum, prognatum magno consule

velatumque stolâ, cum mea ira conferbuit? quid responderet? Puella nata est magno patre. At quanto meliora pugnantiæ istis natura dives suæ opis monet! si tu modo velis dispensare rectè, ac non immiscere fugienda petendis. Putas nil referre labore sine tuo vitio, aut penuriâ rerum? quare desine sectarier matronas ne pœniteat te: baurire unde est plus mali laboris, quam fructus decerpere ex re. Nec est huic femur magis tenerum aut crus rectius inter niveos viridesque lapillos, O Cerinthe licet hoc sit tuum; atque etiam femur togatæ est persæpe melius. Adde hoc, quod gestat mercem sine fucis; apertè ostendit quod habet venale; nec si quid honesti est, jactat habetque palam, vel quærit quo celet turpia. Hic mos est regibus; ubi mercantur equos, inspiciunt opertos: ne, facies decora si fulta est molli pede ut sæpe fit, inducat emtorem biantem, quod clunes sunt pulchræ, quod caput est breve, & cervix ardua. Illi faciunt hoc rectè. Ne contemplare optima corporis lynceis oculis; neu Cæcior Hypsæa spectes illaque sunt mala. O crus, ô brachia!

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50. Quàm res, quàm ratio.] Res signifies Ability, ratio, good Sense. Those two should certainly regulate our Conduct.

51. Bonus, atque benignus.] Benignus is

of a more extensive Signification in this Place than *bonus*. This latter signifies a Man that oftner gives too little than too much, whereas *benignus* means a Person who gives always

Exclusus fore, cùm Longareus foret intus,
 Huic si mutonis verbis mala tanta videntis
 Diceret hæc animus: Quid vis tibi? nunquid ego à te
 Magno prognatum deponco consule cunnum, 70
 Velatumque stolâ, mea cùm conferbuit ira?
 Quid responderet? Magno patre nata puella est.
 At quanto meliora monet, pugnantiaque istis
 Dives opis natura suæ! tu si modò rectè
 Dispensare velis, ac non fugienda petendis 75
 Immiscere. tuo vitio, rerumne labores,
 Nil referre putas? quare, ne pœniteat te,
 Define matronas sectarier: unde laboris
 Plus haurire mali est, quàm ex re decerpere fructus.
 Nec magis huic inter niveos viridesque lapillos 80
 (Sit licet hoc, Cerinthe, tuum) tenerum est femur, aut crus
 Rectius; atque etiam melius persæpe togatæ.
 Adde huc, quòd mercem sine fucis gestat; apertè
 Quod venale habet, ostendit; nec, si quid honesti est,
 Jactat, habetque palàm, quærit quo turpia celet. 85
 Regibus hic mos est; ubi equos mercantur, opertos
 Inspiciunt: ne, si facies (ut sæpe) decora
 Molli sultra pede est, emtorem inducat hiantem,
 Quòd pulchræ clunes, breve quòd caput, ardua cervix.
 Hoc illi rectè. ne corporis optima lynceis 90
 Contemplare oculis, Hypsæâ cæcior, illa
 Quæ mala sunt, spectes. O crus, ô brachia! Verùm

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always as much as is necessary, and often more.

52. *Nec sibi damno, dedecorique foret.*] *Damno*, because he squanders away his Estate; *dedecori* because he loses his Reputation into the Bargain. For none were more hissed at and despised in Rome, than those who had squandered away their Estates on Prostitutes.

56. *Fundumque laremque.* *Fundus* signifies his Lands, and *Lar*, his paternal Seat, where the Household-Gods were worshipped.

58. *Unde fama malum gravius.* The Loss of an Estate is sooner made up, than the Loss of Reputation and Honour. A Man's Industry or Friends may retrieve his Condition in the first Respect, but it seldom happens, that a lost Reputation is ever recovered.

71. *Velatumque stolâ.*] The *stola* was the

usual Dress of married Women, and Ladies of Quality.

76. *Tuo vitio, rerumne labores.* He that has all he can in Reason justly desire, and still hankers after other Things, either out of Vanity or Caprice, such a one *laborat suo vitio*: 'Tis his Fault; for it is in his Power to be content. But he, who has not what is necessary, he *laborat vitio rerum*. His Uneasiness proceeds from the Defect of Things; and his Case is very different. Wherefore one of the greatest Secrets of Happiness is to examine well the Causes of our Uneasiness, to find whether it proceeds from some real Want of what is necessary to our Well-being, or from our own Caprice, Restlessness, indulged Spleen, and disorderly Appetites.

86. *Regibus hic mos est.*] *Reges* here signifies Persons of Fortune, rich Men, and Nobles;

Depygis, nasuta, brevi latere, ac pede longo est.
 Matronæ, præter faciem, nil cernere possis,
 Cætera, ni Catia est, demissâ veste tegentis. 95
 Si interdicta petes, vallo circumdata, (nam te
 Hoc facit insanum) multæ tibi tum officient res;
 Custodes, lectica, ciniflones, parasitæ,
 Ad talos stola demissa, & circumdata pallâ;
 Plurima, quæ inuideant purè apparere tibi rem. 100
 Altera nil obstat: Cois tibi penè videre est
 Ut nudam; ne crure malo, ne sit pede turpi:
 Metiri possis oculo latus. an tibi mavis
 Infidias fieri, preciumque avellier, antè
 Quàm mercem ostendi? Leporem venator ut altâ 105
 In nive sectatur, positum sic tangere nolit:
 (Captat, & apponit) meus est amor huic similis: nam
 Transvolat in medio posita, & fugientia captat.
 Hiscene versiculis speras tibi posse dolores,

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verum est depygis, nasuta, brevi latere, ac pede longo. Possis cernere nil præter faciem Matronæ, tegentis cætera demissa veste, ni Catia est. Si petes interdicta, circumdata vallo, nam hoc facit te insanum, multæ res officient tibi; custodes, lectica, ciniflones, parasitæ, stola demissa ad talos, & circumdata pallâ; plurima sunt quæ inuideant rem purè apparere tibi. Altera nil obstat: est tibi videre illam penè ut nudam cois vestibus, sitne malo crure, turpine pede: possis metiri latus oculo. An mavis infidias fieri tibi, preciumque avellier, antè quàm mercem ostendi? Ut venator sectatur leporem in altâ nive, positum autem sic, nolit tangere: cantat, & apponit, meus amor est similis huic: nam transvolat posita in medio, & captat fugientia. Speras ne tibi dolores, atque æstus curasque graves posse pelli è pectore hisce versiculis? Nonne natura statuit modum cupidinibus, quem plus prodest quærere quid latura sibi, quid negatum dolitura sit, & abscindere inane soldo? Num, cum sitis urit fauces tibi, quæris aurea po-

cula? Num esuriens fastidis omnia præter pavonem rhombumque? cum inguina tument tibi, malis rumpi tentigine, si ancilla, aut verna puer est præsto, in quem impetus continuo fiat? Non ego: namque amo parabilem facilemque venerem. Sed paulo post, amo illam pluris, si vir exierit: Philodemus ait hanc reliquendam Gallis eam vero sibi, quæ neque fiet magno prætio, neque cunctetur venire cum est iussa. Illa sit candida rectaque, hætenus munda, ut neque velit videri magis longa, nec alba quàm natura det. Ubi hæc supposit lævum corpus mihi dextro; illa est lilia & Egeria: do quodlibet nomen illi. Nec vereor, dum futuo, ne, vir recurat rure; Janua frangatur; canis latret; domus pulsa undique resonet magno strepitu; pallidave mulier defiliat lecto; conscia clamet se miseram: hæc deprensa metuat cruribus & doti, egomet metuo mi. Fugiendum est discinctâ tunicâ ac nudo pede; ne nummi pereant aut pyga aut denique fama. Deprendi est miserum: vincam vel Fabio iudice.

N O T E S.

Nobles; for Kings alone do not purchase Horses.

98. *Parasitæ.*] Ladies had their Flatterers, that is, Gentlewomen, or Favourites who gained a Living under them by entertaining them with the general Admiration others had of their Beauty, their Wit, Gen-

teelness, and a thousand Falshoods, mix'd, to be sure, with a little Defamation and Whispering.

99. *Ad talos stola demissa, et circumdata pallâ.*] We have said before that the *Stola* was the Dress of the Ladies. We must further add, it was their ordinary Dress when

Atque æstus, curasque graves è pectore pelli?

110

Nonne cupidinibus statuit natura modum, quem,

Quid latura sibi, quid sit dolitura negatum,

Quærere plùs prodest, & inane abscindere soldo?

Num, tibi cùm fauces urit sitis, auræ quæris?

Pocula? num esuriens fastidis omnia præter

115

Pavonem rhombumque? tument tibi cùm inguina, num, si

Ancilla, aut verna est præstò puer, impetus in quem

Continuò fiat, malis tentigine rumpi?

Non ego: namque parabilem amo venerem, facilemque.

Illam, Pòst paulò; sed pluris; si exierit vir:

120

Gallis hanc, Philodemus ait; sibi, quæ neque magno

Stet precio, neque cunctetur, cùm est iussa, venire.

Candida rectaque sit, munda hætenus, ut neque longa,

Nec magis alba velit, quàm det natura, videri.

Hæc ubi supposuit dextro corpus mihi lævum;

125

Ilia & Egeria est: do nomen quodlibet illi.

Nec vereor, ne, dum futuo, vir rure recurrat;

Janua frangatur; latret canis; undique magno

Pulsa domus strepitu resonet; vepallida lecto

Desiliat mulier; miseram se conscia clamet;

130

Cruribus hæc metuat, doti deprensa, egomet mî.

Discinctâ tunicâ fugiendum est, ac pede nudo;

Ne nummi pereant, aut pyga, aut denique fama.

Deprendi miserum est: Fabio vel judice vincam.

N O T E S.

when they were at Home: For, when they went abroad, or received Visitors, they always threw over the *Stola* the *Palla*, or loose Gown. *Virgil* speaks thus of the Habit of *Camilla*.

*Pro crinali auro, pro longæ tegmine pallæ
Tigridis exuvjæ per dorsum a vertice pen-*
dent.

"A Tiger's Skin, which hangs behind
"from her Head to her Feet, supplies the
"Place of Gold intermixt with her Hair,
"and the long Gown.

113. *Inane abscindere soldo.*] To separate the superfluous from the necessary. For Example, when one is violently thirsty, some proper Liquor is the Thing necessary: but a Chrystal or Gold Cup is not so. Nature does not exact this; but is content with what is clean and wholesome.

116. *Pavonem.*] The Peacock was a favourite Dish of the *Romans*, from the Time that the Orator *Hortensius* had it served up in a magnificent Repast he entertained the Gentry with when he was created *Augur*. *M. Aufdus Lurco* brought up such great Flocks of them, that he drew yearly near two thousand five hundred Crowns for them; and they became so dear in a short Time, that they were sold for five Crowns a-piece, and one of their Eggs for a hundred Pence.

116. *Rhombumque.*] The Turbot. This Fish was particularly esteemed by the *Romans*. The best came from *Ravenna*.

134. *Fabio vel judice vincam.* The Poet ends with one of the sharpest Strokes of Satire: For this *Fabius* was a famous Lawyer in those Times, and, being catch'd in Adultery, narrowly escaped being treated according to his Deserts.

SATIRA III.

Horace was extremely exact in the Performance of all the Duties of Friendship. One may see what warm Sentiments he had in this Respect, by those Proofs of his sincere Affections he has given Virgil in his Odes. In this Satire he indirectly defends him against some Railleries vented against him in the Presence of Augustus Cæsar and Mæcenas, as a timorous, slovenly and rustic Person, who was no ways fit for the Politeness of a Court. This is the true Subject of this Satire, in which Horace singly touches upon the common Vice of Court-Detraction. In the Pursuit of his Subject, he attacks the extravagant Doctrine of the Stoics, who maintained that all

OMNIBUS hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animum cantare rogati;

Injussi nunquam desistant. Sardus habebat

Ille Tigellius hoc. Cæsar, qui cogere posset,

Si peteret per amicitiam patris, atque suam; non

Quidquam proficeret: si collibuisse, ab ovo

Usque ad mala citaret, Io Bacche, modò summâ

Voce, modò hac, resonat quæ chordis quatuor ima.

Nil æquale homini fuit illi: sæpe velut qui

Currebat fugiens hostem; persæpe velut qui

Junonis sacra ferret: habebat sæpe ducentos,

O R D O.

Hoc vitium est omnibus cantoribus inter amicos, ut rogati nunquam inducant animum cantare; injussi nunquam desistant. Tigellius ille Sardus habebat hoc vitium. Cæsar, qui posset cogere, non quidquam proficeret, si peteret per suam atque amicitiam patris: si collibuisse, citaret Io Bacche, ab ovo usque ad

mala, modo summâ voce, modo hac, quæ resonat ima quatuor chordis. Nil fuit æquale illi homini: sæpe currebat velut unus qui fugiens hostem; persæpe velut sacerdos qui ferret sacra Junonis: sæpe habebat ducentos, & sæpe decem servos: modo loquens reges at-

N O T E S.

1. *Omnibus hoc vitium est cantoribus.*] It has been always remark'd that there is not a more whimsical Set of Men upon Earth than Musicians, and the Reason is, without Doubt, that there are none who are greater Admirers of themselves. To these we may justly add the Poets and Painters. For Imagination is the principal Quality in these three Arts, and nothing is more difficult than to govern an indulged Imagination: Tho' if Reason be strong enough, and sufficiently on its Guard to do this, a well regulated Imagination becomes the Source of our finest Pleasures. It animates all the Productions of Wit, and gives those Graces,

that Vivacity, those inexpressible Charms, which do not only please, but exalt, ravish, and fill the Mind with Admiration.

3. *Sardus habebat ille Tigellius hoc.*] Tigellius, in whose Person the Character of a most fantastical Fellow is here described, is the famous Tigellius, who was spoke of in the foregoing Satire, and has injudiciously been confounded with Hermogenes Tigellius, whom mention will be made of hereafter. We must remember that this Tigellius was dead when this Satire was composed, but Hermogenes alive, as may be evidently proved.

4. *Cæsar qui cogere posset.*] We must not

SATIRE III.

Crimes were equal, and would have the slightest Trespass punished with the same Severity as the greatest. I am never weary with reading this Satire. I am charmed with the Wit of his Raileries, the Beauty of his Precepts, and the Maxims of his refined Morality. In short, I admire that easy Air and polite Manner, which Genius alone can never give; but must come from a long Commerce with the greatest Wits, and best bred Persons of the Age one lives in. This Satire was composed some Time after the preceding, and as we shall see by the Notes, while Horace was yet in his Vigour.

THIS Fault is common to all Singers, when in Company with their Friends, that they never will oblige them with a Song when ask'd; but if they begin to sing undesired they never desist. Tigellius the fine Sardinian Voice had this Fault to a very great Degree: For had Cæsar, who could have compelled him, ask'd him to sing both for his Father's and his own Sake, he would not have prevailed; but, if the Fit once took him, he would sing *Io Bacche* in Time of Supper from * the first Course to the last, sometimes with a high Voice, sometimes with as low a Voice as he sings in Concert with his Violin. This Man never did any Thing of a Piece. One while he would run as if he was flying from an Enemy, at other Times he would walk with as solemn a Pace as he who carries a Sacrifice to Juno. Sometimes he had two hundred Servants, sometimes only ten. Now he would

* *An Egg even to Apples.*

NOTES.

not understand in this Place *Julius Cæsar*, but *Augustus*, who was *Tigellius's* Master and Sovereign, and by Consequence could have forced him; but he only used Entreaties, and left him at his full Liberty.

5. *Per amicitiam patris.*] Of his adoptive Father *Julius Cæsar*, who had been very generous to *Tigellius*. This Expression proves that *Horace* spoke not in the preceding Verse of *Julius Cæsar*, but of *Augustus*.

6. *Ab ovo usque ad mala.*] The Romans begun their Repasts with Eggs, which were served up as soon as they came out of the Baths, and they finished them with Apples, which were mix'd with other Fruits.

7. *Citarer.*] *Citare* is here put for *canere*,

to repeat a Song; that is, he would entertain the Company, when he pleased, with a hundred Songs.

7. *Io Bacche.*] Was the Beginning of a Song, probably composed by *Tigellius* himself, and was well known at that Time. By these two Words *Horace* means the whole Song, which is a common Manner of Expression even now.

11. *Junonis sacra ferret.*] In those Processions they made in Honour of the Gods on their Festivals, the Virgins carried Baskets on their Heads with the sacred Things in them, and those, who bore the Baskets, walked with a very slow solemn Pace.

Sæpe decem servos : modò reges atque tetrarchas,
 Omnia magna loquens ; modò, Sit mihi mensa tripes, &
 Concha salis puri, & toga, quæ defendere frigus,
 Quamvis crassa, queat. Decies centena dedisses 15
 Huic parco, paucis contento ; quinque diebus
 Nil erat in loculis. noctes vigilabat ad ipsum
 Manè ; diem totum stertebat. nil fuit unquam
 Sic impar sibi. nunc aliquis dicat mihi, Quid tu ?
 Nullane habes vitia ? Imò alia, & fortasse minora. 20
 Mænius absentem Novium cùm carperet : Heus tu,
 (Quidam ait) ignoras te ? an ut ignotum dare nobis
 Verba putas ? Egomet mî ignosco, Mænius inquit.
 Stultus & improbus hic amor est, dignusque notari.
 Cùm tua prævideas oculis mala lippus inunctis ; 25
 Cur in amicorum vitiis tam cernis acutum,
 Quàm aut aquila, aut serpens Epidaurius ? at tibi contrà
 Evenit, inquirant vitia ut tua rursus & illi.
 Iracundior est paulò, minùs aptus acutis
 Naribus horum hominum : rideri possit, eò quòd 30
 Rusticiùs tonso toga defluit, & malè laxus

O R D O.

que tetrarchas, & omnia magna ; modo diceret tripes mensa sit mihi, & concha puri salis, & toga quamvis crassa quæ queat defendere frigus. Dedisses decies centena sestertia huic parco, contento paucis ; quinque diebus nil erat in loculis. Vigilabat noctes ad ipsum manè ; stertebat diem totum. Nil unquam fuit sic impar sibi. Nunc aliquis dicat mihi, Quid tu sis ? Habesne nulla vitia ? Imò habeo alia, & fortasse minora.

Mænius cum carperet Novium absentem :

Heus tu, quidam ait, ignoras te ? an putas te dara verba nobis ut ignotum ? Mænius inquit, egomet ignosco mî. Hic amor est stultus & improbus, dignusque notari. Cùm lippus inunctis oculis prævideas tua mala ; cur cernis tam acutum, quam aut aquila, aut serpens Epidaurius in vitiis amicorum ? At contra evenit tibi, ut & illi rursus inquirant vitia tua. Est paulò iracundior, dicis, sic minus aptus acutis naribus horum hominum ; possit rideri, eò quòd toga defluit rusticius tonso,

N O T E S.

12. *Modo reges atque tetrarchas.*] Tetrarchs were properly Governors of a Fourth Part of the Kingdom, which had been divided by Order of the Romans. Tigellius often was in Company with Kings and Tetrarchs, and took Occasion, upon this Account, to pretend he was intimate with them.

13. *Sit mihi mensa tripes.*] Before the Asiatic Luxury had corrupted the Romans, they had only Tables with three Feet, but after that, they were so despised that none but the ordinary People would make use of them. The others had splendid Tables supported by four Feet, as we have. It is

with Allusion to the ancient Frugality, Tigellius says, he is contented with a Table of three Feet.

14. *Concha salis puri.*] The Superstition of the Ancients would have thought it a *Piaculum*, or Crime against Religion, to have spoke of the Table without Salt. But Tigellius, instead of *Salillum*, says *Concha salis puri*, to shew his greater Love of Frugality, as if he could be contented with a Shell to put his Salt in, as well as the very meanest of People. One certainly could not make a more sparing Meal than on Bread and Salt alone.

17. *Noctes vigilabat ad ipsum manè.*] Seneca

talk of Kings and Tetrarchs, and every Thing great; now *he would say*, I desire *no more than* a three-footed Table, a little clean Salt, and a Gown, I don't mind how coarse, to defend the Cold. Had you given this fine Manager a thousand *Sesterces*, who was as well satisfied with a few, in five Days *Time* his Pockets would be empty. He sit up a Nights to the very Morning, and snored in *Bed* all Day. There never was any Thing so inconsistent with itself: Should one now say to me, *Pray* what are you, *Sir*? Have you no Faults? Yes, *I have* other Faults, but perhaps not quite so great.

Menius making too free with the Character of Novius in his Absence: Hark ye, says one *who heard him*, Don't you know your own Faults? Or do you think to impose upon us as if we did not know them? I spare myself, says Menius. *But* this *Self-love* is foolish, unreasonable, and deserves to be censured. When you look into your own Faults so slightly, and with a careless Eye, why do you look into those of your Friends as sharp as an Eagle, or Epidaurian Snake? But, on the other Hand, you'll find that your Friends will, in their Turn, inquire into your Faults. This Man, *you say*, is too peevish, and can't bear the Sneers of Wits: Besides, he's a fit Subject for Ridicule, as his Hair hangs like a Clown's, and his Gown like a Sloven's, his Shoes too are monstrously wide.

N O T E S.

neca has written against this Disorder a whole Epistle. 'Tis in the 123d in which he says: *Sunt quidam in eadem urbe Antipodes, qui ut Marcus Cato ait, nec orientem solem unquam viderunt, nec occidentem.* We have in this City a Sort of *Antipodes*, who, according to *Cato's* Expression, have never seen the Rising or Setting Sun. And in the Conclusion he wittily compares these Persons to the Dead, that are surrounded with Torches till they are interred.

18. *Diem totum stertebat.*] Tiberius spoke a witty Thing on a like Occasion; when *Atylius Butas*, who had led the Life described here by *Horace*, and spent his whole Estate, complained to *Tiberius* of his extreme Poverty. This Prince said to him with an unconcerned Air, You have awaked very late.

19. *Iracundior est paulo.*] The ancient Commentator has preserved for us a very valuable Tradition; for he informs us the following Verses are a Description of *Virgil*, whom *Horace* endeavours to defend against the unjust Railleries of his Cotemporaries.

What makes this Tradition very probable is, that the Picture, *Horace* draws in this Place, is acknowledged by all to resemble *Virgil* very much: For he was negligent of his Dress, and had a clownish Air. He that has writ his Life says of him: *Corpore et statura fuit grandis, aquilo colore, facie rusticana.* He adds, he was of such a bashful timorous Nature, that, as he was walking along the Streets, if he observed others take Notice of him, and follow him out of Curiosity, he would take Refuge in the first House he saw open.

31. *Rusticius tonso toga defluit.* *Virgil* had commonly his Hair neglected, and his Gown put on carelessly. *Defluit* signifies to hang lower on one Side than another; or to touch the Ground on one Side, and fall a little below the Knee on the other. This is what *Plautus* expresses by *trabit*, and the Greeks by *σέρσθαι*.

31. *Et male laxus in pede calceus.* Theophrastus reckons amongst the Signs of Rusticity *μέγιστον τῶν ποδῶν τὰ ὑποδήματα φερεῖν*, to wear Shoes too large for the Foot.

In pede calceus hæret. at est bonus, ut melior vir
Non alius quisquam ; at tibi amicus : ut ingenium ingens
Inculto latet hoc sub corpore. denique teipsum
Concute, num qua tibi vitiorum inſeverit olim
Natura, aut etiam conſuetudo mala. namque
Neglectis urenda filix innascitur agris.

35

Illuc prævertamur, amatorem quòd amicæ
Turpia decipiunt cæcum vitia, aut etiam ipſa hæc
Delectant ; veluti Balbinum polypus Agnæ.

40

Vellem in amicitia ſic erraremus, & iſti
Errori nomen virtus poſuiſſet honeſtum.

At, pater ut gnati, ſic nos debemus amici,
Si quod ſit vitium, non faſtidire. ſtrabonem
Appellat pætum pater ; & pullum, malè parvus
Si cui filius eſt ; ut abortivus fuit olim

45

Sifyphus : hunc varum, diſtortis cruribus ; illum
Balbutit ſcaurum, pravis fultum malè talis.

Parcius hic vivit ? frugi dicatur : ineptus
Et jaſtantior hic paulò eſt ? concinnus amicis

50

Poſtulat ut videatur : at eſt truculentior atque
Plùs æquo liber ? ſimplex fortisque habeatur :

Caldior eſt ? acres inter numeretur. opinor,

O R D O.

Et calceus malè laxus hæret in pede. At eſt bonus, ut non alius quisquam eſt melior vir, at amicus eſt tibi : at ingenium ingens latet ſub hoc inculto corpore. Denique concute teipſum, num qua natura aut etiam mala conſuetudo vitiorum olim inſeverit tibi, namque urenda filix innascitur agris.

Illuc prævertamur, quòd turpia vitia amicæ decipiunt amatorem cæcum, aut etiam hæc ipſa delectant ; veluti polypus Agnæ delectat Balbinum. Vellem ſic erraremus in amicitia, & virtus poſuiſſet nomen honeſtum

errori iſti. At, ut pater ſi quod vitium ſit gnati ideo non cæpit faſtidire eum, ſic nos amici debemus. Pater appellat ſtrabonem pætum ; & ſi malè parvus filius eſt cui, ut olim abortivus Sifyphus fuit, appellat hunc, diſtortis cruribus, varum ; balbutit illum, malè fultum pravis talis, ſcaurum. An hic vivit parcius ? dicatur frugi : An hic eſt paulo ineptus & jaſtantior ? poſtulat ut videatur concinnus amicis : at eſt truculentior atque liber plùs æquo ? habeatur ſimplex fortisque : an eſt caldior ? numeretur inter acres.

N O T E S.

32. *At eſt bonus.* Horace has ſaid in another Place of *Virgil*, *Optimus olim Virgilius*. And he, who has written the *Latin Life of Virgil*, ſays of him, *Et ore, et animo tam probum conſtat ut Neapoli Parthenias vulgo appellatus ſit.* “ He had ſuch an ingenuous Countenance, and innocent Mind, that he was commonly called at “ *Naples the Virgin.*”

33. *At ingenium ingens.*] This *Elogium* agrees perfectly with *Virgil*, who was called by *Cicero*, as ſome ſuppoſe, *magnæ ſpes*

altera Romæ, upon hearing one of his *Eclogues* ; and by *Propertius*, who ſaid of his *Æneid* :

Nescio quid majus nascitur Iliade.

“ There is a Work published, which contains I know not what more ſublime than the famous *Iliad*.”

34. *Denique teipſum concute.*] It requires a diligent Self-examination to know one's ſelf effectually. *Epicurus* has a beautiful Saying

“ But he is *so* good a *Man*, I don't know a better ; then he is your
 “ hearty Friend, and prodigious Wit lies concealed in that Body,
 “ tho' carelessly dress'd.” In fine, examine yourself narrowly,
 whether a natural Inclination to Vice has been long rooted in you,
 or if your Vices spring from a bad Habit. For Ferns, *fit only* to
 be burned, often over-run Fields for want of Care.

But let us first discuss the Subject of Friendship, in which it were
 to be wish'd every one would imitate the Lover, who is blind to
 the Failings of his Mistress, nay often thinks them agreeable ; as
 Balbinus does Agna's Polypus in her Nose. I heartily wish we
 made the same Mistake in Friendship, and that Virtue had fix'd an
 honourable Name on every Error of this Sort : For as a Father, if
 his Son has a Failing, does not *therefore* despise him, neither ought
 we our Friend, if he have any. A Father says his Son leers, tho'
 he squints excessively ; and, if he has another Son that's as small
 as the Dwarf Sisyphus was of old, he calls him his Chicken ; he
 says another straddles in his Gate that's bandy-legg'd ; he calls him
 that's club-footed a little weak-jointed.

Does this Friend live too sparingly ? Call him frugal. Is another
 silly and somewhat vain ? Say he strives to entertain his Friends
 agreeably. And is another too bold, and freer than you could
 wish ? Reckon him sincere and frank. Have you e'er a Friend
 that is too passionate ? Reckon him one of a brisk and lively Spirit.

N O T E S.

Saying to this Purpose : *Initium salutis notitia peccati*. The Knowledge of what is amiss is the Beginning of Amendment. But how few are there, who take the necessary Pains to know themselves, or dare speak the Truth to their own Hearts ?

35. *Concute* is a Metaphor taken from those who open a Piece of Cloth and shake it, to see if it has any Blemish, or free it from Dust, which is apt to breed Worms.

38. *Illuc prevertamur*.] That is, let us return to whence we digressed : To that Benevolence of Temper we spoke of before, by which we are always disposed to overlook the Failings of our valuable Friends.

41. *Vellem in amicitia sic erraremus*.] For what is Folly in Love would be a Virtue in Friendship. We should always excuse our Friends natural and pardonable Defects ; but not chuse a Mistress for her Deformity. The Sentiment is certainly very fine, and worthy of the good Sense of the Ancients.

42. *At, pater ut gnati, sic nos debemus amici*.] At least, if we will not imitate enamour'd Persons, we ought to imitate indulgent Parents : This is what is implied by the Particle *at*.

48. *Illum balbutit scaurum*.] The Ancients called him *scaurum* who walked on the Side of his Foot. We should observe here the Father softens the Words in their Signification as much as possible, by the Manner of his Pronunciation ; which one may easily observe in all that love, when they are speaking of any thing they think may be in the least disagreeable. It is likewise worthy of Notice, that all these Words, *Strabo*, *Petus*, *Pullus*, *Varus*, and *Scaurus* were so many Surnames of the most illustrious Families, which must have been a tacit Hint to intelligent Youths, that bodily Defects ought, if possible, to be covered by noble and immortal Actions. No one now particularly enquires whether the great Men of Antiquity were beautiful or not ; but a deformed *Socrates* is more loved and talked of than a beautiful dissolute *Paris*.

49. *Parcius hic vivit*.] Horace now begins to apply his rational Doctrine, and shew what Indulgence we should use towards our Neighbour.

Hæc res & jungit, junctos & servat amicos.
 At nos virtutes ipsas invertimus, atque
 Sincerum cupimus vas incrustare. probus quis
 Nobiscum vivit? multum demissus homo: illi
 Tardo, cognomen pingui damus: hic fugit omnes
 Infidias, nullique malo latus obdit apertum?
 (Cum genus hoc inter vitæ versetur, ubi acris
 Invidia, atque vigent ubi crimina) pro bene sano
 Ac non incauto, fictum astutumque vocamus.
 Simplicior quis & est; (qualem me sæpe libenter
 Obtulerim tibi, Mæcenas) ut fortè legentem
 Aut tacitum impellat, quovis sermone molestus?
 Communi sensu planè caret, inquit. eheu
 Quàm temere in nosmet legem sancimus iniquam!
 Nam vitiis nemo sine nascitur: optimus ille est,
 Qui minimis urgetur. amicus dulcis, ut æquum est,
 Cum mea compenset vitiis bona; pluribus hisce
 (Si modò plaura mihi bona sunt) inclinet, amari
 Si volet: hac lege, in trutinâ ponetur eâdem.
 Qui ne tuberibus propriis offendant amicum
 Postulat; ignoscat verrucis illius. æquum est
 Peccatis veniam poscentem, reddere rursus.
 Denique, quatinus excidi penitus vitium iræ,
 Cætera item nequeunt stultis hærentia; cur non
 Ponderibus modulisque suis ratio utitur? ac, res
 Ut quæque est, ita suppliciis delicta coercet?
 Si quis eum servum, patinam qui tollere jussus
 Semefos pisces tepidumque ligurrierit jus,
 In cruce suffigat; Labeone infanior inter
 Sanos dicatur. quanto hoc furiosius atque
 Majus peccatum est? paulum deliquit amicus;

O R D O.

Opinor, hæc res jungit & servat amicos
 junctos. At nos invertimus ipsas virtutes
 amicorum, acque cupimus incrustare vas sin-
 cerum. Quis probus vivit nobiscum? habe-
 tur homo multum demissus: damus cognomen
 pingui illi tardo: hic fugit omnes infidias,
 obditque apertum latus nulli malo? Cum ver-
 setur inter hoc genus vitæ, ubi acris invidia
 atque ubi crimina vigent, vocamus fictum
 astutumque pro bene sano ac non incauto. Et
 si quis est simplicior; (qualem sæpe, Mæcenas,
 libenter obtulerim me tibi,) ut, molestus quo-
 vis sermone, impellat fortè legentem aut taci-

tum? inquit planè caret sensu communi.
 Eheu quàm temere sancimus legem iniquam in
 nosmet! Nam nemo nascitur sine vitiis: ille
 est optimus qui urgetur minimis. Dulcis ami-
 cus, ut æquum est, compenset mea bona vitiis:
 si modo plura bona sunt mihi, inclinet hisce
 pluribus, si volet amari: hac lege, ponetur in
 eâdem trutinâ. Qui postulat ne offendant ami-
 cum propriis tuberibus; ignoscat verrucis
 illius. Est æquum, te poscentem veniam pec-
 catis, rursus reddere veniam.

Denique, quatinus vitium iræ nequit pe-
 nitus excidi, item cætera vitia hærentia stultis
 nequeunt;

This Method, in my Opinion, would both make Friends and keep them such. But we invert *the* real Virtues of our Friends into Vices, and do all we can * to sully their most innocent Actions, by setting them in a bad Light. Have we for a Neighbour a plain honest Man, we look on him as a mean-spirited Fellow? Or another that's a little slow, we call him heavy-headed. Does another avoid every Snare, and lays himself open to no evil Design against him? (as he lives among a Set of Folks where reign the rankest Envy and foulest Crimes) in Place of a prudent cautious Man, we call him a sly designing Knave. Is there any so impertinent (such as you have often found me, Mæcenas) as to interrupt one with his trifling Talk, while he is reading or musing? We say, 'tis plain he is void of common Sense. Alas! how ready are we, without Thought, to make a Law to hurt ourselves! For, as no Man is born without his Faults, he is the best who has the fewest. When my good-natur'd Friend, as it is but reasonable, weighs my good Actions with my † bad ones, if he expects my Favour, he ought to give the Turn of the Balance to the good ones, if they are the greater Number; and on these Terms he shall be weighed in the same Balance. Who would not have his Friend take Offence at the Bump on his own Back must overlook his Friend's Warts. 'Tis but reasonable that he, who asks Forgiveness for his own Faults, should pardon those of another. In fine, as the Vice of Passion, and all other Vices that weak Men are prone to, can't be entirely rooted out; why don't our Reason make use of its ‡ Justice and Equity, and punish every Fault in Proportion to its Guilt? Should a Man hang his Servant, because, when he was ordered to take away a Dish, he ate up what was left of the Fish and hot Sauce; would not he be reckon'd by all wise Men to be madder than Labeo? How much more heinous and greater is your Crime, when, if your Friend has offended you in some Trifle or other, you won't pardon him; and therefore art justly reckoned a rigorous se-

* To varnish a neat Vessel.

† Vices.

‡ Weights and Measures.

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nequeunt; cur non ratio utitur suis ponderibus
modulisque? ac ita coercent delicta suppliciis ut
quæque res est? Si quis suffigat eum servum
in cruce, qui jussus tollere patinam quod

ligurricit semesos pisces tepidumque jus; di-
catur insanior Labeone inter sanos. Quanto
hoc peccatum est furiosus atque majus? ami-

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59. *Latus obdit.*] That is, he covers his Side, which he leaves exposed to no Danger. A Metaphor taken from Fencers.

82. *Labeone insanior.* Horace speaks not

here of Labeo the Senator, but some other Labeo. For there were doubtless many Families at Rome that had that Name; and probably some particular Person of them had

Quod nisi concedas, habere insuavis, acerbus : 85
 Odisti, & fugis, ut Drusonem debitor æris ;
 Qui, nisi cum tristes misero venere Calendæ,
 Mercedem, aut nummos unde extricat, amaras,
 Porrecto jugulo, historias, captivus ut, audit.
 Commixxit lectum potus, mensâve catillum 90
 Evandri manibus tritum dejecit : ob hanc rem,
 Aut positum antè meâ quia pullum in parte catini
 Sustulit esuriens, minùs hoc jucundus amicus
 Sit mihi ? quid faciam, si furtum fecerit, aut si
 Prodiderit commissa fide, sponsumve negarit ? 95
 Queis paria esse fere placuit peccata, laborant,
 Cum ventum ad verum est ; sensus moresque repugnant,
 Atque ipsa utilitas, iusti prope mater & æqui.
 Cum prorepserunt primis animalia terris,
 Mutum & turpe pecus, glandem atque cubilia propter 100
 Unguibus & pugnīs, dein fustibus, atque ita porro
 Pugnant armis, quæ post fabricaveret usus :
 Donec verba, quibus voces sensusque notarent,
 Nominaque invenere : dehinc absistere bello,
 Oppida cœperunt munire, & ponere leges ; 105
 Ne quis fur esset, neu latro, neu quis adulter.
 Nam fuit ante Helenam cunnus teterrima belli
 Causa ; sed ignotis perierunt mortibus illi,

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cus paulum deliquit ; quod nisi concedas, ha-
 bere insuavis, & acerbus, eoque majus
 quando odisti, & fugis, ut debitor æris fugit
 Drusonem ; Qui, cum tristes Calendæ venere
 misero, nisi unde extricat mercedem, aut
 nummos, porrecto jugulo, ut captivus, audit
 historias amaras. Potus commixxit lectum,
 dejecit de catillum tritum manibus Evandri ;
 ob hanc rem, aut quia esuriens ante sustulit
 pullum positum in mea parte catini, sit amicus
 minus jucundus hoc ? Quid faciam, fecerit
 furtum, aut si prodiderit commissa fide, nega-
 ritve sponsum ? Queis placuit peccata esse

fere paria, laborant, cum ventum est ad ve-
 rum : sensus moresque repugnant atque ipsa
 utilitas, prope mater iusti & æqui.

Cum animalia prorepserunt primis terris,
 mutum & turpe pecus, propter glandem atque
 cubilia, pugnant unguibus & pugnīs, dein
 fustibus, atque ita porro armis, quæ usus post
 fabricaverat : donec invenere verba, nomi-
 naque quibus voces sensusque notarent : dehinc
 cœperunt absistere bello, munire oppida, &
 ponere leges ; ne quis fur, neu quis latro, neu
 quis adulter esset. Nam ante Helenam cunnus
 fuit teterrima causa belli ; sed illi perierunt

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committed a Folly resembling that Extrava-
 gance ridiculed here.

86. *Drusonem.*] This Druso was a fa-
 mous Usurer, and a wretched Historian,

87. *Qui, nisi cum tristes misero venere Ca-*
lendæ. This Verse elegantly expresses the
 Uneasiness of a Man in narrow Circum-

stances, when the Time is come in which
 he is to pay the Principal and Interest of
 what he borrowed. The Poet therefore
 calls it *triste*, melancholy.

89. *Porrecto jugulo, historias, captivus ut,*
audit.] This Druso was exactly of the
 Temper of the rich Usurer, mentioned by

vere Man, *and the more so*, as you hate him, and shun him as a Debtor does his Creditor *Druso*, who, when the melancholy Calends are come upon the poor Wretch, if he does not bring him Interest or Principal, no Matter how he comes by either, he is obliged, like a Slave, with his Neck stretch'd out, to lend a *patient* Ear to his wretched Histories.

Suppose my Friend, when fuddled, hath piss'd the Couch on which he sat, or thrown down a Cup *curiously* carv'd by Evander: For this, or for snatching a Chicken from my Plate when *excessively* hungry, am I to reckon him the less agreeable? *If so*, what should I do, had he stole from me, betray'd my Secret, or broke his Word? Those who maintain that all Crimes are alike, are nonplus'd when they attempt to make it agreeable to Truth: For *common* Sense, *the Custom of the World*, the Interest of Society itself, which may be said to be the Source of Justice and Equity, *all* shew the contrary.

When * the first Men sprung from the Bosom of the Earth, the dumb and dirty Herd fought for † their Food and Dens, *first* with their Nails and Fists, then with Clubs, and at length with Arms, the Use of which Necessity had taught them: Until they invented Words and Names, whereby they ascertained their Expressions and Meaning. Then they desisted from War, began to fortify Towns, and to make Laws, that none might *dare to* become a Thief, Robber, or Adulterer: For *long* before Helen, Woman was the most dismal Cause of *many bloody Wars*; but ‡ these *Heroes* were

* *Animals sprung from the first Earths.*

† *The Acorn.*

‡ *They perished by unknown Deaths.*

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Philostratus, who always added this Clause to his Bonds upon lending a Sum of Money, τὸ καὶ μελετῶντος ἀποδοῦναι, 'that the Creditor was to hear him declame,' and if any one failed, he never failed to prosecute him. *Druso* therefore obliged all his Creditors, who were not in a Condition to pay his Demands, to be present while he read over some historical Works he had composed, and upon these Terms he allowed them some further Respite. *Horace* adds, that these miserable Wretches held out their Necks to make an Appearance of listening more diligently. For this is usually the Posture of those that are very attentive.

89. *Captivus ut.*] Those two Words *captivus ut* were added by *Horace* on Account of *porrecto jugulo*: For this is not only a Sign of Attention, but likewise of Fear and

Servility, such as that of Slaves, when they offered their Neck to the Chain.

90. *Comminxit lectum*; that is the Couch: For the Antients made use of Couches at their Repasts.

107. *Nam fuit ante Helenam.*] Mankind had, by long Experience, been convinced of the fatal Disorders of Love: For long before the famous Siege of *Troy* Love had caused Wars and Divisions, because every one was apt to employ Force and Violence to content his Passions; and therefore *Lucretius* says:

*Conciliabat enim vel mutua quamque voluptas,
Vel violenta viri vis.*

"For either mutual Pleasure inclined
"Women to love, or Men, by superior
"Strength, gained their Ends."

Quos, venerem incertam rapientes, more ferarum,
 Viribus editior cædebat, ut in grege taurus. 110
 Jura inventa metu injusti fateare necesse est,
 Tempora si fastosque velis evolvere mundi.
 Nec natura potest justo secernere iniquum,
 Dividit ut bona diversis, fugienda petendis:
 Nec vincet ratio hoc, tantundem ut peccet, idemque, 115
 Qui teneros caules alieni fregerit horti,
 Et qui nocturnus Divûm sacra legerit. adsit
 Regula, peccatis quæ poenas irroget æquas:
 Ne scuticâ dignum horribili sectere flagello.
 Nam ut ferulâ cædas meritum majora subire 120
 Verbera, non vereor; cùm dicas esse pares res
 Furta latrociniiis, & magnis parva mineris
 Falce recisurum simili te, si tibi regnum
 Permittant homines. si dives, qui sapiens est,
 Et futor bonus, & solus formosus, & est rex; 125
 Cur optas quod habes? Non nosti quid pater (inquis)
 Chrysippus dicat: "Sapiens crepidas sibi nunquam
 Nec soleas fecit: futor tamen est sapiens." Quò?
 Ut, quamvis tacet Hermogenes, cantor tamen atque
 Optimus est modulator: ut Alfenus vaser, omni 130

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ignotis mortibus; quos, more ferarum, rapientes incertam venerem editior viribus cædebat, ut taurus in grege. Necesse est ut fateare jura inventa metu injusti, si velis evolvere tempora fastosque mundi. Nec natura potest secernere iniquum justo, ut dividit bona diversis, fugienda petendis: nec ratio vincet hoc, ut peccet tantundem, idemque, qui fregerit teneros caules alieni horti, & qui nocturnus legerit sacra Divûm. Regula adsit, quæ irroget poenas æquas peccatis; ne sectere illum horribili flagello dignum scuticâ. Nam non

vereor, ut cædas ferulâ meritum subire majora verbera; cum dicas furta esse res pares latrociniiis, & mineris te recisurum simili falce parva magnis, si homines permittant regnum tibi. Si qui sapiens est dives, & bonus futor, & solus formosus, & est rex; cur optas quod habes? Non nosti, inquis, quid pater Chrysippus dicat: Sapiens nunquam fecit crepidas nec soleas sibi; tamen sapiens est bonus futor. Quo? ut, quamvis Hermogenes tacet, tamen est optimus cantor atque modulator: ut vaser Alfenus erat tonsor

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115. *Nec vincet ratio.* Corrupted Nature understands Justice or Injustice only by the Law, and Reason will not let us believe, that a small Theft, that does another but little Prejudice, deserves as great a Punishment as the most heinous one, or even Sacrilege.

123. *Si tibi regnum permittant homines.* These Words give Occasion to the Pleasantry that follows afterwards, and very agreeably ends the Satire. Horace takes an Op-

portunity of rallying the Stoics upon the pretended Royalty, they attributed to their wise Men; and he introduces this Gaiety very seasonably to divert his Reader's Mind, that begun to be weary of so long a Reasoning.

126. *Non nosti, quid pater, inquit, Chrysippus dicat.* Chrysippus was the first who began to explicate the Doctrine of Zeno in a gross shocking Manner, by the Help of his Sophistry and Syllogistic Quibbles and visionary

buried in oblivion, who, like Brutes satisfying their Passion without Distinction, were subdu'd by those of superior Force, as a Bull lords it over a Herd of Cattle. Consult but the *History of former Times and Annals of the World*, and you must own that Laws were made to prevent Injustice and Oppression: For Nature cannot exactly distinguish what's unjust from what is just, as she distinguishes Good from Evil, and what we are to avoid from what we are to desire: Nor will Reason ever convince Men, that he is guilty of as great a Crime, who robs his Neighbour's Garden of a few Colworts, as he who in the Night robs a Church. There must therefore be a Rule fix'd to inflict Punishments adequate to the Crimes, that you may not punish him too severely who deserves to be but slightly whipp'd: 'For I don't fear you'll order any one to be slightly punished, who deserves to be severely lash'd, when you maintain that petty Thefts, and notorious Robberies are the same, and threaten to extirpate Crimes small and great, by punishing them equally, * should you ever chance to be chose a King. If he that's wife is rich, is a good Cobler, is very handsome, and is a King; why do you wish to be what you are already?

You don't comprehend, say you to me, the Meaning of Father Chrysippus's Saying. "A wise Man never made either Slippers or Shoes for himself, yet a wise Man is a good Cobler." How? Why, tho' Hermogenes does not sing one Note, may he for all that be reckoned a good Singer and good Musician? Or tho' subtil

* If Men confer a Kingdom on you.

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visionary Distinctions. And upon this Account he passed with ignorant Stoics for the Founder of their Sect.

127. *Sapiens crepidas sibi nunquam.*] This is an Instance of the ridiculous Explications of *Crypsippus*, on Occasion of having said, That the wise Man was all. The Sage, inferred *Crypsippus*, is a good Shoemaker, he has the Theory, tho' he does not make Shoes, and it depends only on himself to put it in Practice. What a Delirium is this! instead of putting in a clearer Light what *Zeno* meant by these Words, which was, that Virtue ought to be preferred before every Thing else by Mankind, and that it is only she can make them truly and lastingly happy.

129. *Ut quamvis tacet Hermogenes.*] Hermogenes Tigellius, one of *Augustus*'s Musicians. Some have erroneously supposed this was the same as *Tigellius Sardus*. But there

needs no more than this Passage to deceive them: For 'tis clear this *Hermogenes* was still alive when *Horace* wrote this Satire, and the other dead. But to convince us more fully, we need only compare the IId Satire with the Beginning of this. It often happens that Men, otherwise learned, make Mistakes about proper Names of Persons that are not clearly distinguished in History, as happens in this Place. Of one Man they have often made two, and of two but one. The French Translators are particularly faulty, according to Mr. *Dacier*'s own Confession, in this Respect; but I am inclined to think those of some other Nations are no less so.

130. *Ut Alfenus vaser.*] This *Alfenus Varus* was a Barber of *Cremona*, who, taking a Disgust at his Business, went to *Rome*, studied the Law under *Servius Sulpitius* a famous Lawyer, and made, in a short Time, such

Abjecto instrumento artis, clausâque tabernâ,
 Tonfor erat : sapiens operis sic optimus omnis
 Est opifex, sic rex solus. Vellunt tibi barbam
 Lascivi pueri ; quos tu nisi fuste coerces,
 Urgeris turbâ circum te stante, miserque
 Rumperis, & latras, magnorum maxime regum.
 Ne longum faciam : dum tu quadrante lavatum
 Rex ibis, neque te quisquam stipator, ineptum
 Præter Crispinum, sectabitur ; & mihi dulces
 Ignoscent, si quid peccavero stultus, amici,
 Inque vicem illorum patiar delicta libenter ;
 Privatusque magis vivam te rege beatus.

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abjecto omni instrumento artis, clausaque tabernâ : sic omnis sapiens est optimus opifex artis, sic solus rex. Lascivi pueri vellunt barbam tibi ; quos nisi tu coerces fuste, urgeris turbâ stante circum te, miserque rumperis & latris, o maximè magnorum regnum. Ne

faciam longum : dum tu rex ibis lavatum quadrante, neque quisquam stipator sectabitur te præter stultum Crispinum ; & dulces amici ignoscent mihi, si quid stultus peccavero, inque vicem libenter patiar delicta illorum ; privatusque vivam magis beatus te rege.

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such a Progress, that he merited to be made Consul. 'Tis of him there is such frequent mention in the Pandects. He was one of the intimate Friends of Catullus, who yet complains of him in the 27th Ode which begins *Alfene immemor*. He was likewise one of the intimate Friends of Virgil, and did him signal Service, when he was charged

with the Commission of inspecting the Division of the Mantuan Lands among the Soldiers ; for he particularly recommended him to Augustus and Mæcenas. Virgil in his Turn, did not forget his Benefactor ; for 'tis he whom he sings in his 9th Eclogue under the Name of Varus, *Vare tuum nomen*, &c. Servius says *Alfenus* likewise composed

Alfenus has laid aside every Tool of his Trade, and shut up his Shop, may he be still accounted a Barber? At this Rate a wise Man is a compleat Master of every Trade, and also a King. *Should you reason thus*, the roguish Boys will pull you by the Beard; and, if you do not keep them at a Distance with your Staff, you'll soon have a Mob around you, and then, greatest of all Kings, in vain will you roar and bellow.

But in short; so long as your Majesty shall go, and *meanly* bathe for a Farthing without any Attendant, save impertinent Crispin; and my Friends shall have the Goodness to pardon my Failings, and I, on my Part, bear chearfully with theirs, I shall live more happy as a private Man, than you as a King.

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composed several Poems. *Vafer* is here put by *Horace* to intimate his great Dexterity in the Subtleties of the Law.

133. *Vellunt tibi barbam.*] The Stoics were so hated at Rome, that, when they walked out, they were frequently followed by a Crowd of Boys, who made their Game of them, and often pulled them by the Beard, which they wore very long.

134. *Quos tu nisi fuisse coerces.*] The Philosophers always carried a Stick in their Hand, and they had often great Need of it to free themselves from the Insults of Youth.

139. *Ineptum præter Crispinum.*] This was the fore-eyed Philosopher spoken of in

the first Satire. He was a *Stoic*, and had put all the Maxims of that Sect into Verse.

139. *Et mihi dulces ignoscent, si quid peccavero.*] He returns to his first Subject, and says, that the Indulgence his Friends will have for his Blemishes, and that which he shall have for theirs, will make him happier than all their pompous Pretensions will ever make the *Stoics*. *Horace* did well to ridicule the sottish Pride of some affected *Stoics*; but we must not imagine there were not Men of excellent Sense of this Sect: For we need only look into the Writings of *Epietetus* to be convinced of this.

SATIRA IV.

Horace, in this Satire, answers some Persons who had found Fault with the Liberty he took in his Writings, and had been offended with this Verse in his second Satire :

Pastillos Rufillus olet, Gorgonius hircum.

Rufillus smells of Perfumes, and Gorgonius is as nauseous as a Goat.

Upon this Account they cried him down every where as a dangerous Person, who violated the strictest Laws of Society, nor spared in his Rage the Characters of his best Friends. He apologises for himself against this Calumny, by shewing the Difference there is betwixt his Writings and Lucilius's, who had mixt in all his Writings the Virulency of the ancient Comedy. He next defines what a dangerous malevolent Nature is, and by the Definition demonstrates this Character not to belong to him ; and that

EUPOLIS, atque Cratinus, Aristophanesque poetæ,

Atque alii, quorum comœdia prisca virorum est,

Si quis erat dignus describi, quod malus, aut fur,

Quod mœchus foret, aut ficarius, aut alioqui

Famosus ; multâ cum libertate notabant.

Hinc omnis pendet Lucilius, hosce secutus,

Mutatis tantum pedibus numerisque ; facetus

Emunctæ naris, durus componere versus :

Nam fuit hoc vitiosus ; in horâ sæpe ducentos,

Ut magnum, versus dictabat stans pede in uno.

Cùm flueret lutulentus, erat quod tollere velles :

Garrulus, atque piger scribendi ferre laborem ;

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Eupolis, atque Cratinus, Aristophanesque atque alii poetæ, quorum virorum prisca comœdia est, notabant cum multâ libertate, si quis erat dignus describi, quod malus, aut fur, quod mœchus, aut ficarius, aut alioqui famosus foret. Lucilius pendet omnis hinc, secutus hosce, mutatis tantum pedibus numerisque ;

facetus, emunctæ naris, aut durus componere versus : Nam fuit vitiosus in hoc ; in una horâ stans pede sæpe dictabat ducentos versus, quod jactabat ut magnum. Cùm flueret lutulentus, erat quod velles tollere ; erat garrulus, atque piger ferre laborem scribendi ; aio scri-

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2. *Comœdia prisca.*] It was so called on Account of the Change that happened in this kind of Poetry afterwards, and caused a threefold Distinction of the old, the intermediate and the new. The ancient Comedy had nothing fictitious in it, either in Respect of the Subject or Actors. The intermediate had always a true History for

its Subject, but fictitious Names for the Actors. And in fine, the new had nothing but what was imaginary in it ; for the Poets invented both the Subjects and Names of the Actors.

7. *Mutatis tantum pedibus.*] For the Verses of the comic Poets were generally Iambics, and Lucilius chose Hexameters for his

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what he is accused of is nothing in Comparison of what is daily practised in Conversation, in which false Friends, under Praise by artful Inuendoes and Exceptions, stab, as it were with a Dagger, the Persons they would seem to praise. But, if he should happen to speak a little more freely than he ought, he hopes for Pardon, as a Fault which he imbibed in his Education: For his Father had the Custom of always enforcing his Precepts by Examples. He finishes the Satire by an Examination of himself, which he used to make every Day, and ought to be imitated by every one who would avoid falling twice into the same Fault. This Satire is admirable, and full of fine Pieces of Raillery. It was composed a little Time after the second, and before the Tenth.

EUPOLIS, and **Cratinus**, and **Aristophanes**, and other Poets, who wrote ancient Comedy, censured with a great deal of Freedom any one who deserved to be pointed out as a Rogue, Thief, an Adulterer, Assassin, or a Person of any other infamous Character. In this lay **Lucilius's** great Talent, who imitated these Greek Poets, differing from them only in the Feet and Measure of his Verse; otherwise very facetious and dexterous at Raillery, but harsh in his Compositions: For in this he was extremely faulty; He would, in one Hour, * without changing his Posture, dictate two hundred Verses, and boast of it as a mighty Matter. When he was most ready in his Composition, it was so incorrect that there was Room for cancelling. He had a great Flow of Words, and could not bear the Toil of Writing, I say of writing correctly; for as to writing

* Standing on one Foot.

NOTES.

his Satires. It is true, he had likewise composed some in Iambic and Trochaic Verses; but of thirty Satires which he wrote above twenty of them were in Hexameters, and Horace had in View the greater Number.

11. *Cum fluere lutulentum erat quod tollere velles.*] **Lucilius**, says **Horace**, wrote in such a prodigious Hurry, that it is but natural to suppose many Things must have escaped him, that ought to be cancelled, this is the true Meaning of the Words, and not as some would have it, that the most careless Verses of **Lucilius** have something so good in them, that they deserve to be preserved. Nor does the Passage of the 10th Satire at all make for those of this Opinion.

*At dixi fluere hunc lutulentum, saepe ferentem
Plura quidem tollenda relinquendis.*

" But I said, that when he was most ready in his Compositions, he was so incorrect, that he often wrote a great many Things that ought indeed to be retrenched from the rest." By this natural Explanation of the Words, it appears, that *relinquendis* does not depend on the Word *plura*, as some would have it, but on a Preposition understood.

12. *Garrulus.*] **Garrulus** here signifies an Author of a diffuse Stile, who uses a great many Words to express a few Things. 'Tis

Scribendi rectè: nam ut multum, nil moror. ecce
 Crispinus minimo me provocat: Accipe, si vis,
 Accipiam tabulas: detur nobis locus, hora,
 Custodes: videamus uter plus scribere possit.
 Di bene fecerunt, inopis me quòdque pusilli
 Finxerunt animi, rarò & perpauca loquentis:
 At tu conclusas hircinis follibus auras,
 Usque laborantes dum ferrum molliat ignis,
 Ut mavis, imitare. beatus Fannius, ultro
 Delatis capsis & imagine: cùm mea nemo
 Scripta legat, vulgo recitare timentis, ob hanc rem,
 Quòd sunt quos genus hoc minimè juvat; ut pote plures
 Culpari dignos. quem vis mediâ erue turbâ;
 Aut ob avaritiam, aut miserâ ambitione laborat.
 Hic nuptarum insanit amoribus, hic puerorum;
 Hunc capit argenti splendor: stupet Albius ære:
 Hic mutat merces surgente à sole, ad eum quo
 Vespertina tepet regio: quin per mala præceps
 Fertur, uti pulvis collectus turbine; ne quid
 Summâ deperdat metuens, aut ampliet ut rem.
 Omnes hi metuunt versus, odere poetas.
 Fœnum habet in cornu: longè fuge: dummodo risum

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bendi rectè: nam ut scribens multum, nil moror. Ecce Crispinus provocat me minimo digito: Accipe, si vis, accipiam tabulas: locus detur nobis, hora, custodes: videamus uter possit scribere plus. Di bene fecerunt, quod finxerunt me inopis pusillique animi, loquentis rara & perpauca: At tu Crispine, ut mavis, imitare auras conclusas follibus hircinis, usque laborantes dum ignis molliat ferrum. Beatus Fannius, capsis & imagine ultro delatis: cùm nemo legat mea scripta, timentis recitare vulgo, ob hanc rem quod

sunt, quos hoc genus minimè juvat, utpote plures dignos culpari: erue quem vis mediâ turbâ; aut laborant ob avaritiam aut miserâ ambitione. Hic insanit amoribus nuptiarum, hic amoribus puerorum: splendor argenti capit hunc: Albius stupet ære: hic mutat merces à surgente sole, ad eum solem quo vespertina regio tepet: quin fertur præceps per mala, uti pulvis collectus turbine; metuens ne deperdat quid summâ aut ut ampliet rem. Omnes hi metuunt versus, odere poetas. Aiunt, habet fœnum in cornu; longè fuge:

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a Metaphor taken from the common Fault of talkative Persons.

13. *Nil moror.*] I do not heed or esteem this: For this Rapidity of Expression produces nothing but incorrect Pieces that seldom are read long. Euripides one Day was complaining to another Poet, that he had been able all that Day to compose only three Verses, and these with great Difficulty; the other replied he had made a hundred, and with all the Ease imaginable. But he was

checked in his imaginary Triumph by these Words of Euripides: I do not wonder at it, for yours will last but three Days, but mine to latest Posterity.

14. *Minimo me provocat.*] We must understand *pignore* or *pretio*. A Man, that is certain of the Truth of what he asserts, is ready to bet a hundred or any unequal Sum to one; and this is the Sense of Horace by *minimo provocare*.

16. *Custodes* here signifies Guards, or Per-

much I don't mind it. Lo Crispin, *who piques himself on this*, challenges me very haughtily. Come, says he, take Paper if you dare; appoint a Place, Time, and Persons to watch us; let us see which of us can write most. * Thanks to the Gods who have not given me an aspiring Genius, and an Inclination to speak but seldom, and *then but* very little. But do you, Crispin, imitate, as much as you please, the Wind contained in the Bellows, which never ceases *blowing* till the Fire hath softened the Iron. Happy Fannius! who of himself presented his Works and Statue to the Senate. Whereas nobody reads my Poems; nay I'm afraid to repeat them in Public, for this *manifest* Reason, because there are many who don't like † Satire, as they know they deserve to be severely censur'd. Pitch on any one from among the Crowd, *you'll find* he is either *exceedingly* covetous, or vastly ambitious. This Man gives way to *vicious* Desires of one Sort, that to those of another. One is taken with the Beauty of Silver, and Albius admires that of Brass: Another extends his Trade from the Sun-rising to where he displays his setting Beams, and, like Dust before the Wind, is hurried violently on thro' the *utmost* Dangers; *and all* out of Fear of diminishing his Fortune, or a Desire to increase it. All these are afraid of ‡ Satire, and of *Course* hate Poets. || That is a dangerous Man, *say they*, don't go

* The Gods did well. † This Kind. ‡ Verses. || He hath Hay on his Horn.

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sons to watch that neither used Books or any other Helps, but each wrote off hand from his own Stock and Invention.

19. *At tu conclusas hircinis follibus auras.*] He addresses himself in this Place to Crispinus, whom he compares to the Bellows of a Forge, and his Works to the Wind that comes from them. As the Bellows are always ready to blow as long as one pleases, and need no Preparation, so Crispinus, and such easy Writers, are ever disposed to pour out upon Paper their crude Thoughts and Imaginations in like Manner. They want no Books, or previous Meditation, because their Labours have nothing in them. They are like Puffs of Wind that pass and leave no Mark behind them of their having ever been. This Comparison is still more beautiful; For as much as it hints at the Pedant's and Scribler's, *Vanity* which blows them up like a Pair of Bellows with Wind.

22. *Utro delatis capsis, et imagine.*] When a Poet was generally esteemed, and

his Works had gained the public Approbation, one of his greatest Recompences was to have his Writings and Statue placed in the great Library, which Augustus had dedicated to Apollo in his Temple on Mount Palatine. This Fannius, tho' a bad Poet, had so far prevailed by his Intrigues, and a Party Faction in his Favour, and by his repeating his Compositions to almost every one with whom he could get into Company, that they permitted him, contrary to all Equity, the Honour of repositing his Works and Statue in this famous Library. 'Tis this which Horace so finely laughs at in this Place.

34. *Fœnum habet in cornu.* A certain Person called Sicinnius, who made it his Employment at Rome to plague and torment all who were in the Government, being asked once why he did not attack the Orator Crassus, answered, *Fœnum habet in cornu*, "He has Hay upon his Horn." This Answer, which conveyed a natural and agreeable Idea, passed into a Proverb to signify

Excusiat sibi, non hic cuiquam parcat amico :
 Et quodcunque semel chartis illevertit, omnes
 Gestiet à furno redeuntē scire, lacuque,
 Et pueros & anus. Agedum, pauca accipe contrā.

Primum ego me illorum, dederim quibus esse poetas,
 Excerptam numero: neque enim concludere versum
 Dixeris esse satis; neque si quis scribat, uti nos,
 Sermoni propiora, putes hunc esse poetam.

Ingenium cui sit, cui mens divinior, atque os
 Magna sonaturum, des nominis hujus honorem.

Idcirco quidam comœdia, necne, poema

Effet, quæsilvere: quod acer spiritus ac vis
 Nec verbis nec rebus inest; nisi quod pede certo
 Differt sermoni, sermo merus. At pater ardens

Sævit, quod meretrice nepos insanus amicā

Filius, uxorem grandi cum dote recuset;

Ebrius & (magnum quod dedecus) ambulet ante

Noctem cum facibus. Numquid Pomponius istis

Audiret leviora, pater si viveret? ergo

Non satis est puris versum perscribere verbis;

Quem si dissolvas, quivis stomachetur eodem

Quo personatus pacto pater. his, ego quæ nunc,

Olim quæ scripsit Lucilius, eripias si

Tempora certa, modosque, &, quod prius ordine verbum est.

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*dummodo hic excusiat risum sibi, non parcat
 cuiquam amico: & quodcunque semel illevertit
 chartis, gestiet omnes & pueros & anus, re-
 deuntē à furno lacuque scire. Agedum, ac-
 cipe pauca contrā.*

*Primum ego excerptam me numero illorum
 quibus dederim esse poetas: neque enim dixeris
 concludere versum esse satis; neque si quis
 scribat poemata propiora sermoni, uti nos,
 putes hunc esse poetam. Nequaquam. Des
 honorem hujus nominis cui ingenium, cui mens
 divinior sit, atque os sonaturum magna. Id-
 circo quidam quæsilvere utrum comœdia, esset
 poema, necne; quod acer spiritus ac vis nec*

*inest verbis nec rebus; merus sermo est, nisi
 quod certo pede differt sermoni. At dices
 contrarium veluti cum pater ardens sævit,
 quod nepos filius, insanus meretrice amicā,
 recuset uxorem cum grandi dote; & ebrius
 ambulet ante noctem cum facibus, quod erat
 magnum dedecus. Numquid Pomponius au-
 dired verba leviora istis si viveret? ergo non
 est satis perscribere versum puris verbis,
 quem si dissolvas quivis pater stomachetur
 eodem pacto quo pater personatus. Si eripias
 his poematibus quæ ego nunc scribo, & illis
 quæ Lucilius olim scripsit, certa tempora mo-
 dosque, & facias verbum posterius quod est*

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a choleric and revengeful Person. This Metaphor was at first taken from the Custom of Rustics, who had Cattle that would run at Persons, which they used to distinguish by tying Hay upon their Horns to warn People, and avoid the Penalties otherwise inflicted by the Law of the Twelve Tables, if vicious

Oxen did any Damage: For the Law ordained that either the Owner should make good the Harm, or deliver the Ox to him that had suffered any Loss by him. But the Law, which God gave the Isaaelites, was much more severe: For, if a Jew let an Ox go loose, which he knew to be mischievous,

near him : If he can but have his Laugh, he'll not spare any Friend he has : and whatever he has once wrote he takes a Pleasure to recite to the very Boys and old Women, returning *with Bread* from the Baker's, or *Water* from the Lake.

But come, Sir, hear what may be said on the other Hand. And first, as to myself, I disclaim being of the Number of those I allow to be Poets ; for I hope you'll not grant, that to compose the Numbers of a Verse is sufficient, nor if one writes, as I commonly do, Poems bordering on Prose, will you reckon him a Poet? No. Him *only* honour with this *great* Name, who has a *fruitful* Invention, a sublime Genius, and sings of grand and noble Subjects. Wherefore some have doubted whether Comedy be a Poem or not, as neither its Stile nor Subject require that Sublimity of Spirit, and Strength of Expression, *which are the Characteristics of Poetry* ; Nor is it any more than mere Prose, save that it differs from it in consisting of a stated Number of Feet. But you'll alledge that in Comedy a more majestic Stile is sometimes requisite ; as when a Father introduced in the utmost Rage and Fury with his dissolute Son, that he should be so excessively fond of a Whore, and refuse a Wife with a large Fortune, and should be *seen* drunk (to his great Disgrace) rambling about the Streets with Flambeaux, before it is dark. Could Pomponius expect to hear softer Words than these were his Father alive? Is it not therefore sufficient to compose a Verse of choice Words, which, if you take to Pieces, *it will appear that* any Father in a Passion may express his Resentment in the same Terms as *Demeas* the Father of *Pomponius*, is represented to have done in the Play. If you take from these Verses I write now, and from those *Lucilius* wrote sometime ago, certain Times and certain

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chievous, and the Ox killed any one, the Law appointed both the Master and the Ox to be stoned.

45. *Idcirco quidam comædia, necne, poema esset.* The Reason why some have doubted whether Comedy was Poetry, or not, is, that the Comic Writers have so very much neglected Numbers and Measures, that their Verses have more of Prose than Poetry in them. But this Doubt vanishes, when we consider that even *Aristotle* himself, in his Treatise of Poetry, reckons in the Catalogue of Poems, the Dialogues of *Socrates*, and acknowledges that *Epic* Poetry might make its Narration in Prose as well as in Verse. It is therefore certain, in his Way of Reasoning, that Comedy and Satire, tho' in a Stile not very remote from Prose, are

not less Poems than the *Iliad* and *Æneid* : for there are different Kinds of Poets, as well as of Orators.

46. *Quid acer spiritus ac vis.* Is an Imitation of the ordinary Actions of human Life, and by Consequence cannot reasonably have that Elevation, and Strength of Thought and Expression, which is to be found in Tragedy, where all Things having an Air of Majesty and Grandeur, there Sublime must exert itself in exciting all the Emotions of Terror and Compassion. But this Difference is no Reason why Comedy should be excluded its Rank in Poetry.

51. *Ambulet ante noctem cum facibus.* For young Debauchees went masked in open Day along the Streets with Chaplets and Flambeaux. *Ante noctem* is here put to

Posterius facias, præponens ultima primis ;
 Non, ut si solvas, *Postquam discordia tetra*
Belli ferratos postes portasque refregit ;
 Invenias etiam disjecti membra poetæ.

Hactenus hæc : aliàs, justum sit necne poema :
 Nunc illud tantum quæram ; meritone tibi sit
 Suspectum genus hoc scribendi. Sulcius acer
 Ambulat, & Caprius, rauci malè, cumque libellis ;
 Magnus uterque timor latronibus : at bene si quis
 Et puris vivat manibus ; contemnat utrumque.
 Ut sis tu similis Cœli Byrrhique latronum ;
 Non ego sim Capri neque Sulci : cur metuas me ?
 Nulla taberna meos habeat neque pila libellos,
 Queis manus insudet vulgi, Hermogenisque Tigelli.
 Non recito cuiquam, nisi amicis, idque coactus
 Non ubivis, coramve quibuscumque. in medio qui
 Scripta foro recitent, sunt multi ; quique lavantes :
 Suave locus voci resonat conclusus. inanes
 Hoc juvat, haud illud quærentes, num sine sensu,

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prius ordine, præponens ultima primis ; non fuerint sicuti poemata Ennii. *Ut si solvas ; Postquam tetra discordia belli refregit ferratos postes portasque ; etiam invenias membra poetæ disjecti.*

Hactenus hæc ; aliàs, discutiam an Comedia sit justum poema necne : Nunc quæram illud tantum ; meritone hoc genus scribendi sit suspectum tibi. Quum acer Sulcius ambulat, & Caprius, malè rauci, cum libellis ; uterque magnus timor latronibus ; at si quis vivat

bene & puris manibus contemnat utrumque. *Ut tu sis similis Cœli Byrrhique latronum ; ego non sim similis Capri atque Sulci : cur metuas me ? nulla taberna neque pila habet meos libellos. Queis manus vulgi, Hermogenisque Tigelli insudet : Non recito cuiquam, nisi amicis, idque coactus ; non ubivis, coramve quibuscumque. Multi sunt, qui recitent scripta in medio foro ; quique inter lavantes : quia locus conclusus suave resonat voci. Hoc juvat inanes, haud quærentes illud, num fa-*

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to set the Debauchery of the Son in a stronger Light, and shew the Justice of the Anger of the Father.

60. *Non, ut si solvas.*] We must join non with *invenias*, and make the Construction run thus, *Non invenias membra disjecti poetæ, ut si solvas.* Horace says, that if we dissolve the Numbers of his Satires, and those of *Lucilius*, by changing the Order of Words, and throwing them out of Verse, we shall not find the Parts of an anatomised Poet, as we shall by making the same Experiment on these Words of *Ennius* :

Postquam discordia tetra
Belli ferratos postes, portasque refregit.

For place the Words which compose these Verses in what Order you please, you will always perceive in them both Poetry and Elevation : They glow with poetical Inspiration.

62. *Disjecti membra poetæ.*] This Comparison is a beautiful one, viz. That a Poet, when his Words are separated from their Numbers, is like a human Body divided into all its Parts. In this Condition of poetical Anatomy every Part ought to be like the Head of *Orpheus*, which being torn from his Body, and floating down the River, still retained its musical Quality, and sent forth a plaintive melodious Sound.

63. *Aliàs, justum sit necne poema.*] What
 Horace

Measures; and change the Order of the Words, placing those first which are *now* last, you won't find them equal these of *Ennius* :

*After black Discord broke
The Iron Bars and Gates of War.*

Which, tho' you transpose any Way you will, you may still find them the Lines of a Poet pull'd to Pieces. So much for this Subject. I shall at another Time examine whether Comedy be a regular Poem or not; and now only enquire into this one Thing whether you are in the right to entertain such a Prejudice against * Satire. When Sulcius, that indefatigable Informer, and Caprius, exceedingly hoarse with Pleading, go along the Streets with their Indictments; both of them are the very Terror of Thieves: But whoever lives honestly, and keeps his Hands unstain'd with Theft, despises both one and t' other. And tho' you may be, in a great Measure, like Cœlus and Byrrus, those notorious Robbers, yet I'm neither like Caprius nor Sulcius: Why then are you afraid of me? You see none of my Books expos'd in any Bookseller's Shop or Stall, daub'd by the Hands of the Vulgar, and Hermogenes Tigellius; neither do I repeat any Poem of mine any where, or before any Person, but my Friends; and that only when I can't possibly avoid it. Tho' there are many who rehearse their Poems in the Middle of the Market-place, and others while bathing, because the arched Roof gives an agreeable Echoe to the Voice. This pleases the Fancy of weak Men, who are not at all concern'd

* This Kind of Writing.

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Horace promises here, what he no doubt designed to perform: But it does not appear by any of his Works that he performed it, but probably deferr'd it so long, till he was taken off by Death.

65. *Sulcius acer ambulat & Caprius.*] Sulcius and Caprius were two famous Accusers, who in walking the Streets used to carry under their Arms the Informations they had taken down in Writing against those they designed to accuse.

66. *Cumque libellis.*] Libelli were Tablets wherein were written down Informations and Particularities of Crimes against the Persons that were to be brought to Justice. They gave in these Informations to the Pretor or Judge, who obliged them to sign them with their own Hand. After

the Death of *Caligula*, there was found in his Cabinet two Papers, which *Protogenes* had furnished him with; one of which was called the Sword, and the other the Poignard, because they were both filled with the Names of Persons whom he designed to put to Death one of these two Ways.

69. *Ut sis tu similis Cæli Byrrhique.*] Cœlius and Byrrhus were two famous Debauchees, who had committed all Manner of Crimes in their Extravagancies.

72. *Hermogenisque Tigelli.*] This is the same who was called simply *Hermogenes* in the Conclusion of the preceding Satire; but he is different from *Tigellius Sardus*, as I have said elsewhere. This *Hermogenes* was perhaps the Son or Brother of the other. They were both celebrated Musicians.

Tempore num faciant alieno. Lædere gaudes,
(Inquis) & hoc studio pravus facis. Unde petitum
Hoc in me jadis? est auctor quis denique eorum
Vixi cum quibus? absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est: hunc tu, Romane, caveto.
Sæpe tribus lectis videas cœnare quaternos;
E quibus unus avet quavis aspergere cunctos,
Præter eum qui præbet aquam; post, hunc quoque potus,
Condita cùm verax aperit præcordia Liber.
Hic tibi comis, & urbanus, liberque videtur,
Infecto nigris: ego, si risi, quòd ineptus
Pastillos Rufillus olet, Gorgonius hircum,
Lividus & mordax videor tibi. mentio si qua
De Capitolini furtis injecta Petillî
Te coram fuerit; defendas, ut tuus est mos:
Me Capitolinus convictore usus amicoque
A puero est, causâque meâ permulta rogatus
Fecit; & incolumis lætor quòd vivit in Urbe:

80

85

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ciam sine sensu, num tempore alieno. Gaudes lædere, inquis, & pravus studio facis hoc. Unde hoc petitum quod jadis in me? denique quis illorum cum quibus vixi, est auctor eorum? Qui rodit absentem amicum; qui non defendit eum alio culpante; qui captat solutos risus hominum famamque dicacis; qui potest fingere non visa; qui nequit tacere commissa, hic est niger; Romane, tu caveto hunc. Sæpe videas quaternos cœnare tribus lectis; e quibus unus avet aspergere cunctos quavis re, præter eum

qui præbet aquam; post potus quoque asperget hunc; cum verax Liber aperit condita præcordia. Hic videtur comis, & urbanus liberque tibi: ego videor lividus & mordax tibi si ineptus risi quòd Rufillus olet pastillos, & Gorgonius olet hircum. Si qua mentio fuerit injecta coram te de furtis Petilli Capitolini, defendas, ut mos tuus est: Capitolinus usus est me convictore amicoque à puero, rogatusque fecit permulta mea causâ; & lætor quòd vivit incolumis in urbe: sed tamen ad-

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79. *Unde petitum.* This is Horace's Answer; who asks his Censurer from whom he learned that he was naturally given to speak ill of others.

81. *Absentem qui rodit amicum.* Here he explains what is meant by a back-biting slandering Person; and he makes this odious Character consist in speaking of one's best Friends with disrespect and secret Accusation. But this is but to define the most odious kind of this Vice: For the Vice of speaking ill of others comprehends a Disposition to speak disadvantageously of all.

There are some admirable Precepts in these four or five Lines.

82. *Qui non defendit, alio culpante.* It is not enough for us not to speak evil of our Friends, we ought to defend their Reputations when others endeavour to blacken them, as Horace defended the Character of Virgil against those who endeavoured, by ill-natur'd Reflections, to lessen it.

85. *Hic niger est.* Nigger, black, that is, full of Rancour and Malice; in short, detestable, and unlucky to meet, for black amongst the Romans was esteemed a Colour of bad

whether what they repeat be to the Purpose, or well-tim'd. *But* say you, Sir, you take Pleasure to rail at *Men*, and being *natur*ally perverse, you do it to indulge that Inclination. From whom pray have you this *bad Character* you would fix on me? Did any of my intimate Acquaintance *ever* say so of me? *No*. He that calumniates his Friend, when absent, *nay* who does not stand up in his Defence when his Character is attack'd by another, who studies to raise a groundless *silly* Laugh at his *Expence*, and *affects* the Name of a Wit, who makes no scruple of advancing *Falsities* for *real Facts*, who can't conceal what's committed to him with the utmost Secresy, he's a dangerous Man, of him *I advise you and every Roman to beware*.

You often see where there are twelve Persons on three Couches at Supper round a Table, that one of them takes Pleasure to find Fault with all *the rest*, except the Master of the Feast; and him too a short Time after, when Bacchus, who loves Truth, draws the Secrets of his Heart from him. Yet you, who are an Enemy to Railers, think this Man an agreeable, pleasant, frank Companion; but if I jocosely say, that Rufillus smells of Perfumes, and Gorgonius smells as strong as a Goat, you *presently* reckon me an envious sarcastical Fellow.

If, in your Company, mention is by Chance made of the Thefts of Petillus Capitolinus, you endeavour to excuse him, in your ordinary Way. Petillus, *say you*, he's my intimate Friend, I was brought up with him from my Infancy, whenever I asked him he has done me a great many kind Offices, and I am exceedingly pleased he can live safely in Town: But I'm surpris'd how

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bad Omen; whereas, on the contrary, white was esteemed as portending some great Good. Catullus writes to *Cæsar*,

*Nil nimium studeo, Cæsar, tibi velle placere,
Nec scire utrum sis albus, an ater homo.*

"*Cæsar*, I don't trouble myself about pleasing you, or to be informed whether you are white or black, *that is*, virtuous or vicious."

86. *Sæpe tribus lectis.*] The Couches of the Ancients at Meals held commonly three Persons, and sometimes four.

88. *Præter eum qui præbet aquam.*] A Part is here put for the Whole. He, who

gave the Treat, likewise furnished his Guests with the Conveniences of the Bath.

92. *Gorgonius hircum.*] 'Twas very probably this last satirical Reflection, which had particularly shock'd Horace's Enemies; and I do not doubt but they were the Stoics: For these Philosophers had made it a Rule for their Disciples not to be offended at those who smelt ill.

94. *Petilli.*] Abundance of Commentators have employed their Conjectures about this *Petillus*, and the Nature of his Theft; but have left us nothing but Suppositions and Uncertainty. The Surname of *Capitolinus* was common to many Romans.

Sed tamen admiror, quo pacto iudicium illud
 Fugerit. Hic nigræ succus loliginis, hæc est 100
 Ærugo mera : quod vitium procul abfore chartis,
 Atque animo prius, ut si quid promittere de me
 Possum aliud, verè promitto. liberius si
 Dixero quid, si fortè jocosius, hoc mihi juris
 Cum veniâ dabis. insuevit pater optimus hoc me, 105
 Ut fugerem exemplis vitiorum quæque notando.
 Cùm me hortaretur, parcè, frugaliter, atque
 Viverem uti contentus eo quod mî ipse parasset :
 Nonne vides. Albî ut malè vivat filius ? utque
 Barrus inops ? magnum documentum, ne patriam rem 110
 Perdere quis velit. A turpi meretricis amore
 Cùm deterreret : Sectani dissimilis sis.
 Ne sequerer mœchas, concessâ cùm venere uti
 Possem ; Deprensi non bella est fama Treboni,
 (Aiebat.) Sapiens, vitatu quidque petitu 115
 Sit melius, causas reddet tibi ; mî satis est, si
 Traditum ab antiquis morem servare, tuamque,
 Dum custodis eges, vitam famamque tueri
 Incolumem possim : simul ac duraverit ætas
 Membra animumque tuum, nabis sine cortice. Sic me
 Formabat puerum dictis : & sive jubebat 121
 Ut facerem quid ; Habes auctorem, quo facias hoc ;

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miror quo pacto fugerit iudicium illud. Hic succus nigræ loliginis, hæc mera ærugo est : quod vitium, verè promitto, ut si possum promittere quid aliud de me, procul abfore chartis meis. Si dixero quid liberius, si fortè jocosius, cum veniâ, dabis hoc juris mihi. Optimus pater insuevit me ad hoc, notando quæque vitiorum exemplis ut fugerem. Cùm hortaretur me, uti viverem parcè, frugaliter, atque contentus eo quod ipse parasset mi : nonne vides, ut malè filius Albî vivat ? utque inops Barrus vivat ? magnum documentum, ne

quis velit perdere rem patriam. Cùm deterreret à turpi amore meretricis : sis dissimilis Sectani. Ne sequerer mœchas, cum possem uti concessâ venerem : aiebat fama Treboni deprensi non est bella. Sapiens reddet causas tibi, quid sit melius vitatu petituque : satis est mi, si possum servare morem traditum ab antiquis, tuerique vitam famamque tuam incolumem dum eges custodis : simul ac ætas duraverit membra animumque tuum, nabis sine cortice. Sic pater formabat me puerum dictis : & sive ut jubebat facerem quid ; habes aucto-

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99. *Sed tamen admiror.*] 'Here's the but that spoils all ; and such artificial Malice is ten hundred Times more blameable than that Liberty which Horace took of ridiculing public Vices.

110. *Barrus inops.*] This is Titus Veturius Barrus. He is still spoken of in the sixth and seventh Satire. He was one who

thought himself a Wit, and great Beauty, and put himself to immoderate Expences. He was at last ruined by having debauched a Vestal Virgin called Emilia.

114. *Deprensi non bella est fama Treboni.*] This Trebonius had been catch'd in Adultery. He was therefore deservedly exposed to public Censure, and both hated and laugh'd at.

he got rid of that * ugly Affair. This is the very Quintessence of the blackest Envy, and the Height of Malice, a Crime which I solemnly promise you, if I can promise any Thing for myself, you shall never find, or any Thing like it, in my Writings, much less in my Heart. But, if I shall write a little freely, and perhaps, jocosely, I hope you'll allow me this Liberty, as I have a Right so to do.

My very good Father, by making his just Remarks on every Vice, and shewing the Evil of them by Examples, used thus to instruct me how to avoid them. Would he exhort me to live sparingly and frugally, and be contented with what he had laid up for me: Don't you see, says he, to what a miserable State the Son of Albius, and that poor Wretch Barrus, have reduc'd themselves? A remarkable Lesson to you and every one not to squander away their paternal Estate. Would he deter me from indulging an infamous Passion for loose Women: Follow not, said he, the Example of Sectanus. Would he dissuade me from keeping Company with other Men's Wives, when I might enjoy lawful Pleasures; what a bad Name, said he, has Trebonius got, who was surpris'd in Adultery? A Philosopher will tell you better than I the Reasons † why you ought to shun Vice, and pursue Virtue: It is enough for me if I can follow the good ‡ Maxims handed down to me by my Ancestors, and preserve your Life and Reputation untouched, so long as 'tis necessary for you to have a Tutor. When Age has confirm'd the Strength of your Body and Mind † you'll be able to conduct yourself without a Guide. Thus did my Father form me in my younger Years by his good Instructions. And, if he would persuade me to do a good Action: In this, said he,

* Sentence.

† What is better to be avoided, and what to be pursu'd.

‡ Custom.

§ You will swim without Cork.

N O T E S.

115. *Sapiens, vitatu quidque petitu.*] The Sage, that is, the Philosopher. It belongs to Philosophers by Profession to give the Reasons of Things, and shew by Argumentation why this Action is right, and that wrong. But Horace's Father, who was a plain Man, could not be supposed to have such Knowledge, or enter into a Dissertation of Morality. I am charm'd with this Propriety of Character, says an admirable Critic.

118. *Vitam.*] He took care of his Life, by hindering him from rashly exposing himself to those Dangers which Debauchery necessarily brings along with it. *Famamque,*

This latter sums up the twofold Duty of a Father: For a Father ought not only to provide for the Subsistence or comfortable Living of his Children, but likewise their good Fame and Reputation. I am equally charm'd, I must confess, with the Conduct of the Father, and Prudence and Gratitude of the Son. This place must give an inexpressible Pleasure to every sensible intelligent Mind.

120. *Nabis sine cortice.*] This is a Metaphor taken from Children that are learning to swim, and make use of Cork to bear them up.

Unum ex iudicibus selectis objiciebat :
 Sive vetabat ; An hoc inhonestum & inutile factu,
 Necne sit, addubites, flagret rumore malo cūm
 Hic atque ille ? Avidos vicinum funus ut ægros
 Exanimat, mortisque metu sibi parcere cogit :
 Sic teneros animos aliena opprobria sæpe
 Absterrent vitiis. ex hoc ego sanus ab illis,
 Perniciem quæcunque ferunt : mediocribus, & queis
 Ignoscas, vitiis teneor : fortassis & istinc
 Largiter abstulerit longa ætas, liber amicus,
 Consilium proprium. neque enim, cūm lectulus, aut me
 Porticus excepit, desum mihi : Rectius hoc est :
 Hoc faciens vivam meliùs : sic dulcis amicis
 Occurram : hoc quidam non bellè : numquid ego illi
 Imprudens olim faciam simile ? Hæc ego mecum
 Compressis agito labris. ubi quid datur otī
 Illudo chartis. hoc est mediocribus illis
 Ex vitiis unum : cui si concedere nolis,

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rem, aiebat, quo facias hoc ; et objiciebat unum ex selectis iudicibus : sive vetabat ; addubites, aiebat, an hoc sit inhonestum & inutile factu, cum hic atque ille flagret malo rumore ? Ut vicinum funus exanimat avidos ægros, cogitque metu mortis parcere sibi : sic aliena opprobria sæpe absterrent teneros animos vitiis. Ex hoc ego sanus ab illis vitiis quæcunque ferunt perniciem : teneor mediocribus vitiis & queis ignoscas. Et fortassis longa ætas, aut liber amicus, aut proprium concilium largiter abstulerit istinc. Enim cum lectulus aut porticus excepit me, neque desum mihi : hoc est rectius : faciens hoc vivam melius : sic occurram dulcis amicis : quidam non belle fecit hoc ; numquid ego olim imprudens faciam simile illi ? Ego agito hæc mecum compressis labris. Ubi quid otī datur illudo chartis. Hoc est unum ex illis mediocribus vitiis ; cui si nolis concedere, multa

N O T E S.

124. *Et inutile.*] Inutile here signifies prejudicial, as it does in several Places both of Cicero and Livy.

126. *Avidos vicinum funus ut ægros.*] This Comparison has a singular Beauty in it : For as a sick Person is disposed to follow the Regimen a Physician prescribes, when he hears one of his Neighbour's is dead ; so a young Person, who sees the miserable Condition others are brought to by Debauchery and Lewdness, takes a much greater Care of not committing the same Indiscretions.

132. *Liber amicus.* This is one of the greatest Services our Friends can possibly do us ; viz. to give us unbiaſt good Counsel. There is nothing more powerful to draw us from Vice, than the well-seasoned Admonitions of a Friend. And it is upon this

Account that *Horace*, to aggravate his Folly in the Article of Love, expresses himself after this Manner : Book V. Ode XI.

*Unde expedire non amicorum queant
 Libera consilia, nec contumeliæ graves.*

“ From whose Chains neither the serious Advice nor the severe Reproofs of my Friends can disengage me.” Ah ! how rare a Thing it is to find a true Friend ? Such a one is all Sincerity, all Gentleness, all Patience. Who could resist those amiable Virtues set in the strongest Light, by good Sense and Knowledge of the World ?

135. *Consilium proprium.* Whilst we are expecting the Benefit of a riper Age, we ought not to neglect the Counsels of our Friends, or be wanting to ourselves in improving

you have a good Example to imitate; *then* instanc'd one of the leading Men among the Senators: Or, if he would advise me against doing an evil one; can you hesitate *one Moment*, says he, whether this be a dishonourable and unworthy Action or not, when this and the other Person suffers so much in his Reputation for being guilty of it. As the Funeral of a Neighbour *often* frightens Men of voracious Appetites when taken ill, and obliges them, thro' Fear of Death, to live abstemiously; so do the bad Characters others have got, *as the just Demerits of their bad Actions*, deter Minds, yet tender, from Vice. By this I have been kept free of all such *Vices* as bring Ruin and Destruction along with them, tho' I own I am guilty of lesser Faults, and which I know you'll be ready to pardon: And perhaps a few Years more will in a great Measure free me of these, or the *Remonstrances* of some frank sincere Friend, or the *Assistance* of my own Reason. For when in Bed, or walking in the Porticoes, * I'm not without such Thoughts as these: This is commendable; if I do so I shall live more happily, and be agreeable to my Friends. That Man did such an unworthy Action; can I be so imprudent as ever to be guilty of the like? Such Reflections as these do I mutter to myself. When I have a leisure Hour, I divert myself with writing Verses: This is one of those lesser Faults I am guilty of; which, if you'll not

* *I'm not wanting to myself.*

N O T E S.

proving our Minds by the wisest Authors. Is not this Doctrine of Horace admirable? It is sufficient to amend the whole World.

133. *Cum lectulus.*] Horace follows here the Precept of Pythagoras, who recommended to his Followers a nightly Examination of all their Actions in the preceding Day. For he says:

*Ne prius in dulcem declinent lumina noctem
Omnia quam longi reputaveris acta Dici.*

134. *Porticus.*] The Romans often walked in the Porticoes to take the Cool of the Air. They were generally filled on each Side with Shops, where they sold all Sorts of Curiosities and Jewels. There were five public ones in Horace's Time, besides private ones. The public ones, were those of Pompey, Apollo, Palatin, Livy, Octavia, and Agrippa.

134. *Rectius hoc est.*] This silent Conversation with one's self is imagined with wonderful Delicacy and Genius. Nothing would be more effectual than this Remedy to cure us of all our Impertinencies: But Self-Love will seldom permit us such a Familiarity with ourselves.

138. *Ubi quid datur otii, illudo chartis.*] Horace was not a Person that made Poetry the only Employment of his Life. He used it as a Relaxation after his Application to Philosophy, or to gratify his Friends, and recommend Virtue.

140. *Cui si concedere nolis.*] This is very diverting. Horace hopes that Time, the Counsel of his Friends, with his own Diligence, will correct his other Faults; but he desires to be excused from leaving his Poetry. This Obstinacy is very pardonable in the Poet: For it would have been a great Pity, if he had ever been cured of it.

Multa poetarum veniat manus, auxilio quæ
Sit mihi : (nam multo plures sumus) ac veluti te
Judæi, cogemus in hanc concedere turbam.

O R D O.

manus poetarum veniat, quæ sit auxilio mihi ; nam sumus multo plures, ac veluti Judæi cogemus te concedere in hanc turbam.

N O T E S.

142. *Nam multo plures sumus.*] Horace but very few excellent. Rome, in Horace's makes a Jest of the bad Poets of his Time, Time, abounded with the former. There was always a Crowd of bad Poets, 142. *Ac veluti te Judæi cogemus in hanc concedere*

S A T I R E V.

Horace describes in this Satire a Journey of his, when he went to meet Mæcenæ, Cocceius, and Capito, who were going to Brundisium, to make up some Differences between Augustus and Antony. 'Twas there was signed the Treaty of Peace, called the Treaty of Brundisium, and where Octavia, Augustus's Sister, was promised to Antony. This happened in the Year of Rome 713, and the 26th of Horace's Life ; who imitates and excels, in this Satire, the third Satire of Lucilius, in which that Poet describes a Journey he had made to Capua, and from thence to the Straits of Sicily. Octavius and Antony, aspiring equally to the So-

EGRESSUM magnâ me excepit Aricia Româ
Hospitio modico : rhetor comes Heliodorus,
Græcorum longè doctissimus : inde Forum Appi,
Differtum nautis, cauponibus atque malignis.
Hoc iter ignavi divisimus, altiùs ac nos
Præcinctis unum : minùs est gravis Appia tardis.
Hic ego, propter aquam, quòd erat deterrima, ventri

O R D O.

Aricia excepit me egressum magnâ Româ cauponibus. Ignavi divisimus hoc iter unum
modico hospitio : Heliodorus rhetor longè doc- tantum viatoribus altiùs præcinctis ac nos
tissimus Græcorum comes : inde pervenimus Appia via est minus gravis tardis. Hic ego
Forum Appi, differtum nautis atque malignis indico bellum ventri propter aquam quòd erat

N O T E S.

1. *Aricia.*] At this Day called *la Rizza*, 3. *Forum Appi.*] About forty-six Miles
a little Town about twenty Miles from Rome from Rome, near the Marsh called *Palus*
in the *Appian* Way. Horace went from *Pomptina*. Appian, during his Consulship
Rome thro' the Gate *Capena* called *Trium-* had caused a Bank or Way to be made quite
phalis.

readily pardon, I'll call in a numerous Band of Poets to my Assistance; for we are more in Number than you think for, and, like the Jews, we'll compel you to come over to our Party.

N O T E S.

concedere turbam. The Jews were always famous for their Importunity in making *Prosylites* to their Profession, not in mending others Manners, and forming their Minds by Virtue. Our Saviour himself reproaches them on this Head. Horace must have daily seen Examples; for Rome at that Time was full of Jews. This Behaviour

of the Jews, in the Countries where they were, gave Horace the Hint of his Jest in this Place, and makes him threaten the Enemies of Poetry with Persecution from the Numbers of Poets, if they will not accede to their Party. This Jest might have been taken from the Practice of some Christians at this Day.

S A T I R A V.

vereign Power, could not fail of being often at Variance. Their Reconciliation was never of any long Continuance, because it was never sincere. Amidst the Negotiations, which were carried on to accommodate them, Mæcenas, who was one of the Negotiators, took Horace along with him to one which was managed at Brundisium. This Journey is the Subject of this Satire, which alone would have been a lasting Proof of our Poet's Genius for polite Satire. 'Tis a finish'd Piece in the humorous narrative Kind. Many succeeding Poets have imitated it, but perhaps none equalled it.

HAVING set out from Rome for Brundisium, in Company with Heliodorus the Rhetorician, who is by far the most learned of all the Greeks, we lay the first Night at Aricia in a very ordinary Inn. Thence, next Day, we reached Appii Forum, which is filled with Sailors, and sharpening Victuallers. Being but slow Travellers, we made two Days Journey of this, of which others, more expeditious than we, would have made but one. But the Appian Road is very convenient for * those who make short

* The Slow.

N O T E S.

cross it. And Augustus afterwards ordered a Canal to be dug from the Forum of Appius to the Temple of Feronia. Along the Appian Way, says Strabo, as one goes to Rome, there is a large Ditch or Canal, which is filled with marshy and fenny Waters, on which Boats pass particularly by Night; so that those who go into one of the Barges

in the Evening, next Morning continue their Journey on the Appian Way.

6. *Minus est gravis Appia tardis.*] Because there were a great Number of Inns all along this Road, at small Distances from one another.

7. *Propter aquam, quod erat deterrima.*] The Water here was very bad, because all the Country thereabouts was marshy.

Indico bellum, cœnantes haud animo æquo
 Expectans comites. jam nox inducere terris
 Umbras, & cœlo diffundere signa parabat. 10
 Tum pueri nautis, pueris convicia nautæ
 Ingerere. Huc appelle. trecentos inferis: ohe
 Jam satis est. Dum æs exigitur, dum mula ligatur,
 Tota abit hora. mali culices, ranæque palustres
 Avertunt somnos. absentem cantat amicam 15
 Multâ prolutus vappâ nauta, atque viator
 Certatim. tandem fessus dormire viator
 Incipit; ac missæ pastum retinacula mulæ
 Nauta piger saxo religat, stertitque supinus.
 Jamque dies aderat, cùm nil procedere lintrem 20
 Sentimus: donec cerebrosus profilit unus,
 Ac mulæ nautæque caput lumbosque saligno
 Fuste dolat. quartâ vix demum exponimur horâ.
 Ora manusque tuâ lavimus, Feronia, lymphâ.
 Millia tum pransi tria repimus; atque subimus 25
 Impositum saxis latè candentibus Anxur.
 Huc venturus erat Mæcenâs optimus, atque
 Cocceius, missi magnis de rebus uterque
 Legati; averfos soliti componere amicos.
 Hic oculis ego nigra meis collyria lippus 30
 Illinere. interea Mæcenâs advenit, atque
 Cocceius, Capitoque simul Fonteius, ad unguem

O R D O.

deterrima expectans comites cœnantes haud æquo animo. Jam nox parabat inducere umbras terris, & diffundere signa cœlo. Tum pueri cœperunt ingerere convicia nautæ, & nautæ retulerunt eadem pueris. Vociferando huc appelle; inferis trecentos: Ohe jam satis. Dum æs exigitur, dum mula ligatur, tota hora abit. Mali culices, palustresque ranæ avertunt somnos. Nauta prolutus multâ vappâ cantat absentem amicam atque viator certatim. Tandem viator fessus inci-

pit dormire; ac piger nauta religat retinacula mulæ missæ pastum saxo, supinusque stertit. Jamque dies aderat, cum sentimus lintrem procedere nil; donec unus cerebrosus profilit, ac dolat caput lumbosque mulæ nautæque saligno fuste. Vix demum exponimur quartâ horâ. Feronia, lavimus ora manusque tuâ lymphâ. Tum pransi repimus tria millia passuum; atque subimus Anxur impositum saxis latè candentibus. Optimus Mæcenâs atque Cocceius venturus erat huc uterque missi legati de magnis

N O T E S.

12. *Huc appelle. trecentos inferis: ohe.*] Horace expresses here to the List the Confusion and Clamour one meets with in going by Water.

13. *Dum æs exigitur.*] It was the Custom for the Boatmen to ask their Money immediately on Entrance of all their Passengers.

15. *Absentem cantat amicam.*] Horace succeeds always in Descriptions of Nature. One would think they were even with him in the same Vessel.

24. *Ora manusque tuâ lavimus, Feronia, lymphâ.* The Place where they landed was the little Village called *Feronia*, where *Juno* was worshipped under that Name, and had

Journeys. Here the Water being very bad, I *could not drink it, and therefore* could not eat, which made me very peevish while I waited till my Fellow-travellers had done Supper. Night, by this Time, began to over-shadow the Earth, and strow the Heavens with Stars. Then our Servants began to scold the Watermen, and the Watermen our Servants. Ho! you! *cries one*, bring the Boat to here. What do you take in such a * Crowd for, surely you have got enough. Before we paid our Fare, and the Mule was put to the Boat, a whole Hour was gone. The troublesome Gnats, and croaking Frogs, would not let me sleep. Then a Sailor, who had been drinking somewhat freely, sung a Song in Praise of his absent Sweet-heart, and a Passenger sung one, in his Turn, in Praise of his: At last, the Passenger giving out, fell asleep. Upon this our lazy Boat-man fastens the † Tackle, wherewith the Mule drew the Boat, to a Rock, and sends the Mule a grazing; and, lying down on his Back, snored *aloud*. It was now Day, when we could see the Boat did not move; upon which, *one of the Passengers, who was a blustering surly Fellow*, jumps ashore, and with a good Willow-Cudgel thwacks the Head and Sides of the Mule and Waterman heartily, yet we had enough to do to reach Feronia by ten of the Morning.

No sooner had we got ashore than we wash'd our Hands and Faces in the *fine* Fountain that's there. After Breakfast we creep along three Miles further, and, *at last*, arrive at Anxur, situate on Rocks so white that they are seen at a great Distance.

Mæcenas, my *great and good* Friend, was to make this Place in his way to *Brundisium*, as was Cocceius, both of them sent Ambassadors *thither* on Affairs of great Importance, known for their Dexterity in reconciling Friends at Variance.

Having got an Inflammation in my Eyes, I was obliged to anoint them here with black Ointment, *as usual*. In the mean Time, arrived Mæcenas and Cocceius, and with them Fonteius Capito,

* Three hundred.

† Tackle of the Mule sent to feed.

N O T E S.

had a Temple in a Grove, at the Entrance of which was a Fountain.

28. Cocceius.] This is the famous Lawyer Marcus Cocceius Nerva, a Friend of Octavius and Antony. He was Grand-father to the Emperor Nerva.

29. *Aversos soliti componere amicos.*] For Mæcenas and Cocceius had often been employed in reconciling Augustus and Antony. It is without Grounds that some suppose this was the first Time.

30. *Hic oculis ego nigra meis.*] Horace put an Ointment on his Eyes, because he was troubled with a dry Soreness in them. The Collyrium was an Ointment composed of distilled Waters, and several Druggs that were good for the Eyes.

32. *Capitoque simul Fonteius.* This is, in all Probability, the Father of C. Fonteius Capito, who was Consul two Years before the Death of Augustus. He was Agent for

Factus homo, Antonî, non ut magis alter, amicus.

Fundos Aufidio Lusco prætore libenter
Linquimus, infani ridentes præmia scribæ,
Prætextam, & latum clavum, prunæque batillum.

35

In Mamurrarum lassî deinde urbe manemus,
Murenâ præbente domum, Capitone culinam.

Postera lux oritur multo gratissima: namque
Plotius & Varius Sinuessæ, Virgiliusque

40

Occurrunt; animæ, quales neque candidiores
Terra tulit, neque quis me sit devinctior alter.

O qui complexus, & gaudia quanta fuerunt!

Nil ego contulerim jucundo sanus amico.

Proxima Campano ponti quæ villula, tectum

45

Præbuit; & parochi, quæ debent, ligna salemque.

Hinc muli Capuæ clitellas tempore ponunt.

Lusum it Mæcenæ, dormitum ego Virgiliusque:

Namque pilâ lippis inimicum & ludere crudis.

Hinc nos Cocceii recipit plenissima villa,

50

Quæ super est Caudî cauponas. nunc mihi paucis

O R D O.

rebus; soliti componere aversos amicos. Hic ego lippus cœpi illincere nigra collyria oculis meis. Interea Mæcenæ advenit, atque Cocceius, simulque Fonteius Capito, homo factus ad unguem, amicus Antonî, non ut alter esset magis.

Libenter linquimus Fundos ibi Aufidio Lusco existente prætore, ridentes prætextam, latumclavum, batillumque prunæ, præmia infani scribæ. Deinde lassî manemus in urbe Mamurrarum Murenâ præbente domum, Capitone præbente culinam.

Postera lux oritur multo gratissima; namque

Plotius & Varius Sinuessæ, Virgiliusque occurrunt; animæ, quales candidiores neque terra tulit, quæque ne alter sit devinctior me. O qui complexus, & quanta gaudia fuerunt! Ego sanus contulerim nil jucundo amico. Villula quæ post præbuit tectum est proxima ponti Campano; & parochi, præbent ligna salemque quæ debent. Hinc muli ponunt clitellas Capuæ tempore. Mæcenæ it lusum, ego Virgiliusque imus dormitum: namque ludere pilâ est inimicum lippis & crudis.

Hinc plenissima villa Cocceii recipit nos, quæ est super cauponas Caudî. Nunc Musa,

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Antony, as Mæcenæ was for Augustus, Cocceius being a Sort of Arbitrator to settle all Things amicably: For he was an equal Friend of Augustus and Antony.

34. Fundos Aufidio. Fundi was a little Town about twenty Miles from Terracina. It had the municipal Privileges with all its Territory, and was situated upon a little Gulf, or Lake of its Name.

35. Infani ridentes præmia scribæ.] I never have known that any one has well explained this Passage. Horace calls the Prætexta and Laticlavium the Præmia Scribæ; because, in the Colonies and municipal

Towns, it was often the Town-clerks that came to the Dignity of Pretors. Mæcenæ and his Train, passing by Fundi, diverted themselves with this ignorant Pretor Aufidius; because he always bore about him the Marks of his Honour, as if he had been Pretor of Rome, or some magnificent City. He was arrived at this Pitch of Folly, that when he walked in Public, he made Fire and Incense be carried before him, as they did sometimes before the Emperors.

38. Murena præbente domum, Capitone culinam.] Murena Brother of Licinia, (who was afterwards married to Mæcenæ) and Fonteius

a Gentleman of fine Accomplishments, and a very great Favourite of Marc Antony. *Our next Stage was to Fundi*, where Aufidius Luscus is Prætor, which we quitted as soon as possible, diverting ourselves with the *vain* Honours of that crazy Scribe, viz. The Prætexta, the Laticlave, and * perfumed Stove. At length, much tir'd and fatigu'd, we arrived at Formia, where we stay'd all Night, Muræna complimenting us with Lodgings, and Capito treating us with Supper.

Next Day was by far the most pleasant of our whole Journey: For at Sinuessæ we met Plotius, Varius, and Virgil, *three* of the most candid Gentlemen upon Earth, nor is there any one who has a greater Esteem for them than I. O with what endearing Embraces, and Transports of Joy did we salute one another! While I *breath and* enjoy the Use of my Reason, I shall always esteem an agreeable Friend my greatest Happiness.

Next Night we lodged at a little Village near the Bridge of Campania, and *here* the Commissaries made us the usual Presents of Wood and Salt. Next Day we arrived betimes at Capua, *where* Mæcenas went directly to play at Tennis, but Virgil and I went to our Repose; for the Tennis is hurtful to those who have tender Eyes or a bad Digestion. Thence we came to Cocceius's magnificent Villa a little beyond the Inns of Caudium, where we were handsomely entertained. Now, my Muse, I beg you wou'd assist

* Pan of burning Coals.

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Fonteius Capito had both of them Houses at Formiæ; they therefore divided the Honour of receiving Mæcenas with his little Court. Muræna lodged them, and Capito found the Supper. This Muræna was condemned to Death for a Conspiracy against Augustus, about sixteen or seventeen Years afterwards.

40. Plotius & Varius.] What an agreeable Meeting must we suppose of four such distinguished Persons, who were more united by Friendship than they could possibly be by any Chance. I am not surpris'd at the warm Transports Horace says there was amongst them. May I own it, says an elegant French Author, Christians as we are, Heathen Romans excelled us in Point of Friendship. We perhaps may have the Show of it, they had the Reality and Substance. I never, continues he, admire Horace more than on this Topic.

40. Sinuessæ.] This Town was placed on the Sea-Coast, about eighteen Miles from

Formiæ. It was called Sinuessæ; because it was built on the Gulph Sinus Setinus. Nothing but some Ruins remain of it at this Day.

46. Et parochi, quæ debent, ligna salemaque.] The Romans had established a Sort of Tax in all the Provinces for the Magistrates, Troops, and those that travelled on the Emperor's Account.

51. Caudi cauponas.] The little City of Caudium was about twenty Miles from Capua, in the Country of the Hirpini: It is thought to be Arpaia at present.

51. Nunc mihi paucis.] The little Scene, which Horace introduces here, is very agreeable. He makes two Blockheads fall out, and they speak no one Sentence that is not big with Absurdity. 'Tis the Characters in this Passage which make the Beauty; Poetry indeed adds a few Aggravations to heighten the Ridicule. The Poet invokes his Muse, as if it was an arduous

Sarmenti scurræ pugnam Messique Cicerri,
 Musa, velim memores, & quo patre natus uterque
 Contulerit lites. Messî clarum genus Osci:
 Sarmenti domina exstat. ab his majoribus orti
 Ad pugnam venire. prior Sarmentus; Equi te
 Esse feri similem dico. Ridemus: & ipse
 Messius, Accipio: caput & movet. O, tua cornu
 Ni foret exsecto frons, inquit, quid faceres? cùm
 Sic mutilus minitaris: At illi fœda cicatrix
 Setosam lævi frontem turpaverat oris.
 Campanum in morbum, in faciem permulta jocatus,
 Pastorem saltaret uti Cyclopa, rogabat:
 Nil illi larvâ aut tragicis opus esse cothurnis.
 Multa Cicerrus ad hæc: Donasset jamne catenam
 Ex voto Laribus, quærebat: scribe quòd esset,
 Deterius nihilo dominæ jus esse. rogabat
 Denique, cur unquam fugisset; cui satis una
 Farris libra foret, gracili sic, tamque pucillo.
 Prorsus jucundè cœnam produximus illam.
 Tendimus hinc rectâ Beneventum; ubi sedulus hospes
 Penè arsit, macros dum turdos versat in igne:
 Nam vaga per veterem dilapso flamma culinam

O R D O.

*velim memores mihi paucis pugnam Sarmenti
 scurræ, Messique Cicerri, & dic quo pater
 uterque sit natus & quid contulerit lites. Messî
 est clarum genus Osci: domina Sarmenti exstat:
 orti ab his majoribus venire ad pugnam.
 Sarmentus prior; dico te esse similem equi feri.
 Ridemus; & ipse Messius ait, accipio: &
 movet caput. Sarmentus inquit, O, quid
 faceres ni tua frons foret exsecto cornu? cùm
 mutilus minitaris sic: At fœda cicatrix tur-
 paverat illi setosam frontem oris lævi. Fo-
 catus permulta in faciem, & in campanum*

*morbum rogabat pastorem ut saltaret uti Cy-
 clopa: nil opus esse illi larvâ, aut cothurnis
 tragicis. Cicerrus respondet multa ad hæc:
 Quærebat jamne donasset catenam Laribus ex
 voto; quòd esset scribe, jus dominæ esse nihilo
 deterius. Denique rogabat, cur unquam fu-
 gisset; cui una libra farris foret satis, sic
 gracili tamque pucillo. Prorsus jucundè pro-
 duximus illam cœnam.*

*Hinc tendimus rectâ Beneventum; ubi se-
 dulus hospes penè arsit, dum versat turdos
 macros in igne: nam flamma vaga, vulcano*

N O T E S.

duous Subject he was entering upon, and
 he describes the Genealogies of two Cox-
 combs, as if they were two of the greatest
 Heroes.

52. *Sarmenti scurræ pugnam Messique Ci-
 cerri.* Sarmentus and Cicerrus were two
 Buffoons and Parasites in the Court of Au-
 gustus.

55. *Sarmenti domina exstat.* The Poet
 gives to understand by this, that Sarmentus
 was a run-away Slave, that had left his

Mistress. The Favour he found at Court
 by his Buffonery and Passiveness were doubt-
 less the Cause why he escaped Prosecution.

58. *Caput, et movet.* As a Lion that
 rouses himself, and kindles his Fury by
 shaking his Main, and beating his Sides with
 his Tail. This Motion of Messius exposes
 him to the Jest of Sarmentus.

58. *Accipio.* I receive your Challenge.

63. *Pastorem saltaret uti Cyclopa, rogabat.*
 As Messius had a large Scar in his Fore-
 head,

me to recite in a few Words, the *Circumstances of the* Scuffle between the Scoundrel Sarmentus and Messius Cicerrus. Say from what *great* Sire these Champions were descended, and what gave rise to the Contention. Messius was of the infamous Oscan breed; Sarmentus a Slave, whose Mistress is still living. From these *noble* Ancestors descended, they engag'd. And first, says Sarmentus, your Face, Messius, is like that of a wild Horse. *At which* we all fell a laughing. Messius answers, I accept your Challenge, and shakes his monstrous Head. Then says Sarmentus, what would you *not* do, had you still that Horn in your Fore-head that was lately cut off on't, when you threaten so hard without it? for *Messius* had an ugly Scar of a *Wen* over his left Eye, which had quite disfigured his Face. Sarmentus having rallied him sufficiently on his Face, and the Distemper *common to those* of his Country; *at last* intreated him to dance the Cyclop, for *such a frightful Fellow* as he had no Occasion for either Mask or Buskins to *disguise himself*. Messius did not let these *Compliments* pass, without a great many smart Repartees; and asked *Sarmentus*, if he had yet offer'd his Chain to the household Gods according to his Vow. And tho' he was now a Scribe, his Mistress's Property in him was not the less for that. At last he asked him, what could tempt him to run away *from her*, when a Pound of Bread *a day* was *more than* enough for such a thin puny Fellow as he. We were so much diverted *with this Farce*, that we spent more Time than usual at Supper.

From hence we make directly for Beneventum, where our busy Landlord in roasting a *few* lean Thrushes had almost burn'd himself and his House too: For the Fire falling on the rotten Kitchen Floor, the Flame *instantly* spread itself on all Sides, and had well nigh

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head, that resembled in some Manner the Eye of the Cyclops, which was put out by Ulysses, and besides was strong and brawny, Sarmentus rallied him very a-propos, by telling him he might personate that Monster without a Masque, and easily pass for Polyphemus.

65. *Donasset jamne Catenam.*] They did not chain any but the vilest Slaves, and those they apprehended would run away. It appears by an Epigram in *Martial*, that when these Slaves were set at Liberty, they consecrated their Chains to *Saturn*, because there was no Slavery in his Reign. But we read no where that they ever consecrated them to the *Lares*, or Household Gods.

When therefore *Messius* asks of *Sarmentus*, if he had consecrated his to these Gods, he designs to reproach him with being a fugitive Slave; because the *Lares* were of the Number of those Gods whom Travellers invoked, and were therefore called *Viales*, as appears by ancient Inscriptions.

68. *Denique cur unquam fugisset.*] He reproaches him with having left his Mistress, because he was not well fed: Tho' the common Allowance of a Pound of Barley a Day ought to have sufficed such a slender diminutive Body as his.

71. *Beneventum.* A Colony and good City in the Country of the *Hirpini*. It has been since made a Dukedom.

Vulcano, summum properabat lambere tectum.
Convivas avidos cœnam, servosque timentes
Tum rapere, atque omnes restinguere velle videres.

75

Incipit ex illo montes Appulia notos
Ostentare mihi, quos torret Atabulus; & quos
Nunquam erepsimus, nisi nos vicina Trevici
Villa recepisset, lacrymoso non sine fumo,
Udos cum foliis ramos urente camino.
Hic ego mendacem stultissimus usque puellam
Ad mediam noctem exspecto: somnus tamen aufert
Intentum veneri: tum immundo somnia visu
Nocturnam vestem maculant, ventremque supinum.

80

85

Quattuor hinc rapimur viginti & millia rhedis,
Mansuri oppidulo, quod versu dicere non est,
Signis perfacile est. venit vilissima rerum
Hic aqua; sed panis longè pulcherrimus, ultra
Callidus ut soleat humeris portare viator;
Nam Canusî lapidosus: aquæ non ditior urna
Qui locus à forti Diomede est conditus olim.
Flentibus hinc Varius discedit mœstus amicis.

90

Inde Rubos fessi pervenimus; utpote longum
Carpentes iter, & factum corruptius imbræ
Postera tempestas melior, via pejor, ad usque
Barî mœnia piscosi. dehinc Gnatia lymphis
Iratis exstructa dedit risusque jocosque;
Dum flammâ sine, thura liquefcere limine sacro
Persuadere cupit. credat Judæus Apella,
Non ego. namque Deos didici securum agere ævum;
Nec, si quid miri faciat natura, Deos id
Tristes ex alto cœli demittere tecto.

95

100

Brundisium longæ finis charitæque viæque est.

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dilapso per veterem culinam, properabat lambere tectum summum. Tum videres avidos convivas servosque timentes rapere cœnam, atque omnes velle restinguere.

Ex illo Appulia cœpit ostentare mihi montes notos, quos Atabulus torret; & quos nunquam erepsimus, nisi vicina villa Trevici recepisset nos, non sine fumo lacrymoso. Camino urente udos ramos cum foliis. Hic ego stultissimus exspecto mendacem puellam usque ad mediam noctem: tamen somnus aufert intentum veneri: tum somnia maculant nocturnam vestem ventremque supinum, immundo visu.

Hinc rapimur rhedis quattuor & viginti millia, mansuri oppidulo, quod non est perfacile dicere versu aut signis. Hic aqua vilis-

sima rerum venit; sed panis longè pulcherrimus, ut callidus viator soleat portare humeris ultra; nam Canusî panis est lapidosus: qui locus olim est conditus à Diomede forti. Hinc Varius mœstus discedit amicis flentibus.

Inde fessi pervenimus Rubos; utpote carpentes longum iter, factum corruptius imbræ. Postera tempestas melior, via pejor usque ad mœnia Barî piscosi. Dehinc Gnatia exstructa iratis lymphis dedit risusque jocosque; dum cupit persuadere thura liquefcere in sacro limine sine flammâ. Apella Judæus credat non ego. Namque didici Deos agere ævum securum; nec, si natura faciat quid miri, tristes Deos demittere id ex alto tecto cœli.

Brundisium est finis charitæque viæque longæ.

reach'd the Roof. You wou'd have been diverted to see the hungry Guests and Servants in their Fright; some endeavouring to save their Supper, and others to extinguish the Fire.

After we left Beneventum, we discovered the Mountains of Apulia, well known to me, which the *Wind* Atabulus scorches *so much*; that we had never got over them, had we not stopp'd *and refresh'd ourselves* at a Village near by, call'd Trivicus, where we were very much incommoded with a wretched Smoak *occasioned* by burning some green Boughs full of Leaves. *Next day* we travell'd twenty Miles in a Chaise with the utmost Expedition to reach a little Place which I can't name in Verse, but can easily point out to you, *for* here they sell Water, tho' the very worst *I ever tasted*, but their Bread is so very fine, that a provident Traveller carries a great Quantity with him; for the Bread is sandy, and Water is scarce at Canusium, which valiant Diomedes built. Here Varius was oblig'd to part with us, for which he was very sorry, and left us all in Tears.

Next Day we arriv'd at Rubi, *extremely* fatigu'd; for besides that we made a long *Days* Journey, the heavy Rains had made the Road very deep. The Day following the Weather was finer, *but* the Road worse to the very Walls of Barus, noted for Plenty of Fish. Hence *we came to* Gnatia, *which seems to have been* built in spite of the Water, where we laugh'd heartily at the Inhabitants who wanted to persuade us, that the Incense *they place* in the Gate of the Temple, liquifies *of itself*, without Fire; Apella the *credulous* Jew may believe this, I sha'nt, for 'tis long since I learn'd of *Epicurus*, that the Gods live entirely without Care, nor, if Nature works a Miracle, do I believe they concern themselves to send that Power down from the high Canopy of Heaven. At last we arrive at Brundusium, which puts an End to this tedious Journey, and to this long Account of it.

N O T E S.

91. *Nam Canusi.*] Formerly one of the largest Cities of Italy, and at present one of the least. It is about three Miles from the famous Village of Cannæ, on the River *Aufidus*.

92. *A forti Diomede est conditus.*] Diomed, in his Return from Troy, landed on the Coast of *Apulia*, made a Descent in the Country, conquered the Inhabitants, and built several Towns, viz. *Beneventum*, *Æquorutium*, *Arpi*, *Canusium*.

97. *Debinc Gnatia.*] Egnatia, near half the Way from *Barri* to *Brundusium*. It was on the Sea-coast, as well as *Barri*.

99. *Dum flamma sine thura liquefcere.*] The Inhabitants of *Egnatia* shewed Travellers a pretended Miracle. They put up on the Threshold of their Temple some Grains of Frankincense, and they were seen

to melt without the Appearance of Fire. But *Horace* was not to be imposed on by such a Piece of Legerdemain. Such Tricks are only fit to amuse the Rabble.

100. *Credat Judæus Apella.* The *Jeros* were esteemed by the Heathens very superstitious. *Apella* was a proper Name of a Jew that was then well known at *Rome*, and not a compound Word made in Allusion to their Circumcision.

104. *Brundusium.*] This City had formerly a Concourse from all the *Levant*, and was forty Miles from *Egnatia*, upon the Coast of ancient *Calabria*, which makes at present the Part of the Territory of *Otranto*. *Horace* calls his Journey long, because it was of three hundred and sixty odd Miles.

SATIRA VI.

Horace, on Account of the Railleries they made of the Meanness of his Birth, treats in this Satire of ~~true~~ Nobility, and shews, that it does not consist in being born of an ancient distinguished Family, but in Virtue, Probity, and Integrity of Sentiments. He afterwards makes a Jest of those who, not being content with their own Station, aspire after Offices above their Capacity. At length he speaks of his own Birth and Education, and takes Occasion to express the most ardent and tender Sentiments of Gratitude to his Father, which must do him more Honour at this Day with all thinking Men, than the Friendship of Mæcenas, or even Augustus. This Satire is one of the finest and most difficult to understand well. We know not pre-

NON, quia, Mæcenas, Lydorum quidquid Etruscos
 Incoluit fines, nemo generosior est te,
 Nec quòd avus tibi maternus fuit atque paternus,
 Olim qui magnis legionibus imperitarint ;
 Ut plerique solent, naso suspendis adunco 5
 Ignotos, ut me libertino patre natum :
 Cùm referre negas, quali sit quisque parente
 Natus, dum ingenuus. persuades hoc tibi verè,
 Ante potestatem Tullì, atque ignobile regnum,
 Multos sæpe viros nullis majoribus ortos 10
 Et vixisse probos, amplis & honoribus auctos :
 Contrà, Lævinum Valerì genus, unde Surperbus
 Tarquinius regno pulsus fuit, unius assis
 Non unquam precio pluris licuisse, notante
 Judice, quem nosti, populo ; qui stultus honores 15
 Sæpe dat indignis, & famæ servit ineptus ;
 Qui stupet in titulis & imaginibus. quid oportet
 Vos facere, à vulgo longè latèque remotos ?
 Namque esto ; populus Lævino mallet honorem
 Quàm Decio mandare novo ; censorque moveret 20

O R D O.

Mæcenas, non quia, nemo est generosior te, quidquid Lydorum incoluit fines Etruscos, nec quod avus paternus atque maternus fuit tibi, qui olim imperitarint legionibus magnis ; non suspendis naso adunco ignotos, ut me natum patre libertino : cum negas referre, quali parente quisque sit natus. Verè persuades hoc tibi, ante potestatem atque ignobile regnum Tullì, multos viros vixisse & probos & auctos amplis honoribus sæpe ortos nullis majoribus ; contra, Lævinum genus Valerì, unde Tarquinius superbus fuit pulsus regno, non unquam licuisse pluris pretio unius assis, populo judice notante qui stultus sæpe dat honores indignis & ineptus servit famæ ; qui stupet in titulis & imaginibus. Quid oportet vos longè lateque remotos à vulgo facere ? Namque esto ; populus mallet mandare honorem Lævino quam Decio novo ; censorque Appius moveret me, si

SATIRE VI.

cisely in what Time it was written; for there is nothing to warrant a Conjecture. To have a long genealogical Table, whether true or false, of a Series of Ancestors; to have honourable Employments, large Revenues, and a numerous Retinue, is what, and what only the Vulgar call Nobility. But Virtue judges far otherwise. She considers the Great divested of the Glare of Magnificence; she weighs the Man's real Merit, and regards not his Appearance; and, in fine, often perceives a mean Mind, a Knave or Villain, under the Mask of Nobility; and only acknowledges true Nobility where she sees the glorious Union of all moral Virtues.

MÆCENAS, tho' you are the most noble of all the Lydians that inhabit Tuscany, and tho' your Ancestors, both by Father and Mother, had the command of numerous Legions, you don't, like most Men of high Rank, look down with Scorn on Persons of obscure Birth, such as I, who am only the Son of a Freedman: Since you openly declare that it matters not of what Parents a Man is descended, if he's but honest and virtuous; for you're convinced that, before the glorious Reign of Tullius, who was the Son of a Slave, many of very obscure Birth have liv'd with great Honour, and by their Merit arrived at the highest Dignities: On the other hand, that Lævinus, tho' descended of Great Valerius, by whom Tarquin the Proud was expelled his Kingdom, was not to be esteemed the more for that even in the Judgment of the People, who you very well know, are often so weak as to bestow Honours on the Unworthy, so foolish as to give blind Obedience to common Fame, and are taken with specious Titles, and a long Series of Ancestors.

What are you, Great Sir, then to do, who differ so very much in your Sentiments from the Vulgar? For suppose the People inclin'd to confer an honourable Title on Lævinus, because of his Birth, how unworthy soever of himself, rather than on Decius, a

NOTES.

3. *Nec quod avus tibi maternus fuit atque paternus.*] Horace says Mæcenas was descended both on the Father and Mother's Side from those that had commanded great Armies; and it is these Captains or Generals he elsewhere calls Kings.

20. *Censorque moveret Appius.*] This was Appius Claudius Cæcus, who was made Censor in the Year of Rome 433. This Censor was famous for the Severity with which he exercised his Censorship.

Appius, ingenuo si non essem patre natus ;
 Vel meritò, quoniam in propriâ non pelle quiessem.
 Sed fulgente trahit constrictos gloria curru
 Non minùs ignotos generosis. quo tibi, Tulli,
 Sumere depositum clavum, fierique tribuno ? 25
 Invidia accrevit, privato quæ minor esset.
 Nam ut quisque insanus nigris medium impediit crus
 Pellibus, & latum demisit pectore clavum ;
 Audit continuo ; Quis homo hic est ? quo patre natus ?
 Ut si qui ægrotet quo morbo Barrus, haberi 30
 Et cupiat formosus ; eat quacunque, puellis
 Injiciat curam quærendi singula ; quali
 Sit facie, furâ quali, pede, dente, capillo :
 Sic qui promittit cives, Urbem sibi curæ,
 Imperium fore, & Italiam, & delubra Deorum ; 35
 Quo patre sit natus, num ignotâ matre inhonestus,
 Omnes mortales curare & quærere cogit.
 Tunc Syri, Damæ, aut Dionysii filiùs, audes
 Dejicere è saxo cives, aut tradere Cadmo ?
 At Novius collega gradu post me sedet uno : 40
 Namque est ille, pater quod erat meus. Hoc tibi Paulus,
 Et Messala videris ? at hic, si plostra ducenta,

O R D O.

non essem natus patre ingenuo ; vel merito
 quoniam non quiessem in pelle propria. Sed
 gloria trahit fulgente curru ignotos constrictos
 non minus generosis. Tulli, quod fuit tibi su-
 mere clavum depositum, fierique tribuno ?
 Invidia accrevit, quæ esset minor privato.
 Nam ut quisque insanus impediit medium crus
 nigris pellibus, & demisit latum clavum
 pectore ; continuo audit ; Quis est hic homo ?
 quo patre natus ? Ut si qui ægrotet morbo quo
 Barrus ægrotabat, & cupiat haberi formosus ;
 quacunque eat, injiciat curam puellis quæ-

rendi singula ; quali facie sit, quali furâ,
 pede, dente, capillo. Sic qui promittit cives,
 urbem, imperium, & Italiam, & delubra
 Deorum, fore sibi curæ ; cogit omnes mortales
 curare & quærere quo patre sit natus, num
 inhonestus ignotâ matre. Tunc filius Syri,
 Damæ, aut Dionysii audes dejicere cives è
 saxo, aut tradere Cadmo ? At novius collega
 sedet uno gradu post me ; nam ille est, quod
 meus pater erat. Propter hoc videris tibi esse
 Paulus & Messala ? At hic, si ducenta

N O T E S.

22. In propria non pelle quiessem.] This
 Expression is taken from the Fable of *Æsep*,
 where the *Als* is said to clothe himself with
 the Lion's Skin ; but the End of one of his
 Ears, says *Fontaine*, discovered what he was,
 an *Als* still.

27. Nigris medium impediit crus. Those
 Shoes were called *Mulleus*, from *mullare* for
 suere. The Patricians and Senators had
 taken them from the ancient Kings of *Alba*.
 This kind of Shoe had the Upper-leather

very high, and was tied with Straps that
 were crossed over one another to the Middle
 of the Leg, and were fastened with Buckles
 and Clasps. The Senators Shoes were made
 of black Leather, and sometimes white :
 But the curule Magistrates had them of red
 Leather.

34. Sic qui promittit cives, urbem.] For
 the Office of Senator implied all these Obli-
 gations ; for the Senate was, as it were,
 the Soul of the *Roman* Empire. And they

com-

Gentleman of great Merit, but of no Family, would either one or t'other be more or less valuable for this? and suppose I aspir'd to be a Senator, would not Appius the Cenfor refuse me, as a Person of obscure Birth? And he would serve me right, because I was not contented with my Station. *Wou'd this Refusal lessen my Personal Merit? Surely not.* But Honour captivates, with its dazzling Splendor, all in Pursuit of it, even those of obscure, as well as those of noble Birth. What have you got, Tullius, by resuming the Laticlave you *once* quitted, and by becoming a Tribune? You are more envied now, than if you had liv'd in a private Station. For when a Man is so foolish as to assume *all on a sudden* the Buskins of a Senator on his Feet, and the Laticlave on his Shoulder, he hears all around him whispering, who is this Man? or who was his Father? Just so if a Man, who labours under the same Distemper Barrus did, should place his whole Ambition in being thought handsome; wherever he goes he raises the Curiosity of the Ladies to examine him thoroughly, * if he has a good Face, a well-made Leg, a handsome Foot, a Sett of white Teeth, and fine flowing Hair. In the same Manner he who takes upon himself the Care of his Fellow-Citizens, of the City, of the Empire, of Italy, and of *Religion and* the Temples of the Gods; he excites the Curiosity of every one narrowly to enquire who was his Father, and if he is not so mean as to have † a Slave for his Mother. And could you, Tullius, who are the Son of a Syrus, Demetrius, or Dionysius, have the Assurance to condemn a Roman Citizen to be thrown down from the Tarpeian Rock, or to commit him to the Custody of Cadmus the *Liſtor*, to be severely whipp'd? But, say you, my Collegue Novius is a Degree yet lower than I, for he is only what my Father was. *What then*, can you therefore imagine yourself as *illustrious* as a Paulus Emilius, or a Messala? Beside, ‡ No-

* What Sort of Face, Leg, Foot, Tooth, and Hair he has.

† An obscure Mother.

‡ He.

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commonly chose out of this illustrious Body the Consuls, Prætors, Tribunes, &c.

38. *Tunc Syri, Damæ, aut Dionysi filius.*] This is a supposed Question, made by some Roman full of Indignation to Tullius, who was become a Senator, tho' the Son or Grandson of a Slave.

39. *Aut tradere Cadmo,*] This Cadmus was a Liſtor, one of those who bore the Fasces before the Consuls and Prætors. The Criminals were delivered up to them to be whipped or beheaded.

40. *At novius Collega.*] This is the an-

swer of Tullius, who thinks it unreasonable that they should reproach him with his low Birth, because in the Body of Senators he had Collegues that were still less honourably born than himself. For Novius was a Freed Man himself, whereas Tullius was only the Son of a Freed-Man. And thus Tullius was a Degree above him.

42. *At hic, si Plostra ducenta.*] But Novius has at least this Quality which makes him a worthy Object of the Populace's Favour; he has a Voice of Thunder. Horace here finely rallies his Fellow-Citizens, for having

Concurrentque foro tria funera, magna sonabit
Cornua quod vincatque tubas : saltem tenet hoc nos.

Nunc ad me redeo libertino patre natum ; 45
Quem rodunt omnes libertino patre natum,
Nunc, quia, Mæcenas, tibi sim convictor ; at olim,
Quòd mihi pareret legio Romana tribuno.
Diffimile hoc illi est : quia non, ut forsit honorem
Jure mihi invidet quivis, ita te quoque amicum ; 50
Præsertim cautum dignos assumere, pravâ
Ambitione procul. felicem dicere non hoc
Me possunt, casu quòd te fortitus amicum :
Nulla etenim mihi te fors obtulit. optimus olim 55
Virgilius, post hunc Varius, dixere quid essem.
Ut veni coràm, singultim pauca locutus,
(Infans namque pudor prohibebat plura profari)
Non ego me claro natum patre, non ego circum
Me Satureiano vectari rura caballo,
Sed, quod eram, narro : respondes (ut tuus est mos) 60
Pauca : abeo : & revocas nono post mense, jubesque
Esse in amicorum numero. magnum hoc ego duco,
Quòd placui tibi, qui turpi secernis honestum,
Non patre præclaro, sed vitâ & pectore puro.

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*plōstra triaque funera concurrant in foro
sonabit quod vincat magna cornua tubasque,
saltem hoc tenet nos.*

*Nunc redeo ad me natum patre libertino ;
quem omnes rodunt uti natum patre libertino ;
nunc, quia, Mæcenas, sim convictor tibi ; at
olim, quòd legio Romana pareret mihi tribuno.
Hoc est diffimile illi : quia forsit ut quivis jure
invidet hunc honorem mihi ; non ita quoque
invidet te esse amicum meum, præsertim cau-
tum assumere dignos, & procul ambitione pravâ.
In hoc non possunt dicere me felicem, quòd casu
fortitus sum te amicum, etenim nulla fors ob-*

*tulit te mihi. Olim optimus Virgilius, post
hunc Varius, dixere quid essem. Ut veni
coram, locutus pauca singultim, namque infans
pudor prohibebat profari plura. Non ego
narro me natum patre claro ; non ego narro
me circumvectari rura caballo Satureiano, sed
narro quod eram : respondes pauca ut tuus mos
est : abeo : & nono mense post revocas, ju-
besque esse in numero amicorum. Ego duco hoc
magnum quod placui tibi, qui secernis ho-
nestum turpi, non quia natus patre præclaro
sed quia vitâ & pectore puro.*

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having made a Man a Senator for a Quality
that only entitled him to be a public Cryer.

43. *Concurrentque Foro tria Funera.*] The
grand Funerals of the Romans commonly
passed thro' the Forum, and there they
sometimes made their Funeral Panegyrics.
These Processions were always preceded by
Trumpets, Flutes, or other musical Instru-
ments.

44. *Cornua quod vincatque tubas.*] Trum-
pets were used at the Funerals of Men, and
Flutes at the Funerals of Women. The
twelve Tables forbad the Number to exceed
ten.

51. *Dignos adsumere, &c.*] The learned
Doctor Dunster's Judgment, as to the Read-
ing and Pointing of this Passage, seems to
me to be very good, which is this ;

dignos

vius has a Voice so exceeding strong, that were two hundred Drays and three Funerals to meet in the Forum, it would drown all the Horns and Trumpets *that attended them*. * This is surely some Merit to recommend him.

But to return to *what I was observing* of myself the Son of a Freed-man, which the World is always sounding in my Ears. They now envy me, Mæcenas, that I eat at your Table; but formerly that I had the Command of a Roman Legion as a Tribune. Surely this *Cause of their Spleen* widely differs from † the former; for they may possibly have some Ground for envying me the Honour of *commanding a Legion*, but I know none they have for envying me the Place I have in your Friendship, especially as you take *the utmost* Precaution to allow none that Honour but such as are worthy of it, and even those such as have no ambitious and designing Views. They can't surely attribute my Happiness of having you for my Friend to Chance; for Fortune was never so kind to throw me in your Way. Virgil, whose Memory will be ever dear to me, and after him Varius, *were they who* gave you a Character of me. When I was introduced to you, I utter'd only ‡ a few broken Words; for my natural Bashfulness would not allow me to say more. I did not give myself out for a Person of great Parentage, nor did I boast that I rode about my Grounds on || a fine Horse; but told you *ingenuously* who I was: You answer me in few Words, as your Way is, and I retire: about nine Months after, you § order me to wait of you again, and ||| are pleased to declare me of the Number of your Friends. §§ This I value myself the more highly upon, that I should meet with your Approbation, who know so well how to distinguish a Man of Probity from one of bad Morals; *and that you do me this Honour*, not for being *descended* of an illustrious Father, but because of the Innocency of my Life and Integrity of my Heart.

* *This at least pleaseth us.*
of Saturnum. § Recall me.

† *That.*

‡ *A few Words sobbingly.*

|| *A Horse*

||| *Order me to be.*

§§ *This I esteem a great Matter.*

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*dignos assumere: prava
Ambitione procul, felicem dicere non hoc
Me possum, casu quod te sortitus amicum:*

"Without Ambition I may say, that it
"was not owing to meer Chance that I
"have the Happiness of being one of your
"Friends."

And the parallel Method of Speaking
made use of by Horace in Satire X, which

the Doctor gives for an Example, must incline others to be of his Opinion.

*Ambitione relagata, te dicere possum,
Pollio;*

55. *Optimus olim Virgilius, post hunc Varius.* It is probable both *Virgil* and *Varius* were dead when *Horace* wrote this *Satire*.

57. *Infans namque Pudor,* Besides that
Horace

Atqui si vitiis mediocribus ac mea paucis
 Mendosa est natura, alioqui recta; (velut si
 Egregio insperfos reprendas corpore nævos)
 Si neque avaritiam, neque sordes, ac mala lustra
 Objiciet verè quisquam mihi; purus & insons,
 (Ut me collaudem) si & vivo carus amicis;
 Causa fuit pater his: qui macro pauper agello
 Noluit in Flavî ludum me mittere; magni
 Quò pueri magnis è centurionibus orti,
 Lævo suspensi loculos tabulamque lacerto,
 Ibant octonis referentes Idibus æra;
 Sed puerum est ausus Romam portare, docendum
 Artes, quas doceat quivis eques atque senator
 Semet prognatos: vestem, servosque sequentes
 In magno ut populo si quis vidisset; avitâ
 Ex re præberi sumptus mihi crederet illos.
 Ipse mihi custos incorruptissimus omnes
 Circùm doctores aderat. quid multa? pudicum.
 (Qui primus virtutis honos) servavit ab omni
 Non solùm factò, verùm opprobrio quoque turpi:
 Nec timuit sibi ne vitio quis verteret, olim
 Si præco parvas, aut (ut fuit ipse) coactor
 Mercedes sequerer; neque ego essem questus. ob hoc nunc
 Laus illi debetur, & à me gratia major.

O R D O.

Atqui si mea natura est mendosa vitiis mediocribus ac paucis, alioqui recta, velut si reprendas nævos insperfos corpore egregio, si neque quisquam vere objiciet avaritiam, neque sordes, ac mala lustra mihi; & vivo purus & insons, si carus amicis ut collaudem me; pater fuit causa his: qui pauper macro agello noluit mittere me in ludum Flavî; quo magni pueri orti è magnis centurionibus ibant suspensi loculos tabulamque lævo lacerto & referentes æra octonis Idibus: sed ausus est portare puerum Romam, docendum artes, quas quivis eques

atque senator doceat prognatos semet; ut si quis vidisset vestem servosque sequentes in magno populo; crederet illos sumptus præberi mihi ex re avitâ. Ipse incorruptissimus custos mihi aderat circum doctores omnes. Quid loquar multa? non solum servavit pudicum ab omni factò, qui est primus bonos virtutis, verum quoque ab omni opprobrio turpi: nec timuit ne quis verteret vitio sibi, si olim præco, aut coactor, ut ipse fuit, sequerer mercedes parvas; neque ego questus essem: ob hoc nunc laus debetur illi

N O T E S.

Horace was no great Talker, he was naturally very bashful and timorous, which is a Defect to be found oftentimes in excellent Genius's.

67. *Velut si egregio insperfos.*] This is the perfect Character of a polite worthy Man. His Defects ought to resemble those small Blemishes that are sometimes observable in

Persons extremely beautiful; they hinder them not from being highly amiable, but only from being absolutely perfect.

68. *Ac mala lustra.*] *Lustra* properly signifies the Haunts of savage Beasts. But it is metaphorically taken for dishonest Houses, or Places of Resort for Debauchees; because such were commonly under-ground, where, like

But if my * Life is stain'd with a few inconsiderable Failings, tho' in all other Respects unblameable, as you sometimes observe little Blemishes in the Face of a handsome Person; if no body can justly reproach me with Avarice, base Practices, or scandalous Actions; if † I am unstain'd with, and free of the Vices of the Age, to say so much in mine own Praise; and in fine, if I am ‡ belov'd by my Friends; I owe all to my good old Father: Who, || tho' he was but in strait Circumstances, yet would not put me to the School of illiterate Flavius, where many illustrious Youths, § the Sons of great Officers, went; whom you might see with their Satchels and Books of Accounts hanging on their Left Arm, carrying Money ** every Month to pay their Master; but †† had the Generosity and Spirit to carry me to Rome to be taught the Arts and Sciences which the †† Sons of the first Knights and Senators learn. Any one in such a Crowd of People who observed my Dress and the Number of Servants that attended me, might conclude that such a prodigious Expence must be supported by a great paternal Estate. He himself, like a vigilant faithful Guardian, went also along with me to every Master. In short, he kept me chaste (the first Principle of Virtue) and free not only of every Vice, but of all |||| Reproach or Suspicion of being guilty of any; nor did he at all fear being blamed, if after all his Expence I should one Day be reduced to a Common Crier, or a Collector of the petty Customs, as he himself was; nor should I have complain'd if I had. Yea, I am now sensible that on these Accounts he deserves my highest Praise and §§ utmost Gratitude. While I enjoy the Use of my Reason, I

* Nature. † I live. ‡ Dear to. || Mean, in having only a poor Piece of Ground. § Come of great Centurions. ** The eighth Day after the Noms. †† Dared. †† Every Knight and Senator teaches those sprung of him. |||| Base Reproach. §§ Greater Thanks from me.

N O T E S.

like Ulysses's Companions, Persons were metamorphosed into Brutes.

72. In Flavi ludum.] This Flavius was a Schoolmaster at Venusium; he taught Reading, Writing, and Accompts. Many Children of reputable Parents went to that School. The great Centurions were Captains of the first Companies. They were all Officers of Infantry. They were called *Primi Hastati*, *Primi Principes*, or *Primi pili*, according to the Troops they commanded. In short, they presided over the other Centurions. It was therefore shameful, that such Persons should give their Children such a mean Education as would only qualify them for some lucrative sordid Life.

76. Sed puerum est ausus Romam portare.] This evidently proves, that Flavius taught not at Rome, but in all Appearance at Venusium.

81. Ipse mihi custos incorruptissimus.] They were so corrupt at Rome in Horace's Time that Youths run a great Risque of being debauch'd, by going to School. Wherefore Persons of Distinction never let them go Abroad without a kind of Guardian or Rector with them. But because it was difficult to find proper Persons to trust to, Horace's Father himself would be his Tutor: Thinking, like a wise Man, that Science is a bad Purchase at the Expence of Virtue.

Nil me pœniteat sanum patris hujus : eoque
 Non, ut magna dolo factum negat esse suo pars, 90
 Quod non ingenuos habeat clarosque parentes,
 Sic me defendam. longè mea discrepat istis
 Et vox & ratio. nam si natura juberet
 A certis annis ævum remeare peractum,
 Atque alios legere ad fastum quoscunque parentes 95
 Optaret sibi quisque : meis contentus, honestos
 Fascibus & sellis nollem mihi sumere ; demens
 Judicio vulgi, sanus fortasse tuo ; quod
 Nollem onus, haud unquam solitus, portare molestum.
 Nam mihi continuò major quærenda foret res, 100
 Atque salutandi plures ; ducendus & unus
 Et comes alter, uti ne solus rusve peregreve
 Exirem ; plures calones atque caballi
 Pascendi ; ducenda petorrita. nunc mihi curto
 Ire licet mulo, vel, si libet, usque Tarentum ; 105
 Mantica cui lumbos onere ulceret, atque eques armos.
 Objiciet nemo sordes mihi, quas tibi, Tulli,
 Cùm Tiburte viâ prætorem quinque sequuntur
 Te pueri, lasanum portantes cœnophorumque.
 Hoc ego commodiùs, quàm tu, præclare senator, 110
 Millibus atque aliis vivo. quacunque libido est,
 Incedo solus : percontor quanti olus, ac far :
 Fallacem Circum, vespertinumque pererro
 Sæpe forum : affisto divinis : inde domum me
 Ad porri & ciceris refero laganique catinum. 115
 Cœna ministratur pueris tribus : & lapis albus

O R D O.

& major gratia à me. Nil pœniteat me sanum hujus patris : eoque non sic defendam me, ut magna pars negat factum dolo suo, quod non habeat ingenuos clarosque parentes. Et mea vox & ratio longè discrepat istis. Nam si natura juberet remeare peractum ævum à certis annis atque quisque optaret sibi legere alios quoscunque parentes ad fastum : contentus meis, nollem sumere mihi honestos fascibus & sellis ; demens judicio vulgi, sanus fortasse tuo ; quod nollem portare onus molestum haud unquam solitus. Nam res major foret continuò quærenda mihi, atque plures salutandi unus & alter comes ducendus, uti ne exirem solus rusve peregreve ; plures calones atque caballi

pascendi ; petorrita ducenda. Nunc licet mihi ire vel, si libet, usque Tarentum ; curto mulo cui mantica ulceret lumbos onere atque eques ulceret armos, Tulli, nemo objiciet sordes mihi quas objiciunt tibi : cum quinque pueri, portantes lasanum cœnophorumque sequuntur te prætorem in Tiburte viâ. Hoc, præclare senator, ego vivo commodiùs quàm tu, atque millibus aliis. Solus incedo quacunque libido est ; percontor quanti olus, ac far constat. Sæpe pererro fallacem Circum, vespertinumque forum : affisto divinis : inde refero me domum ad catinum porri, ciceris laganique. Cœna ministratur tribus pueris ; & albus la-

shall never be ashamed of such a Father, nor shall I ever vindicate my Faults, as most Men do theirs, by alledging they had not been guilty of them if they had been born of distinguish'd and illustrious Parents. * I have quite different Sentiments from them, and speak in another Strain. For would Nature allow me to run over my past Life again from a certain Number of Years, and leave me and every one at Liberty to chuse whatever Parents our Pride inclined us to: Contented with my own, I would not desire to chuse them from among † the Consuls and Senators.

‡ I know I shall be thought to have made a foolish Choice in the Opinion of the Vulgar, but in yours, Sir, I hope I shall be thought to have made a prudent one, in refusing to take upon me a troublesome Load to which I was never accustomed; for if I were a Consul's Son, I should be continually tormenting myself how to encrease my Estate, and be forced to make my Court to || this and the other Man, be *always* obliged to carry one or two Companions with me to the Country; or going a Journey, not *daring* to go alone; to keep a greater Number of Servants, more Horses, and also Coaches. Whereas now I can go if I please as far as Tarentum on my little cropt Mule, whose Flanks are gall'd with the Weight of my Wallet, and its Shoulders with the Rider. Nor will any reproach me with Covetousness, as they do you, Tullius, travelling along the Tiburtin Road, attended by five young Footmen, one carrying your Wine, and another your Hamper of Provisions, tho' a Prætor. So that, illustrious Senator, I live *far* more happily than you, and a thousand others *such as you*. I go by myself wherever I have a Mind; ask the Price of Herbs and Barley; saunter sometimes about the Circus the Rendezvous of Sharpers, sometimes about the Forum in the Dusk, and listen to the Fortune-tellers; thence I go home to my Dish of Leeks, Pulse and Flour-cakes. Supper is served up by three Servants. On my Marble Side-table stand two

* Both my Speech and Judgment differs far from them.
Bundles of Rods and Chairs of State.
Mind perhaps in yours.

† Those honour'd with the
‡ Mad in the Opinion of the Vulgar, of a sound
|| More.

N O T E S.

93. *Nam si natura juberet.*] Nothing can be more exquisitely tender than what Horace here speaks in the Overflowings of his Heart, concerning his Father's Care and Generosity. And it is hard to determine, whether the Father was more generous, or the Son more grateful.

104. *Nunc mihi curto ire licet mulo.*] The Poet does not mention a Horse, but a Mule: for the Mules were much less esteem'd than Horses, and were not what the richer

Sort made use of. But Horace found this Conveniency in his Condition, that he could ride without having Notice taken of him.

106. *Atque eques armos.*] As the Poet, according to his own Description, was very fat, the Mule that carried him and his Baggage could not be much at its Ease.

108. *Tiburte viâ.*] Was one of the most public Roads of Rome. It began at the Porta Esquilina, and led to Tivoli.

Pocula cum cyatho duo sustinet: adstat echinus
 Vilis, cum paterâ guttus, Campana supellex.
 Deinde eo dormitum; non sollicitus, mihi quod cras
 Surgendum sit manè, obeundus Marsya, qui se
 Vultum ferre negat Noviorum posse minoris.
 Ad quartam jaceo: post hanc vagor, aut ego, lecto
 Aut scripto quod me tacitum juvet, ungor olivo,
 Non quo fraudatis immundus Natta lucernis.
 Ast ubi me fessum sol acrior ire lavatum
 Admonuit, fugio rabiosi tempora signi.
 Pransus non avidè, quantum interpellat inani
 Ventre diem durare, domesticus otior. hæc est
 Vita solutorum miserâ ambitione gravique.
 His me consolor, victurum suavius, ac si
 Quæstor avus, pater atque meus patruusque fuissent.

120

125

130

O R D O.

pis sustinet duo pocula cum cyatho: vilis echinus adstat, guttus cum patera, campana supellex. Deinde eo dormitum; non sollicitus, quod surgendum sit mihi cras manè, obeundus Marsya, qui negat se posse ferre vultum minoris Noviorum. Jaceo ad quartam horam: post hanc vagor, aut ego, lecto aut scripto quod juvet me tacitum, ungor olivo, non quo immundus Natta ungitur fraudatis lucernis.

Ast ubi acrior sol admonuit me fessum ire lavatum, fugio tempora signi rabiosi. Pransus non avidè, quantum interpellat diem durare ventri inani: otior domesticus. Hæc est vita solutorum miserâ gravique ambitione. In his consolor me victurum suavius, ac si avus fuisset quæstor, atque pater patruusque meus fuissent quæstores.

N O T E S.

117. *Pocula cum Cyatho duo sustinet.*] The Ancients always placed upon the Buffette two Cups for each Guest; the one for Wine, and the other for Water. And therefore tho' Horace was alone, he had two Cups.

118. *Campana supellex.*] Campania furnish'd Rome with Earthen-ware, such as our Delft.

120. *Obeundus Marsya.*] In the Roman Forum, opposite to the Rostrum, was a Sta-

tue of Marsya, who had his Skin stript over his Ears for his impudent Challenge of Apollo. Near this the Judges, Lawyers, and Clients used to assemble. It was likewise the usual Place of Bankers.

122. *Ad quartam jaceo.*] He here mentions the Time of his Rising: but tho' it was Ten o'Clock, this is no Proof of his Idleness or Debauchery. This is the Custom of almost all Poets; they rise late, because

Cups, with a Glass, and near them a coarse Ewer, a Bottle, with a small Bowl, all *homely* Campanian Ware. Then I go to sleep, not at all anxious about rising early next Morning to appear at Marfya's Statue, who by his Posture seems to declare he can't *by any means* bear the Sight of young Novius. I lye in Bed till Ten, then I *dress me*, and either go abroad, or, having read or wrote something to amuse me, I go to the *Campus Martius*, where I'm anointed with Oil, but not with such as *that* nasty *Miser* Natta uses, of which he robs his Lamps. When weary, and the scorching Heat of the Weather obliges me to bathe, I thereby avoid the violent Heat of the Dog-Star. Having eat a spare Dinner, not greater than will just stay my Stomach till the Evening, I enjoy the rest of the Day at home.

This is the Life of those who are entirely free of * the Anxiety and Uneasiness of the Ambitious. With these Pleasures, I comfort myself, I shall live more happily than if my Grandfather, Uncle, and Father, had *all of them* been * Quæstors.

* *Miserable and grievous Ambition.*

† *A Quæstor.*

N O T E S.

because they often compose in Bed. 'Twas in Bed, according to his own Countrymens Testimony, the famous *Cornelle* wrote those admirable Plays which are so justly esteemed by every one. 'Twas in Bed too that *La Fontaine* wrote most of his ingenious Fables, which will make his Name known to all Posterity. *Horace* did the same, and did not doze the Mornings away, or lose such precious Time. He himself is his own Witness:

*Neque enim cum Læstulus, aut me
Porticus exceptit, desum mihi—*

128. *Hæc est vita solutorum.*] *Horace* has a great deal of Reason to boast of his Happiness. What a Contraste is here! On one Side we see described the perplex'd solicitous Life of the Great, whom Ambition

drags as it were in Triumph at her Chariot-Wheels, as so many Slaves to Shew, Ceremonies, and ten thousand Miseries: On the other, the free easy Life of a wise private Person, who enjoys in the Golden Mean those innocent pure Pleasures that shun the Palaces of Kings.

130. *Hic me consolor.*] The Poet finishes with what was the principal Subject of the Satire, and openly affirms, that altho' the Son of an affranchised Person, he finds himself a hundred Times more happy than if he had been descended from one of the chief Families in *Rome*. Assert this before Persons of Birth and great Employments, and they'll laugh at you. But this Blindness of theirs in so obvious a Truth, is perhaps one of the greatest Misfortunes of their Station.

SATIRA VII.

While Horace was Tribune in the Army of Brutus, there was likewise in the Army one Rupilius Rex, who was so jealous of our Poet's Fortune, that he frequently call'd him the Son of a Slave. Horace in this Satire revenges himself of his Affronts, by describing a Contest this Rupilius one Day had before Brutus with a certain Merchant who had Business in Asia.

PROscripti Regis Rupili pus atque venenum
Hybrida quo pacto sit Persius ultus, opinor
Omnibus & lippis notum & tonsoribus esse.
Persius hic permagna negotia dives habebat
Clazomenis, etiam lites cum Rege molestas ;
Durus homo, atque odio qui posset vincere Regem ;
Confidens, tumidus, adeo sermonis amari,
Sisennas, Barros ut equis præcurreret albis.

Ad Regem redeo. postquam nihil inter utrumque
Convenit ; (hoc etenim sunt omnes jure molesti,
Quo fortes, quibus adversum bellum incidit. inter
Hectora Priamiden, animosum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors ;
Non aliam ob causam, nisi quod virtus in utroque
Summa fuit. duo si discordia vexet inertes ;
Aut si disparibus bellum incidat, ut Diomedi

O R D O.

Opinor, notum esse & omnibus lippis & tonsoribus, quo pacto Persius hybrida ultus sit pus atque venenum proscripti Regis Rupili. Persius hic dives habebat permagna negotia Clazomenis, etiam molestas lites cum Rege ; durus homo, atque qui posset vincere regem odio ; confidens, tumidus, homo adeo amari sermonis, ut præcurreret Sisennas, Barrosque, equis albis.

Redeo ad regem. Postquam nihil convenit

inter utrumque ; etenim omnes sunt molesti hoc jure, quo fortes, quibus adversum bellum incidit. Ira inter Hectora Priamiden, atque inter Achillem animosum fuit adeo capitalis, ut ultima mors divideret ; non aliam causam, nisi quod summa virtus fuit in utroque.. At si discordia vexet duo inertes ; aut si bellum incidat disparibus, ut inciderat Diomedi cum Lycio Glaucio ; pigrior discedat, muneribus

N O T E S,

1. *Proscripti Regis Rupili.*] Publius Rupilius Rex, Native of Præneste, had retired to Brutus's Army, after having been proscribed by Augustus during his Triumvirat. Being jealous of our Poet, he used to be not a little scurrilous to him ; he therefore revenges himself of him in this Satire.

1. *Pus atque venenum.*] He calls here the

Malignity and Abusiveness of Rupilius, Pus atque venenum.

2. *Hybrida Persius.*] Persius was a Grecian by his Father, and an Italian by his Mother: And this is the Reason the Poet calls him *Hybrida*, or Mongrel.

3. *Lippis & tonsoribus.* 'Tis Matter of Fact, and I have observed it a hundred Times,

SATIRE VII.

He makes the Narration more pleasant, by beginning it with a grave Tone, and giving it the Air of a grand Contest betwixt Achilles and Hector. There is a great deal of Probability that this Satire was one of the first Compositions of Horace, who wrote it, without doubt, either in the Army, or a little while after his Return.

I Believe every blind Man and Barber *about Town* has heard how the Mongrel Persius revenged the * malicious Invectives of outlaw'd Rupilius, *sirnamed* the King. This Persius *was* rich, and carried on a great Trade to Clazomene; he was also engaged in several troublesome Law-suits with the King; an obstinate Man, and one that carried his Hatred to a greater Height, *if possible*, than the King; assuming, haughty, and so abusive in his Language, that † the Sifennæ or Barri had no manner of Chance with him.

But to return to the King. When this Difference between him and Persius could not possibly be made up (for in this all litigious Persons resemble brave Men, who have declared War against one another; *for instance*, The Enmity between Hector, the Son of Priam, and brave Achilles, was so great, that nothing but the Death of one or t'other could put an End to it; and the Reason was, both were men of consummate Valour. But it is far otherwise if a Difference happens between two Cowards, or a War between two Generals of unequal Bravery, as between Diomedes and Glaucus

* Matter and Poison.

† He outran the Siennæ or Barri with white Horses.

N O T E S.

Times, that none are more curious and inquisitive than those who have bad Sight; they will needs know every thing that passes, and even fatigue their Acquaintance with impertinent Questions: as if Nature, who is always industrious to compensate her Losses, employed the Succour of the Ears to repair the Defect of Sight. Barbers are likewise reckoned amongst those who are addicted to Inquisitiveness, because their Shops receive a Variety of People at their most vacant Hours, and therefore must be supposed to be filled with News and flying Reports.

5. *Clazomenis*.] This City was in the Peninsula of *Ionia*, call'd *Myonæsus*, at the Foot of Mount *Coricus*.

8. *Sifennas, Barros*.] They were the two most famous acrimonious Speakers in that Age. Mention has been already made of *Barrus*. As for *Sifenna*, I believe it is the same with *Cornelius Sifenna* mention'd in *Dion*, who has preserved an extreme sharp Reflexion he cast upon *Augustus* himself in open Senate. For some in the City reproaching him with the Disorders of his Wife, he boldly replied, *Gentlemen, I married her at the Request of Augustus*; intimating, *Augustus* had forced him to marry her, that he might have a freer Commerce with her.

8. *Ut equis præcurreret albis*.] This was a Proverbial Saying, grounded upon a Notion, that white Horses were the swiftest.

Cum Lycio Glaucō ; discedat pigrior, ultro
Muneribus missis). Bruto prætorē tenente
Ditem Asiā, Rupili & Persi par pugnāt ; uti non
Compositus melius cum Bithe Bacchius. in jus
Acres procurrunt ; magnum spectaculum uterque.

20

Persius exponit causam ; ridetur ab omni
Conventu ; laudat Brutum, laudatque cohortem ;
Solem Asiæ Brutum appellat, stellasque salubres
Appellat comites, excepto Rege : Canem illum,
Invisum Agricolis fidus, venisse : ruebat
Flumen ut hybernum, fertur quod rara securis.

25

Tum Prænестinus falso multumque fluenti
Expressa arbusco regerit convicia, durus
Vindemiator, & invictus, cui sæpe viator
Cessisset, magnā compellans voce cuculum.

30

At Græcus, postquam est Italo profusus aceto,
Persius, exclamat : Per magnos, Brute, Deos te
Oro, qui reges consueris tollere, cur non
Hunc Regem jugulas ? operum hoc, mihi crede, tuorum est.

35

O R D O.

ultro missis. Bruto prætorē tenente ditem Asiā, par Rupili & Persi pugnāt ; uti Bacchius non melius compositus cum Bithe. Acres procurrunt in jus ; uterque magnum spectaculum.

Tum Prænестinus regerit convicia expressa arbusco falso multumque fluenti, durus ut vindemiator, & invictus, cui sæpe viator cessisset, compellans cuculum magnā voce.

Persius exponit causam ; ridetur ad omni conventu ; laudat Brutum, laudatque cohortem ; appellat Brutum solem Asiæ, appellatque comites salubres stellas, excepto Rege ; illum velut canem, venisse fidus invisum agricolis ; ruebat ut flumen hybernum, quod rara securis fertur.

At Persius Græcus postquam est profusus Italo aceto exclamat : Brute, oro te, per Deos magnos, qui consueris tollere reges, cur non jugulas Regem hunc ? crede mihi, hoc est operum tuorum.

N O T E S.

17. Cum Lycio Glaucō.] Homer describes, in the Fourth Book of his *Iliad*, the Meeting of Glaucus and Diomedes, who rencountering with one another, in the Confusion, instead of Fighting, enquire into one another's Pedigree, the Amity their Parents

had contracted, and, in fine, retire very good Friends, after having interchanged Presents. Diomedes gave Glaucus his Arms of Brass ; and Glaucus gave Diomedes his of Gold. Horace reports this mutual Exchange of Arms betwixt Glaucus and Diomedes, with-

out

King of Lycia. The Weaker submits, * sends Presents, and *sues for Peace*.) It happen'd that Rupilius and Persius, two as well match'd as ever Bacchius was with Bithus, enter'd the Lists in the presence of Brutus the Prætor, who then ruled wealthy Asia. Warm with Resentment, away they go to the Court, both of them making a very ridiculous Figure.

Persius opens the Cause, and is laugh'd at by the whole Court: He praises Brutus and his Army in a very extravagant Manner. † The Prætor he calls the Son of Asia, and all his Attendants Salutary Stars, except the King, who he said appear'd among the rest like the Dog-star, that Constellation so fatal to Husbandmen. Thus did he run on like a Winter Torrent, which carries all before it; where the Axe is seldom felt.

To these *Invectives* ‡ the Prænestin returns most cutting and ready Answers || in the Terms of Vinedressers, for he was as surly as any Vinedresser himself, and had never been defeated at Raillery, to whom § Passengers had often been obliged to submit, and go off, ** giving him scurrilous Names.

At last, †† the Greek, not a little nettled at the Italian's *Invectives*, cry'd out *vehemently*, Brutus, I obtest you by the great Gods, who hast taken off Kings e'er now, ‡‡ to dispatch this *Mock-King*. Believe me, ||| this will crown all your former glorious Actions.

* Presents being sent. † Brutus. ‡ Then the. || Reproaches taken from the Vineyard. § The Passenger. ** Calling him Cuckow with a high Voice. †† The Grecian Persius wetted all over with Italian Vinegar. ‡‡ Why don't you struggle. ||| This belongs to your Works.

N O T E S.

out taking any Notice of what Homer says in the same Place, to remove the Imputation of Cowardice from Glaucus, viz. That Jupiter exalted this Prince's Mind, and warm'd his Temper, with a Disposition not to be exceeded in Generosity. Bellerophon, Son of Glaucus, and Grandson of Sisyphus, had been sent into Lycia, and married there the Daughter of King Iobates, whom he succeeded, and had by his Wife Hippolochus, who was the Father of this Glaucus mentioned here, that headed the Lycians in the War of Troy.

20. *Compositus cum Bitho Bacchius.*] The Poet says this Couple were so equally match'd, that the two Gladiators Bithus and Bacchius were not better paired. And here the Ridicule ingeniously falls on Rupilius, who thought himself a Person of Importance. This stroke of Satire is very sharp.

31. *Magna compellans voce cuculus.*] Cuculus, the Cuckow was a Word of Opprobry amongst the ancient Romans, as well as amongst us at present; and was what Rustics used to return one another very liberally.

SATIRA VIII.

Mæcenæ had made Gardens in the Esquilæ, which before had been a Place almost uninhabitable, by reason of it's Unwholesomeness, caused by the Tombs which were there, and the Bones and Remains of human Bodies that covered it. Horace was glad of an Opportunity to speak of these Gardens, and the Pleasure they gave the Public; and at the same Time he describes the Sorceries of Canidia and Sagana, divulging the nocturnal Ceremonies they used in these Gardens. But this was not all the Aim of Ho-

OLIM truncus eram ficulnus, inutile lignum:
 Cùm faber incertus scamnum faceretne Priapum,
 Maluit esse Deum. Deus inde ego, furum aviumque
 Maxima formido: nam fures dextra coercet,
 Obscenoque ruber porrectus ab inguine palus:
 Ast importunas volucres in vertice arundo
 Terret fixa, vetatque novis confidere in hortis.
 Huc prius angustis ejecta cadavera cellis
 Conservus vili portanda locabat in arcâ.
 Hoc miseræ plebi stabat commune sepulcrum,
 Pantolabo scurræ, Nomentanoque nepoti.
 Mille pedes in fronte, trecentos cippus in agrum

O R D O.

Olim eram ficulnus truncus, inutile lignum; cum faber incertus faceret scamnum, Priapumne, tandem maluit me esse Deum. Inde ego Deus fio, maxima formido furum aviumque: nam dextra ruberque palus porrectus ab obsceno inguine coercet fures. Ast arundo fixa in vertice terret importunas volucres, ve-

tatque confidere in novis hortis. Huc prius conservus locabat cadavera ejecta angustis cellis portanda in vili arcâ. Hoc stabat commune sepulcrum miseræ plebi, nempe Pantolabo scurræ, Nomentanoque nepoti. Hic cippus dabat mille pedes in fronte, trecentos in agrum

N O T E S.

1. *Olim truncus eram.*] The Ancients placed Statues of the God *Priapus* in their Gardens, Vineyards, and, in short, in all Places where Thieves might steal any thing in Fields. *Mæcenæ*, in compliance with this Custom, had placed a *Priapus* in his Gardens in the *Esquilæ*: and it is this *Priapus* *Horace* makes tell the following ridiculous Story. The marvellous Part must certainly gain Credit when a God is the Voucher.

Inutile lignum.] The Fig-tree is almost entirely useless for any Service, on Account of its great Fragility: Wherefore the *Greeks*

have a Proverb to this Purpose; *As brittle as a Support made of Fig-tree*; which is equivalent to ours, of *Leaning on a broken Reed*. Now after the Workman had puzzled his Head what to do with the Block, he resolved at last to make an Idol of it. It is *Horace* that introduces the Workman in this Doubt and Perplexity, for the Fig-tree was usually employ'd in such Sort of Workmanship. What compleats the Burlesque is, that *Horace* makes this sorry Deity relate the Circumstances of his own Deification.

SATIRE VIII.

race, who had further in View, to laugh at the ridiculous Superstition of the Romans, and the Worship they paid to their Idols, which they worshipped as so many true Deities. A God and a Witch are the chief Persons of this Satire. Canidia had been surprized, while she had been performing her Incantations in or near these Gardens. Priapus relates the Adventure, and by the witty Turn Horace gives the Narration, he equally ridicules both.

I Was some time ago the Trunk of a Fig-tree, an useless Piece of Wood; when the Carpenter, after hesitating some Time whether to make a Bench of me or a Priapus, resolved at last to make me a God. From that Time, I, a God, became the great Terror of Thieves and Birds: For the Batton I hold in my Right Hand restrains Thieves from doing Mischief; and the Reed fix'd on the Top of my Head, frightens bold Birds, and hinders them from settling in these new Gardens. Hither, not long ago, the Slaves used to carry the Corpse of one another in a mean Coffin, and interr them when they were thrown out of their dark Cells. This served also for a common Burying-ground to the meaner Sort of People, such as that Scoundrel Pantolabus and Nomentanus the Debauchee. It is a thousand Feet in Breadth, and three hundred * in Length,

* Towards the Field.

NOTES.

7. *Novis considere in hortis.*] Octavius having a mind to remove the Infection of the *Mons Esquilinus*, which was a Receptacle for all the Ordure in Rome, and served for a Burying-ground of the meanest People, had Leave from the Roman Senate to give a large Portion of it to Mæcenas, who built a magnificent House on it, with Gardens of a vast Extent. Mæcenas had also a great Reservoir made there, where warm Water was let in whenever he had a mind to bathe and swim. Dion speaks of this in his fifty-fifth Book.

8. *Angustis ejecta cadavera cellis.*] *Angustæ cellæ* were those small Lodgings which the Ancients had for their Slaves and Servants.

10. *Hoc miseræ plebi stabat commune sepulchrum.*] The *Esquilæ* was the Cemetery

of the Poor, because others had each his own separate Tomb.

11. *Pantalabo surræ.*] This satyrical Reflexion is very sharp. Those two Persons were still alive, but as they had wasted their Substance, Horace assigns them beforehand a Burying-place amongst the meanest of the People.

12. *Mille pedes in fronte.*] Horace here gives a particular Description of this Burying-place for the Poor, and marks out it's Extent by an Inscription upon a Stone or Pillar in it. *Mille pedes in Fronte*, that is, a thousand Feet towards the high Road; *trecentos pedes in Agrum*, that is, three hundred Feet towards the Fields. And they always added this Clause *H. M. H. N. S. Hoc Monumentum Hæredes non sequitur.*

Hic dabat; heredes monumentum ne sequeretur.
 Nunc licet Esquiliis habitare salubribus, atque
 Aggere in aprico spatium; quo modò tristes
 Albis informem spectabant ossibus agrum:
 Cùm mihi non tantùm furesque, feræque sùetæ
 Hunc vexare locum, curæ sunt atque labori,
 Quantum carminibus quæ versant atque venenis
 Humanos animos. has nullo perdere possum
 Nec prohibere modo, simul ac vaga luna decorum
 Protulit os, quin ossa legant, herbasque nocentes.

15

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Vidi egomet nigrâ succinctam vadere pallâ
 Canidiam, pedibus nudis, passoque capillo,
 Cum Saganâ majore ululantem. pallor utrasque
 Fecerat horrendas aspectu. scalpere terram
 Unguibus, & pullam divellere mordicûs agnam
 Cœperunt. cruor in fossam confusus, ut inde
 Manes elicerent, animas responsa daturas.
 Leana & effigies erat, altera cerea: major
 Lanea, quæ poenis compesceret inferiorem.
 Cerea suppliciter stabat, servilibus, utque
 Jam peritura, modis. Hecaten vocat altera, sævam
 Altera Tisiphonen. serpentes, atque videres
 Infernas errare canes; lunamque rubentem,
 Ne foret his testis, post magna latere sepulcra.
 Mentior at si quid, merdis caput inquiner albis
 Corvorum; atque in me veniant mictum atque cacatum
 Julius, & fragilis Pediatia, furque Voranus.

25

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O R D O.

ne monumentum sequeretur heredes. Nunc licet habitare in Esquiliis salubribus, atque spatium in aprico aggere; quo modo tristes spectabant agrum informem albis ossibus. Cum furesque feræque sùetæ vexare hunc locum non sunt tantùm mihi curæ atque labori, quantum quæ versant animos humanos carminibus atque venenis. Nec possum perdere, nec prohibere has nullo modo quin legant ossa herbasque nocentes simul ac luna protulit os decorum.

Egomet vidi Canidiam succinctam pallâ nigrâ, vadere nudis pedibus, capilloque passo, ululantem cum majore Saganâ. Pallor fecerat utrasque horrendas aspectu. Cœperunt

scalpere terram unguibus, & mordicûs divellere pullam agnam. Cruor confusus in fossam, ut inde elicerent manes, animas daturas responsa. Lanea effigies erat & iis, altera cerea: Lanea erat major, quæ compesceret inferiorem poenis. Cerea stabat suppliciter, utque jam peritura servilibus modis. Altera vocat sævam Hecaten, altera vocat Tisiphonen. Videres serpentes, atque infernas canes errare, rubentemque lunam latere post sepulcra magna ne foret his testis. At mentior quid, inquiner caput albis merdis Corvorum; atque Julius, fragilis Pedatia, furque Vora-

N O T E S.

27. Pullam agnam. They always sacrificed to the infernal Gods black Cattle. Medea in Ovid.

Cultrosque in guttura velleris atræ Conjicit—

as appears by the Column there, the Inscription *on which* shews the Heirs of the *Testator*, could lay no claim to it.

Now the *Esquilæ* is become a *pleasant* healthful Habitation, and you may walk *with Pleasure* on this airy little Mount, where but very lately * nothing presented to your View but the frightful Sight of dead Mens Bones: Tho' neither the Thieves nor wild Birds that used to haunt this Place, give me half the Anxiety and Uneasiness as *those Sorceresses*, who by their *curst Charms* and Enchantments turn the Minds of Men *which way they will*. These I can neither destroy nor hinder from gathering Bones and poisonous Herbs, as soon as the Moon in her Course shews her glorious Face.

I myself have seen *that Hag* Canidia go *and come* tuck'd up in a black Robe, with Feet bare and Hair dishevell'd, making a frightful Howling with *that old Witch* Sagana. A *livid* Paleness sat upon their Cheeks, which made both frightful to behold. They first set about digging a Hole in the Earth with their Nails; *this done*, they began to tear a black Lamb in Pieces with their Teeth. Its Blood *they* pour'd into the Hole, thereby to raise the Manes, those Spirits that were to resolve their Questions. They had also *with them* one Image of Wool and another of Wax; but that of Wool was the greater, design'd to inflict some Punishment or other on the least. That of Wax stood in a very humble Posture, like a Slave, expecting nothing but Death. One of the Sorceresses invokes Hecate, and the other cruel Tisiphone, *which they had no sooner done*, than you could see Serpents and infernal Dogs running about; and the Moon, ashamed to be a Witness to these *abominable Incantations*, retire behind the lofty Tombs.

If I tell a Lye, may the Crows bedaub my Head with their Dung, and may Julius, effeminate Pediatia, and the Thief Voranus,

* *The Melancholy saw the Ground disagreeable with white Bones.*

N O T E S.

29. *Ut inde manes elicerent.*] There was nothing Ghosts had such a Longing for as Blood. In *Homer*, *Ulysses* is obliged to draw his Sword to hinder the Ghosts from crowding in, and drinking up the Blood before *Tiresias* came.

31. *Major lanæ, quæ Pœnis compesceret.*] This Figure of Wool represented the Person whom these Sorceresses designed should survive that which was represented by the Figure in Wax. Wherefore these Figures were commonly of a different Substance, that they might have a different Fate. The little Figure, probably, was to represent

that *Varus* who had left *Canidia*. See Book V. Ode V.

33. *Hecaten vocat altera.*] *Hecate*, who was the same as *Diana*, was always invoked in Incantments.

34. *Altera Tisiphonen.*] *Tisiphone*, one of the Furies, and she that revenged Murders.

34. *Serpentes atque videres infernas errare canes.*] Serpents shew'd the coming of *Tisiphone*, and Dogs the coming of *Hecate*.

37. *Mentior at si quid.* This is very humorous; as if a God could lye.

Singula quid memorem? quo pacto alterna loquentes
 Umbræ cum Saganâ resonarent triste & acutum?
 Utque lupi barbam variæ cum dente colubræ
 Abdiderint furtim terris, & imagine cereâ
 Largior arserit ignis? & ut non testis inultus
 Horruerim voces Furiarum & facta duarum?
 Nam, displosa sonat quantum vena, pepedi
 Diffissâ nate ficus. at illæ currere in Urbem:
 Canidiæ dentes, altum Saganæ caliendrum
 Excidere, atque herbas, atque incantata lacertis
 Vincula, cum magno risuque jocoque videres.

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O R D O.

nus, veniant mictum atque cacatum in me. Quid memorem singula? quo pacto umbræ cum Saganâ loquentes alterna resonarent triste & acutum? Utque abdiderint furtim terris barbam lupi, cum dente variæ colubræ; & largior ignis arserit cereâ imagine? & ut testis non inultus horruerim voces, & facta

duarum furiarum? Nam ego ficus diffissâ nate, pepedi quantum sonat displosa vena. At illæ cœperunt currere in urbem: cumque magno risu jocoque videres dentes Canidiæ, & altum caliendrum Saganæ excidere, atque herbas atque vincula incantata lacertis.

N O T E S.

37. Merdis Caput inquiner.] Priapus mentions this, because it was a common Accident to him. For Birds that perch'd upon him, often left Dirt behind them.

44. Et ut non testis inultus horruerim.] To hear Priapus talk in this Manner, one would judge these two Sorceresses were going to be blasted with Lightning by this angry

S A T I R A IX.

Horace's Design in these Satires is to lay down Precepts for the better Regulation of Human Life. But as it is almost impossible to communicate a Series of Precepts, without Dryness, and a Disgust of the Reader, Horace designs to instruct by drawing Characters, which certainly is the finest Address of Philosophy to improve the Minds of its Disciples. For there is nothing more difficult or beneficial at the same Time, than by proposing Pictures and Paintings as it were to the Eye, the more powerfully to work upon the Heart and Affections. In short, nothing can more efficaciously inspire us with the Love of Virtue, and Detestation of Vice. Theophrastus was the first Inventor of characterising Virtue and Vice; or rather, he only copied Homer, whose Writings are full of admirable Characters. However this be, he is the first who has left Rules of this Method, in a little Book, or rather Fragment, which he has left us, of Characters. This small Book is a Treasure. But whatever Care Theophrastus took in drawing his Characters, or how extensive soever his Genius might be, we may justly say, without derogating from his Fame, that Horace, in this Piece,

serve me not only so, but also piss upon me. What need I mention every Particular? How the Spirits and Sagana discoursed in dismal and piercing Shrieks? How the two Sorceresses hid with great Secresy in the Earth a Wolf's Beard with the Teeth of a speckled Snake? How * the Image of Wax seem'd to flame with great Violence; and how I shew'd my Detestation and avenged me of the hideous Yellings and vile Practices of these two Furies, to which I was an Eye-witness; for I let a bouncing Fart, that gave a Crack like a bursten Bladder: Upon which, they both made the best of their Way to the City; † nor could you have help'd laughing heartily to see Canidia, in her Fright, drop her artificial Teeth, and Sagana her false Hair, and the Herbs and enchanting Fillets she had under her Arms.

* A larger Fire flamed with the Waxed Image.
Laughter and Sport.

† You would have seen with great

N O T E S.

angry God. But there is not much to be apprehended from a Wooden Divinity. All these Menaces end in a Crack the green Wood makes, as is usual in such Cases. There is something very diverting and ridiculous in this.

46. *Pepedi.*] The Wood which *Priapus* was made of split asunder. The Witches took the Alarm at such an unexpected Noise;

and the God in Triumph boasts of this Accident as a glorious Victory over the Sorceresses. The Ridicule here falls both on *Priapus*, and the Witches.

49. *Atque incantata lacertis vincula.*] Those were the enchanted Ribbands or Fillets they made Use of to bind the Hearts of their Lovers, as they supposed.

S A T I R E IX.

Piece, surpasses him in the Picture he draws of an impertinent Fop and Postaster. One can add nothing to this Portrait, either in regard of the Liveliness of the Colouring, or Likeness of the Features. And as Impertinents were at all Times one of the greatest Plagues of Human Life, Horace here exposes a remarkable one in the strongest Point of Light. A great many are impertinent without knowing it; but this whom Horace mentions is an eminent Coxcomb, who will, if possible, ennoble his Impertinence. Never was there any one who more richly deserved the Character of Impertinent, which the Poet gives him. Satire, as well as the Theatre, is in full Right of sometimes magnifying Objects. In Poetry, bold Strokes make a stronger Impression, as well as in Painting; and the Vulgar must have their Imagination powerfully acted on, to give them that Abhorrence of Vice we aim at. The Adventure, which is the Subject of this Satire, is very diverting in itself; but doubly so, by the Manner in which it is told.

I B A M

IBAM forte viâ Sacrâ, sicut meus est mos,
 Nescio quid meditans nugarum, & totus in illis.
 Accurrit quidam notus mihi nomine tantum;
 Arreptaque manu, Quid agis, dulcissime rerum?
 Suaviter, ut nunc est, inquam; & cupio omnia quæ vis. 5
 Cum affectaretur; Numquid vis? occupo. at ille,
 Noris nos, inquit: docti sumus. Hic ego, Pluris
 Hoc, inquam, mihi eris. Misere discedere quærens,
 Ire modò ociùs, interdum consistere, in aurem
 Dicere nescio quid puero. cum sudor ad imos 10
 Manaret talos; O te, Bollane, cerebri
 Felicem, aiebam tacitus. cum quidlibet ille
 Garriret, vicos, urbem laudaret; ut illi
 Nil respondebam; Misere cupis, inquit, abire:
 Jamdudum video: sed nil agis: usque tenebo: 15
 Persequar. hinc quò nunc iter est tibi? Nil opus est te
 Circumagi: quendam volo visere non tibi notum:
 Trans Tiberim longè cubat is, prope Cæsaris hortos.
 Nil habeo quod agam, & non sum piger; usque sequar te.
 Demitto auriculas, ut iniquæ mentis asellus, 20
 Cum gravius dorso subiit onus. incipit ille:
 Si bene me novi, non Viscum pluris amicum,

O R D O.

Ibam fortè via sacra, sicut mos meus est, meditans nescio quid nugarum; & totus in illis. Quidam notus mihi tantum nomine accurrit; arreptaque manu, ait, quid agis dulcissime rerum? Inquam, suaviter, ut nunc est; & cupio omnia quæ vis. Cum affectaretur, nunquid vis; occupo. At ille inquit, noris nos: docti sumus. Hic ego inquam, eris pluris mihi hoc. Misere quærens discedere, cæpi modo ire ocius, interdum consistere, & dicere puero nescio quid in aurem. Cum sudo manaret ad imos talos; Bollane, O te felicem

cerebri, aiebam tacitus. Cum ille garriret quidlibet, laudaret vicos, urbemve; ut responderem nil illi; inquit, jamdudum video, misere cupis abire: sed agis nil; usque tenebo: persequar. Hinc quo iter est tibi nunc? Nil opus est te circumagi: volo visere quendam non notum tibi: is cubat longè trans Tiberim, prope hortos Cæsaris. Habeo nil quod agam, & non sum piger; usque sequar te. Demitto auriculas ut asellus mentis iniquæ, cum gravius onus subiit dorso. Ille incipit: si bene novi me non facies Viscum amicum, non Va-

N O T E S.

4. *Arreptaque manu.*] This is one of the first Marks of a bold Impertinent, to catch Hold of the Head of one who knows little or nothing of him.

3. *Et cupio omnia quæ vis.*] This was the usual Compliment, and was equivalent to our, *I am at your Service*, &c.

6. *Numquid vis.*] This was the usual Civility at parting, or when they had other

Business and Affairs which called upon them.

9. *Ire modo ocius.*] Horace used all Methods to get quit of this Impertinent. He sometimes stops, sometimes walks swiftly, &c. *Aristotle* having one Day met with a Person of this Character, who asked of him after some Story, if the Thing did not appear wonderful to him? No, replied *Aristotle*; but

AS I was taking a Turn *the other Day* along the Via Sacra, according to Custom, musing on I don't know what Trifles, which *however* had engross'd all my Thoughts; up comes one to me whom I only knew by Name, and taking me *familiarly* by the Hand; "How do you do, * my dear Friend, *says he?*" I answer, Pretty well as Times go, and † at your Service. When I found he continued to follow me, Sir, say I, have you any thing *else* to say to me? To which he replies, "I'm worthy your Acquaintance, *Horace*, for I'm a Man of Letters." I shall value you the more for that, say I. Wanting sadly to get rid of him, sometimes I walk'd a great Pace, sometimes I stood still, then I whisper'd ‡ something or other into my Boy's Ear: *But* when I found the Sweat run down to my very Ankles, O how happy are you, Bolanus, say I to myself, in being blest'd with a Head *that can bear such insipid Stuff!* While he still run on, sometimes commending the Streets, sometimes the City, and found I made him no Answer; "I have perceived, *says he*, for some time you want to be gone; "but || 'tis to no Purpose: I'll keep close to you, and follow you *wherever you go*. But pray which Way do you steer your Course *now?*" Sir, § I would not have you go out of your Way; for I'm going to visit one who is an entire Stranger to you, and lives a great way off, on the other Side of the Tiber, near Cæsar's Gardens. "I'm at leisure, *Horace*, at present, and * can walk very well; I'll even go along with you." At this, I hang my Ears like a surly Ass when overloaded. Upon which, † my officious Companion thus harangues me: "If I know myself, *Horace*, "you'll not find it turn more to your Account, to make either

* Dearest of Things.

† Desire to do what you will.

‡ I don't know what.

|| You do nothing.

§ There's no Reason for you to be carried about.

* Am not slow.

† He begins.

N O T E S.

but it is wonderful to me, that any one should have the Patience to hear your Impertinence, that has Legs to walk off with.

11. *O te Bolane cerebri felicem.*] Horace here gives Bolanus, whoever he was, a Blow by the by, who could relish the insipid Discourse of an Impertinent.

15. *Nil agis, usque tenebo.*] Was there ever greater Impudence, in regard of common Civility? which requires us never to force our Company upon those we find otherwise engaged; and yet this Coxcomb

both perceives it, and persists in his Rudeness.

19. *Nil habeo quod agam.*] We shall soon see he had urgent Business; but he perceived Horace was weary of him, and was resolved to give him Uneasiness.

22. *Si bene me novi.*] This *Si* does not so much express a Doubt, as an Affirmation. Horace copies Nature in this Description of an impertinent Person, who was impudent, a great Talker, and self-opiniated, as is usual for such Persons to be.

IBAM forte viâ Sacrâ, sicut meus est mos,
 Nescio quid meditans nugarum, & totus in illis.
 Accurrit quidam notus mihi nomine tantum;
 Arreptâque manu, Quid agis, dulcissime rerum?
 Suaviter, ut nunc est, inquam; & cupio omnia quæ vis. 5
 Cùm affectaretur; Numquid vis? occupo. at ille,
 Noris nos, inquit: docti sumus. Hic ego, Pluris
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 Ire modò ociùs, interdum consistere, in aurem
 Dicere nescio quid puero. cùm sudor ad imos 10
 Manaret talos; O te, Bollane, cerebri
 Felicem, aiebam tacitus. cùm quidlibet ille
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 Persequar. hinc quò nunc iter est tibi? Nil opus est te
 Circumagi: quendam volo visere non tibi notum:
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 Nil habeo quod agam, & non sum piger; usque sequar te.
 Demitto auriculas, ut iniquæ mentis asellus, 20
 Cùm gravius dorso subiit onus. incipit ille:
 Si bene me novi, non Viscum pluris amicum,

O R D O.

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N O T E S.

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6. *Numquid vis.*] This was the usual Civility at parting, or when they had other

Business and Affairs which called upon them.

9. *Ire modo ocius.*] Horace used all Methods to get quit of this Impertinent. He sometimes stops, sometimes walks swiftly, &c. *Aristotle* having one Day met with a Person of this Character, who asked of him after some Story, if the Thing did not appear wonderful to him? No, replied *Aristotle*; but

AS I was taking a Turn *the other Day* along the Via Sacra, according to Custom, musing on I don't know what Trifles, which *however* had engross'd all my Thoughts; up comes one to me whom I only knew by Name, and taking me *familiarly* by the Hand; "How do you do, * my dear Friend, *says he?*" I answer, Pretty well as Times go, and † at your Service. When I found he continued to follow me, Sir, say I, have you any thing *else* to say to me? To which he replies, "I'm worthy your Acquaintance, *Horace*, for I'm a Man of Letters." I shall value you the more for that, say I. Wanting sadly to get rid of him, sometimes I walk'd a great Pace, sometimes I stood still, then I whisper'd ‡ something or other into my Boy's Ear: *But* when I found the Sweat run down to my very Ankles, O how happy are you, Bolanus, say I to myself, in being bless'd with a Head *that can bear such insipid Stuff!* While he still run on, sometimes commending the Streets, sometimes the City, and found I made him no Answer; "I have perceived, *says he*, for some time you want to be gone; "but || 'tis to no Purpose: I'll keep close to you, and follow you *wherever you go*. But pray which Way do you steer your Course *now?*" Sir, § I would not have you go out of your Way; for I'm going to visit one who is an entire Stranger to you, and lives a great way off, on the other Side of the Tiber, near Cæsar's Gardens. "I'm at leisure, *Horace*, at present, and * can walk very well; I'll *even* go along with you." At this, I hang my Ears like a surly Ass when overloaded. Upon which, † my officious Companion thus harangues me: "If I know myself, *Horace*, "you'll not find it turn more to your Account, to make either

* Dearest of Things.

† Desire to do what you will.

‡ I don't know what.

|| You do nothing.

§ There's no Reason for you to be carried about.

* Am not slow.

† He begins.

N O T E S.

but it is wonderful to me, that any one should have the Patience to hear your Impertinence, that has Legs to walk off with.

11. *O te Bolane cerebri felicem.*] Horace here gives Bolanus, whoever he was, a Blow by the by, who could relish the insipid Discourse of an Impertinent.

15. *Nil agis, usque tenebo.*] Was there ever greater Impudence, in regard of common Civility? which requires us never to force our Company upon those we find otherwise engaged; and yet this Coxcomb

both perceives it, and persists in his Rudeness.

19. *Nil habeo quod agam.*] We shall soon see he had urgent Business; but he perceived Horace was weary of him, and was resolved to give him Uneasiness.

22. *Si bene me novi.*] This *si* does not so much express a Doubt, as an Affirmation. Horace copies Nature in this Description of an impertinent Person, who was impudent, a great Talker, and self-opiniated, as is usual for such Persons to be.

Non Varium facies : nam quis me scribere plures
Aut citiùs possit versus ? quis membra movere
Molliùs ? invideat quod & Hermogenes, ego canto.

25

Interpellandi locus hìc erat : Est tibi mater,
Cognati, queis te salvo est opus ? Haud mihi quisquam :
Omnes composui. Felices ! nunc ego resto :

Confice : namque instat fatum mihi triste, Sabella
Quod puero cecinit divinâ mota anus urnâ :

30

Hunc neque dira venena, nec hosticus auferet ensis,
Nec laterum dolor, aut tussis, nec tarda podagra ;
Garrulus hunc quando consumet cunque : loquaces,
Si sapiat, vitet, simul atque adoleverit ætas.

Ventum erat ad Vestæ, quartâ jam parte diei

35

Præteritâ : & casu tunc respondere vadato

Debebat ; quod ni fecisset, perdere litem.

Si me amas, inquit, paulum hìc ades. Inteream, si
Aut valeo stare, aut novi civilia jura :

Et propero quò scis. Dubius sum, quid faciam, inquit ;
Tene relinquam, an rem. Me sodes. Non faciam, ille ;

40

Et præcedere cœpit. ego (ut contendere durum est

Cum victore) sequor. Mæcenas quomodo tecum ?

Hinc repetit. Paucorum hominum, & mentis bene sanæ.

Nemo dexteriùs fortunâ est usus. haberes

45

O R D O.

*rium pluris : nam quis possit scribere plures
versus aut citius me ? quis possit movere mem-
bra mollius ? Et ego canto quod Hermogenes
invidet.*

*Hic erat locus interpellandi : Mater est tibi,
aut cognati queis opus est te salvo ? Haud
quisquam est mihi : composui omnes. Felices !
nunc ego resto : confice ; namque triste fatum
instat mihi, quod anus Sabella cecinit puero
mota divina urna : neque venena dira, nec
ensis hosticus, nec dolor laterum, aut tussis,
nec podagra tarda auferet hunc : sed garrulus
quandocunque consumet hunc : si sapiat, vitet
loquaces, simul atque ætas adoleverit.*

*Ventum erat ad templum Vestæ, quartâ
parte diei præteritâ : & tunc debebat respon-*

*dere vadato casu ; quod ni fecisset oportet
perdere litem. Si amas me, inquit, paulum
hic ades. Inteream si aut valeo stare, aut
novi civilia jura ; & propero quo scis. Sum
dubius, inquit, quid faciam ; relinquamne te
an rem. Relinquas me sodes. Non faciam, ille
ait, & cœpit præcedere. Ego sequor, ut
contendere cum victore est durum. Hinc
repetit, Mæcenas tecum ? Respondeo, est
Paucorum hominum, & mentis bene sanæ.
Nemo dexterior usus est fortunâ : si velles
tradere hunc hominem, haberes magnum
adjutorem qui posset ferre secundas :
dispeream, ni summovisses omnes. Non
vivimus isto modo illic, quo tu vire :*

N O T E S.

30. *Divina mota anus urna.*] The Poet here speaks of Divination by an Urn, and Lots. It was practised in this Manner : There was in the Urn a Multiplicity either of Letters or Words. When they were well mixed together, they poured them out ; and

what Hazard produced those Letters or Words, passed for a Prediction.

35. *Quarta jam parte diei.*] That is, about Nine o'Clock ; for the Romans begun their Day at Six o' the Morning.

"Viscus or Varius your Friend, *than me*. For where is the Man
"can write more Verses, or with greater Expedition, than I?
"Who can dance more gracefully? And I sing so *well*, as to raise
"the Envy of Hermogenes *himself*."

Here I had an Opportunity of interrupting him; Have you a
Mother, or Relations, that are interested in your Safety? "Not
"one: I have bury'd them all." Happy they, *say I to myself*, I
only remain now: Dispatch me *too*, for the * fatal Moment's at
hand which the old Sabine Sorcerers foretold me, when a Boy, after
she had *heartily* shaken her magic Urn. Neither destructive Poison,
said she, nor the Sword of an Enemy, nor † Pleurisy, nor Cough,
nor slow Gout, shall carry off this Boy; *but* an eternal Talker shall
some Time or other dispatch him. Wherefore if he is wise, let
him avoid *all* talkative Fellows when he's of Age.

‡ It was now past Nine o' Clock when we were got as far as the
Temple of Vesta: and, || as Good-luck would have it, *my trou-*
blesome Companion was obliged then to appear to a Law-suit in
which he had given Bail; which if he fail'd to do, he would lose
his Cause. "Horace, if you have any Regard for me," says he,
"pray step in here a little." Let me die, *say I*, if I am able to
stand, or know any thing of the § Law; beside, I'm hastening
you know where. ** "I don't know," says he, which to chuse:
"leave you, Horace, or my Cause." Me, I beseech you. "I
"can't do it," says he, and then went on before me. *And* (as 'tis
†† to no purpose to strive with a Superior) I follow him. Then he
resumes his *impertinent* Discourse, with, ‡‡ "Pray, Sir, on what
"Terms are you with Mæcenas?" *Mæcenas, say I, is a Gen-*
tleman of great Discernment, and ||| makes himself intimate with
but very few. "No Man, *says he*, ever made a better Use of
"Fortune's Favours *than I*, and would you but introduce me to

* Sad Fate. † Pain of the Sides. ‡ The Fourth Part of the Day being now past.
|| By Chance. § Civil Laws. ** I'm doubtful what I shall do. †† A hard
Matter. ‡‡ How is Mæcenas with you? ||| Of few Men.

N O T E S.

44. *Paucorum hominum.*] Horace here
gives the *Impertinent* to understand, that
Mæcenas was a Person of more Judgment,
than to admit any to his Familiarity, but
choice Persons. In Terence, *Traso* says of
the King of Persia:

— *imo sic homo est*
Perpaucorum hominum.

It was with Allusion to this Expression, that

one spoke a very witty Thing to *Scipio*. For
he having one Evening detained two or
three of those who came to see him, and
engaged them to sup with him, he was still
desirous of detaining others, when one cal-
led *Pontius*, whisper'd him in the Ear:
Scipio, think what you are doing: This
Fish is *paucorum hominum*.

45. *Nemo dexterius.*] The *Impertinent*
certainly means himself in these Words;
as

Magnum adiutorem, posset qui ferre secundas,
 Hunc hominem velles si tradere: dispeream, ni
 Summos illes omnes. Non isto vivimus illic,
 Quo tu rere modo: domus hac nec purior ulla est,
 Nec magis his aliena malis. nil mihi officit unquam,
 Ditiore hic, aut est quia doctior: est locus uni-
 cuique suus. Magnum narras, vix credibile. Atqui
 Sic habet. Accendis quare cupiam magis illi
 Proximus esse. Velis tantummodo: quæ tua virtus,
 Expugnabis: & est qui vinci possit; eoque
 Difficiles aditus primos habet. Haud mihi deero:
 Muneribus servos corrumpam; non, hodie si
 Exclusus fuero, desistam; tempora quæram;
 Occurram in triviis; deducam. nil sine magno
 Vita labore dedit mortalibus. Hæc dum agit, ecce
 Fuscus Aristius occurrit, mihi carus & illum
 Qui pulchrè nosset. consistimus. Unde venis? &
 Quò tendis? rogat, & respondet. vellere cœpi,
 Et prensare manu lentissima brachia, nutans,
 Distorquens oculos, ut me eriperet. malè salsus
 Ridens dissimulare: meum jecur urere bilis.
 Certè nescio quid secretò velle loqui te
 Aiebas mecum. Memini bene; sed meliori
 Tempore dicam: hodie tricesima sabbata. vin' tu
 Curtis Judæis oppedere? Nulla mihi, inquam,
 Relligio est. At mihi: sum paulo infirmior, unus

50

55

60

65

70

O R D O.

nec ulla domus est purior hac, nec magis aliena
 his malis. Nil unquam officit mi, quia hic est
 ditiore aut doctior: suus locus est unicuique.
 Narras magnum, vix credibile. Atqui sic
 habet. Accendis quare cupiam esse magis
 proximus illi. Tantummodo velis: quæ tua
 virtus, expugnabis: & est qui possit vinci;
 eoque habet primos aditus difficiles. Haud
 deero mihi: corrumpam servos muneribus; si
 hodie exclusus fuero, non desistam; quæram
 tempora; occurram in triviis; deducam. Vi-
 ta dedit nil mortalibus sine labore magno. Dum

agit hæc, ecce, Fuscus Aristius occurrit, ca-
 rus mihi, & qui pulchrè nosset illum. Con-
 sistimus. Unde venis? & quo tendis? ro-
 gat, & respondet. Cœpi vellere, & manu
 prensare brachia lentissima nutans, distorquens
 oculos, ut eriperet me. Malè salsus ridens
 cœpit dissimulare: & bilis urere meum jecur.
 Certè nescio quid aiebas te velle loqui secreto
 mecum. Memini bene; sed dicam meliori tem-
 pore: hodie tricesima sabbata. Vin' tu op-
 pedere curtis Judæis? Nulla relligio est mihi,
 inquam. At mihi ille inquit; sum paulo in-

N O T E S.

as appears by the Answer Horace makes him
 in Lines 45, 46. while he was still running
 on in the same strain.

56. Difficiles aditus primos habet.] Friend-
 ship requires a Confidence without Reserve,

but it likewise supposes great preceding Proofs
 of Sincerity. Post amicitiam, says Seneca
 in some Place, credendum est; ante amicitiam
 judicandum. If the Nobility followed this
 Maxim, they would not be so frequently ex-
 posed

" this * great Personage, you would have a powerful Second, and
 " one who would † rest intirely satisfied with being next to you in
 " Favour. Nay, I'll lose my Life if, by my Assistance, you did
 " not throw all your Rivals." Softly, Sir, say I, we don't live at
 Mæcenas's in the Manner you imagine : for there's not a Family in
 Rome ‡ in which there's greater Harmony, or that's less conversant
 in these || little Arts, than his. It never gives me the least Uneas-
 iness, that § another is richer or more learned than I, for every
 one has his Station according to his Merit. " What you tell me is
 " surprizing, and almost incredible." But so it is. " You in-
 " flame me still more with ** a Desire to get into his Favour."
 You need only try, Sir : And considering your great Address and
 Virtue, you'll certainly gain your Point ; for Mæcenas is to be won,
 †† and is therefore very difficult of Access at first. †† " I'll leave
 " no Stone unturn'd : I'll bribe his Servants with rich Presents : If
 " I am deny'd Access To-day, yet I'll still persist in my Design :
 " I'll watch all Opportunities : I'll throw myself in his ||| Way
 " when he goes abroad, and attend him till he returns. §§ Men
 " can have nothing in Life without a great deal of Toil." While
 he is thus running on, who should come up to us but Fuscus
 Aristius, my intimate Friend, and one who knew him well ; upon
 which we stopp'd. Whence come you ? and whither go you ? says
 Aristius, and answers the same Questions made him by me. I then
 began to twitch his Sleeve, and with my Hand take hold of his
 Arms, which seem'd altogether insensible, at the same Time nod-
 ding and winking to him to rescue me. The arch Wag smiling,
 seem'd not to understand me ; † which made me extremely uneasy.
 Upon which, said I, You told me lately, Fuscus, that you wanted
 to communicate something to me in private. I remember it very
 well, says he, but I'll tell it you at a more convenient Time ; for
 this is ‡ a grand Holiday among the Jews : you would not surely

* Man. † Bear with the Second Parts. ‡ Purer. || Evils. § This Man.
 ** Why I may desire to be next to him. †† And therefore has his first Accesses difficult.
 †† I'll not be wanting to myself. ||| In the cross Ways. §§ Life gave nothing
 to Men. † Anger burned my Liver. ‡ Thirtieth Sabbath.

N O T E S.

posed to be the Dupes of worthless or crafty out of meer Jest and Roguery.
 Persons, who often exclude all Persons of 64. *Lentissima Brachia*. Arms without
 Merit from any Share in their Confidence. Sensation ; that were like dead, and yielded
 to every foreign Motion. *Fuscus* pretends
 61. *Ecce Fuscus Aristius occurrit.* This not to understand him, to put him out of
 little Episode is very agreeable. Horace all Patience.
 thought he was sure of a Deliverance when
 he is abandoned by one of his best Friends,

Multorum. ignosces; aliàs loquar. Huncine solem
 Tam nigrum surrexe mihi? Fugit improbus, ac me
 Sub cultro linquit. casu venit obvius illi
 Adversarius: &, Quò tu, turpissimè? magnâ
 Exclamat voce; &, Licet antestari? Ego verò
 Oppono auriculam. rapit in jus: clamor utrinque,
 Undique concursus. sic me servavit Apollo.

O R D O.

firmiter, unus multorum. Ignosces: loquar aliàs. Huncine solem tam nigrum surrexe mihi? Improbus fugit, ac linquit me sub cultro. Casu adversarius venit obvius illi: & exclamat magna voce, quò tu, turpissime? & dixit mihi, Licet antestari? Ego verò oppono auriculam; rapit in jus: clamor utrinque; concursus undique. Sic Apollo servavit me.

N O T E S.

74. *Sub cultro* is a proverbial Expression familiar to the *Latins*, that signifies to be in the Article of greatest Danger.

77. *Oppono auriculam.*] The Sign a Person was willing to stand Witness in Law was, to let his Ear be touched. This was a Formality to intimate they ought diligently to

remember what was then done, when they were to be called on for Witnesses.

78. *Sic me servavit Apollo.*] 'Tis natural for a Poet to attribute his Delivery to *Apollo*; but his Godship would have done our Poet a more acceptable Piece of Service, if his Deliverance had happened sooner.

S A T I R A X.

Lucilius had still at Rome, in Horace's Time, a great Number of extravagant Admirers: So that the Liberty Horace had taken in his fourth Satire, of saying that Lucilius's Numbers were harsh, and his Stile neglected, had displeased many; for Mankind in general are not easily convinced of the Errors they have once embraced. This gave Occasion to Horace's Enemies to publish, that he had detracted from Lucilius out of Envy, and a Design of taking his Place in the Esteem of the Publick. Horace being informed of this Rumour, composed this Satire, as a farther Proof that his Judgment of Lucilius did not proceed from Envy, but Truth and Reason: And this he performs with wonderful Wit and Dexterity. First, he undeceives Lucilius's Partisans, who thought his Works must certainly be perfect, because they seldom failed of exciting Laughter. And he shews, that a Poem which has this Quality, may notwithstanding have a Crowd of Faults along with it. He shews what true Beauty and Propriety consist in, and then, how a Composition may have neither of these, and yet very successfully divert the Populace. He afterwards attacks his Adversaries Reasons, and proves the

affront the Circumcised, by talking of *Business To-day*. Oh, said I, I have no Scruple of that Sort. But I have, says he, * which you may reckon a Weakness in me, and many others: *Wherefore I hope you'll pardon me, I'll talk to you another Time.* † And is this to be my fatal Day? said I. Upon this, the unlucky Rogue makes off and leaves me ‡ in the Lurch. But, || as Good-luck would have it, *he was scarcely gone, when my officious Companion met his Antagonist with whom he was at Law: who immediately baul'd out, O, you notorious Rogue, where are you skulking to? I hope, Sir, says he, turning to me, you'll appear a Witness against him.* § To which I readily consent; and with that, he hauls him away to the Court, which occasion'd a great Clamour on both Sides; and also a great Concourse of People from all Quarters: So I escaped. Thus did my great Friend Apollo deliver me.

* I am somewhat weaker, one of many.
‡ Under the Knife.

|| By Chance.

† Has this Sun arose so black to me.
§ And I offer my Ear.

SATIRE X.

the Weakness of them, and Depravity of their Taste. In short, he excuses the Liberty he had taken, not only by the Example of Lucilius, who had found Fault with many Things in Attius and Ennius; but by the Example of others, who had even criticised on Homer himself, without ever designing to prefer themselves to those they found some Imperfections in. At last, after having done Lucilius all the Justice due to him, he adds; that had he lived in Augustus's Time, he would not have composed so negligently, nor, consequently, with such Facility. All this is set off with such a Variety of Wit, and poetical Beauties, as make this Satire a perfect Piece. No Writing is more difficult than polite Criticism. A great Rhetorician calls it the last Effort of fine Reflexion and Judgment. Yet Horace treats such a thorny Subject with so much Gaiety and Wit, as plainly shews it was only a Diversion to him. This Satire was probably composed in the Year 727, or 728; because there is mention made in it of Apollo Palatine; and his Temple was not dedicated 'till 726.

NEMPE

NEMPE incompósito dixi pede currere versus
 Lucili. quis tam Lucili fautor ineptè est,
 Ut non hoc fateatur? at idem, quòd sale multo
 Urbem defricuit, chartâ laudatur eâdem.
 Nec tamen hoc tribuens, dederim quoque cætera: nam sic
 Et Laberî mimos, ut pulchra poemata, mirer.
 Ergo non satis est risu diducere rictum
 Auditoris: (& est quædam tamen hîc quoque virtus.)
 Est brevitæ opus, ut currat sententia, neu se
 Impediat verbis lassas onerantibus aures:
 Et sermone opus est, modò tristi, sæpe jocofo,
 Defendente vicem modò rhetoris, atque poetæ,
 Interdum urbani parentis viribus, atque
 Extenuantis eas consultò. ridiculum acri
 Fortiùs & meliùs magnas plerumque secat res.
 Illi, scripta quibus comœdia prisca viris est,
 Hoc stabant, hoc sunt imitandi: quos neque pulcher
 Hermogenes unquam legit, neque simius iste,
 Nil præter Calvum & doctus cantare Catullum.

O R D O.

Nempe dixi versus Lucili currere pede in-
composito. Quis est tam ineptè fautor Lucili,
ut non hoc fateatur? at idem, laudatur eadem
chartâ, quòd defricuit urbem multo sale. Ta-
men tribuens hoc, nec quoque dederim cætera:
nam sic, mirer & mimos Laberî ut pulchra
poemata. Ergo non est satis diducere rictum
auditoris risu: (& tamen quædam virtus est
quoque hic.) Opus est brevitæ, ut sententia
currat, neu impediat se verbis onerantibus au-

res lassas: & opus est modò tristi sermone sæpe
jocofo; modò defendente vicem rhetoris atque
poetæ, interdum urbani parentis viribus,
atque consultò extenuantis eas. Ridiculum ple-
rumque secat magnas res fortiùs & melius acri.
Illi, quibus viris prisca comœdia scripta est,
stabant hoc, sunt imitandi hoc: quos neque
pulcher Hermogenes unquam legit, neque iste
simius, doctus cantare nil præter Calvum &
Catullum.

N O T E S.

3. *Ut non hoc fateatur.*] He must cer-
 tainly have a very bad Ear, who does not
 perceive the Ruggedness of *Lucilius'* Verses,
 by the few Remains we have left of him.

3. *At idem quod sale multo.*] This is an
 Answer made by *Lucilius'* Partisans, who
 pretend to prove *Horace* contradictory to
 himself; because, after having allowed that
Lucilius' Writings had a great deal of Wit
 and Pleasantry in them, which had not a
 little diverted the *Romans*; he adds, that
 he was harsh in his Versification: Just as
 if these two Things might not meet to-
 gether.

5. *Nec tamen hoc tribuens.*] This is *Ho-*
race's Answer to his Antagonist. He gives
 them to understand, that tho' he has allowed
Lucilius Wit and Humour, it does not there-
 fore follow, that *Lucilius* had all the Qua-
 lities of a Poet: And this he illustrates by
 the following Example.

6. *Nam sic et Laberî mimos.* If a Work
 deserves the highest Praise, because it is di-
 verting and comic, we must of Course ad-
 mire as finished Pieces, the Farces of *La-*
berius, which are fill'd with more Smart-
 ness and Burlesque than even the Satires of
Lucilius; because the very Design of Farce

WELL, I said that Lucilius's Lines did not run smooth; and is there any one of his Admirers so weak as not *readily* to own this? But in the same Paper I commended him for exposing the *Vices* of the Town with *so* much Wit. And tho' * I allow him this, I don't therefore say he has all the other *Qualifications* of a great Poet: For by the same Rule I ought to esteem the Farces of Laberius as finish'd Poems. Wherefore it is not enough you make him laugh who hears you *rehearse your Poems*: tho' there's some Art requisite even to do this: You must *also* be concise, yet *so* as that your Sentences run *smooth*, and not be embarrass'd with *useless* Words which † fatigue the Ear: sometimes you must make use of a serious, sometimes of a jocular Stile; now act the Part of an Orator, at other Times that of a Poet, and sometimes that of a complaisant *facetious* Gentleman, not exerting all your Strength of *Satire*, but making a discreet Use of it: for a *well-timed* Jest || is often of greater Use, and has a better Effect, even in Matters of great Importance, than severe *morose* Satire. The Writers of ancient Comedy were valuable for this; and herein *I own* they deserve to be imitated: whom finical Hermogenes never read, nor that Buffoon Demetrius, who had a Taste for nothing but the *wanton* Songs of Calvus and Catullus.

* Allowing him this. † Words loading the weary Ears. || For the most Part decides great Matters more powerfully and better.

N O T E S.

is nothing else but to move Laughter. Yet no Roman would have said that those Farces were perfect Poems.

11. *Modo tristi, sæpe jocofo.*] That is, both the Stile and Manner should be varied as much as possible, so that the Reader may be always kept attentive, by the Variety and solid Sense of the Composition.

12. *Defendente vicem modo rhetoris atque Poetæ.*] The Stile of a true Satirist ought to have Energy, to persuade and convince; Address and Subtlety, to elude the Objections that may be raised; and, in fine, embellished with all the Charms of Poetry and finest Raillery, both to divert and instruct the Reader.

13. *Interdum urbani.*] We must understand here by *urbani*, one who knows how to rally politely; *parentis viribus* may have Reference to *rhetoris*, *poetæ*, and *urbani*. The two first Qualities are usually observed in *Juvenal*, but the last is almost constantly wanting in him. He has bold Strokes of Eloquence, and beautiful ones of Poetry;

but his Criticism is rather one continued Invektive, than a Piece of Raillery. Wherefore the Character of his Satires is very different from that of *Horace's*. One exhausts his Spirits in the most passionate Declamation; while the other sports his Fancy, and insensibly corrects our Manners.

14. *Ridiculum acri.*] Whoever has considered well the Nature of Mankind, has observed, that a witty Expression, a Repartee à propos, or a well timed Jest, has often disconcerted the most solid Reasoning. *Risus* says, *Quintilian*, *rerum sæpe maximarum momenta vertit*. Those happy Sallies depend not on Art. They rise upon the Occasion in ingenious Minds, and the least premeditated are always the best.

16. *Illi scripta quibus.*] Eupolis, Cratinus, Aristophanes and others mentioned in the Notes on the fourth Satire.

17. *Quos neque pulcher Hermogenes.*] Hermogenes Tigellius, favourite Musician of Augustus, and a Partisan of Lucilius.

At magnum fecit, quòd verbis Græca Latinis
 Miscuit. O feri studiorum ! quine putetis
 Difficile & mirum, Rhodio quod Pitholeonti
 Contigit. At sermo linguâ concinnus utraq̃ue
 Suavior, ut Chio nota si commista Falerni est.
 Cùm versus facias, teipsum percontor, an, & cùm
 Dura tibi peragenda rei sit causa Petillî,
 Scilicet oblitus patriæque patrisque, Latinè
 Cùm Pedius causas exsudet Poplicola, atque
 Corvinus ; patriis intermiscere petita
 Verba foris malis, Canusini more bilinguis ?
 Atqui ego cùm Græcos facerem, natus mare citra,
 Versiculos ; vetuit me tali voce Quirinus
 Post mediam noctem visus, cùm somnia vera :
 In silvam non ligna feras insaniùs, ac si
 Magnas Græcorum malis implere catervas.

Turgidus Alpinus jugulat dum Memnona, dumque
 Dissingit Rheni luteum caput, hæc ego ludo ;
 Quæ nec in æde sonent certantia, judice Tarpâ,
 Nec redeant iterum atque iterum spectanda theatris.

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At fecit magnum, quòd miscuit Græca ver-
 bis Latinis. O feri studiorum ! quine putetis
 difficile & mirum, quod contigit Pitholeonti
 Rhodio. At sermo concinnus utraque linguâ
 currit suavior, ut si nota Falerni commista est
 Chio. Percontor teipsum, cum facias versus,
 & cum dura causa rei Petillî sit peragenda
 tibi, scilicet oblitus patriæque patrisque, an
 malis intermiscere verba petita foris patriis,
 more Canusini bilinguis ; cum Pedius Poplicola

atque Corvinus exsudet causas Latinè ? Atqui
 ego natus citra mare cùm facerem versiculos
 Græcos, Quirinus visus post mediam noctem
 cùm somnia sint vera vetuit me tali voce : non
 insanius feras ligna in silvam, ac si malis im-
 plere magnas catervas Græcorum.

Turgidus Alpinus dum jugulat Memnona, dum-
 que dissingit luteum caput Rheni, ego ludo hæc ;
 quæ velut certantia nec sonent in æde, Tarpâ
 judice, nec redeant iterum atque iterum spec-

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25. *Te ipsum percontor.*] Horace here
 gives two Reasons against the preceding Ob-
 jection. This Mixture of Greek and Latin
 is intolerable in Prose ; but is much more
 insupportable in Verse, because a Native of
 Rome would be ridiculous by writing even
 in Greek entirely ; which would certainly be
 more excusable.

26. *Dura tibi peragenda.*] Horace calls
 the Cause difficult, because it was a very
 hard Matter to plead so in his Favour, as
 to bring him off. He finely insinuates here,
 that Petillius was guilty.

28. *Pedius.*] He was, without Doubt,
 that Q. Pedius, whom Julius Cæsar made
 Heir to the fourth Part of his Riches, and

was Consul along with Augustus, instead of
 Hirtius and Pansa.

29. *Corvinus.*] It was Messala Corvinus,
 no less famous by his Eloquence, than noble
 Extraction.

32. *Vetuit me tali voce Quirinus.*] This
 was Romulus, who must be supposed most
 zealous for the Glory of his own Tongue.
 There is a great deal of poetical Beauty in
 this Fiction.

33. *Quum somnia vera.*] Apollonius
 says, the Interpreters of Dreams would not
 pretend to explain any, 'till they had en-
 quired the Hour when they happened. If
 it was in the Morning, they concluded the
 Dreams were true ; because the Soul was then

* "But *Lucilius* had the great Art of mixing Greek Words with Latin ones." † Ignorant Wretches, can you think it difficult and wonderful ‡ to do what *Pitholeon* of *Rhodes* has done *as well as Lucilius*. But, *say you*, a Poem composed of both Languages runs more smoothly, as *Falernian Wine* drinks better *when* mix'd with *Chian*. Were you to write a Poem, I appeal to yourself, or to plead the intricate Cause of *Petillus* the Criminal, wou'd you so far forget your Country and Kindred as to blend Words borrow'd from || foreign Languages, with § the Roman; like a *Canusian*, who * can't speak otherwise: especially † if you were to answer the elaborate Charges of *Pedius Poplicola* and *Corvinus*, *set off with all the Ornaments and Graces of the Roman Tongue*. I also, tho' born in Italy, once attempted to make some Greek Verses, but *Romulus* appear'd to me after Midnight, when all Dreams are true, and rebuked me *severely* in some such Words as these: "You would not be guilty of greater Folly in carrying Wood to a Forest, than in thinking to add to the great Crowds of Greek Poets."

In Obedience to his Commands, while *Alpin* in lofty Strains describes the bloody Death of *Memnon*, and paints the muddy Source of the *Rhine*, I amuse myself with writing these Poems, which I have not the Vanity to think are so exact that they may be recited for a Prize in the Temple of *Apollo*, where *Tarpa* sits Judge; nor are they design'd for being ‡ acted again and again in the Theatre.

* But he did a mighty Matter. † O ye slow of Studies. ‡ What happened to *Pitholeon* of *Rhodes*. || Abroad. § These of your own Country. * That speaks two Languages. † When *Pedius Poplicola*, and *Corvinus*, were to plead with all their Skill against you in Latin. ‡ Seen.

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then clear of all the Fumes of Indigestion. *Hero* expresses herself to *Leander*, in *Ovid*, in this Manner.

*Jamque sub Aurora, jam dormitante Lucerna,
Tempore quo cerni somnia vera solent.*

"Before the rising of the Sun, when my Lamp was nigh extinguished, at that Time when Dreams are true."

36. *Turgidus Alpinus jugulat dum Memnona.*] *Horace*, in this Line, designedly imitates the Style of *Alpinus*, who had composed a Tragedy called *Memnon*, in Imitation of the *Memnon* of *Eschilus*; but it was filled with such Bombast, and was so extravagant, and rough in the Versification, that *Horace* says, *Memnon* expired under the

Hands of such a rude Poet, without waiting the Spear of *Achilles*.

37. *Diffingit Rheni luteum caput.*] *Alpinus* was not content with being a Tragic Poet; he had likewise composed an Heroic Poem on the German Wars. There was in this Poem a Description of the *Rhine*, but so ill done, that one could not distinguish the Original.

38. *Quæ nec in æde sonent.*] In the Temple of *Apollo*, which *Augustus* had dedicated in the Palace, with the Addition of a fine Library. The Poets used to assemble in this Temple, when they publickly read their Works.

38. *Judice Tarpa.*] *Metius Tarpa*, one of the five Judges appointed to examine the Writings of Authors. More mention will be made of him in the Art of Poetry, v. 386.

Argutâ meretrice potes, Davoque Chremeta
 Eludente senem, comis garrere libellos,
 Unus vivorum, Fundani: Pollio regum
 Facta canit pede ter percussio: fortè epos acer,
 Ut nemo, Varius ducit: molle atque facetum
 Virgilio annuerunt gaudentes rure Camenæ.
 Hoc erat, experto frustra Varrone Atacino,
 Atque quibusdam aliis, meliùs quod scribere possem;
 Inventore minor: neque ego illi detrabere ausim
 Hærentem capiti multâ cum laude coronam.

At dixi fluere hunc lutulentum, sæpe ferentem
 Plura quidem tollenda relinquendis. age, quæso,
 Tu nihil in magno doctus reprendis Homero?
 Nil comis tragici mutat Lucilius Atti?
 Non ridet versus Ennî gravitate minores?
 Cùm de se loquitur, non ut majore reprehens
 Quid vetat & nosmet Lucilî scripta legentes,
 Quærere num illius, num rerum dura negarit
 Versiculos natura magis factos, & euntes
 Molliùs? ac si quis pedibus quid claudere senis
 Hoc tantùm contentus, amet scripsisse ducentos
 Ante cibum versus, totidem cœnatus; (Etrusci
 Quale fuit Cassi rapido ferventius amni
 Ingenium; capsis quem fama est esse librisque

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tanda theatris. Fundani, unus vivorum potes comis garrere libellos; arguta meretrice Davoque eludente senem Chremeta; Pollio canit facta regum pede ter percussio; acer Varius ducit epos forte ut nemo; Camenæ gaudentes rure annuerunt molle atque facetum Virgilio. Erat in hoc genere, Varrone Atacino experto frustra, atque quibusdam aliis quod possem scribere meliùs; at minor inventore: neque ego ausim detrabere illi coronam hærentem capiti cum laude multâ.

At dixi hunc fluere lutulentum, sæpe quidem ferentem plura tollenda relinquendis. Age,

quæso, tu doctus reprendis nihil in magno Homero? Comis Lucilius mutat nil Atti tragici? Non ridet versus Enni minores gravitate; cum loquitur de se non ut majore reprehens? Et quid vetat nosmet legentes scripta Lucili quærere num natura illius, num dura natura rerum negarit versiculos magis factos, & euntes molliùs? Ac si quis contentus tantum hoc, claudere quid senis pedibus, amet scripsisse versus ducentos ante cibum, totidemque cœnatus; quale fuit ingenium Cassi Etrusci, ferventius amni rapido; quem, fama est ambustum esse propriis capsis librisque: Lucilius fuerit,

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43. *Pede ter percussio.*] In Iambic Verses, that were composed of three Measures, of two Feet each, and used to be distinguished by a beating of the Foot.

44. *Ut nemo.*] That is, of the Latin Poets. Virgil's *Æneid* had not yet appeared,

44. *Ductu molle atque facetum.*] Horace says, the rural Muses had given Virgil the Art of treating a plain and common Subject in a tender and delicate Manner, that had nothing rude in it. It is a Metaphor taken from Wool, when it is drawn out very fine. *Facetum* signifies here agreeable, elegant, adorned

Fundanius, you are the only Man in the World who has the Art of writing Comedy, and representing the agreeable Scene of *the old Miser* Chremes trick'd out of his Money by an artful Courtezan and *that subtle Rogue* Davus: Pollio sings * in Iambics the great Actions of Kings, *fit Subjects for Tragedy*: None has carry'd the † Glory and Majesty of the Epic Poem to such a Height as Varius, that bold Poet. The rural Muses have ‡ diffused over Virgil's Lines all that's soft and agreeable. 'Tis Satire that Varro of Atax, and some other Poets, have attempted without Success, in which *I think* I could excel them, and yet come short of *Lucilius*, who may be said to be the Inventor: nor have I any Design of taking the Laurel from off his Head, which he wears with such general Approbation.

But *I am charged with having* said, that when he was most ready in his Compositions, he was so incorrect, that he often wrote a great many things that ought indeed to be retrench'd from the rest. And *if I did*, pray, Sir, do you, who are so great a Critick, find nothing faulty in *that celebrated Poet*, Homer? * Does not Lucilius himself play upon and alter several Things in the Tragedies of Attius? Does not he sneer at the Poems of Ennius, as below the Dignity of their Subject? Yet when he speaks of himself, he's far from saying he excels those he censures. What should hinder me then, pray, in reading Lucilius's Poems, to ask, whether it is his Fault, or the Harshness of his Subject, that his Verses are not better finish'd and run more smoothly? But if any one thinks it enough to write in Verses of six Feet, and takes Pleasure to write two hundred before Supper, and as many after, as Cassius the Tuscan

* The Foot being thrice stamped. See Note on Verse 43. † The glorious Epic Poem.
‡ Granted to Virgil. || Does courteous Lucilius alter nothing?

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dorned with every Grace and Beauty. Horace here gives the true Character of Virgil's Bucolics and Georgics, which have all the Delicacy of Sentiment and Language, that can possibly be imagined. The Muses themselves could not have written more harmoniously. This Satire was probably written by Horace, betwixt the Year 723, when the Georgics were finished, and 728. This is all we can conjecture about its Date.

48. *Inventore minor.*] The only Advantage Horace pretends to over Lucilius, is, that his Verses are more flowing, correct, and equal. But this does not hinder him from ingenuously yielding the Preference to Lucilius; on account of the excellent Things that were mixed in his Writings,

and particularly his being the Inventor of this Sort of Poetry.

53. *Attii.*] Attius, a Tragic Poet. He was Fifty Years younger than *Racuvius*, and had composed several Tragedies.

54. *Non ridet versus Enni.*] Ennius was one of the greatest Poetical Genius's Rome ever produced. He composed Annals in Hexameters, which we have still some beautiful Fragments of. He likewise composed a Heroic Poem in Honour of *Scipio Africanus*.

63. *Cassius quem fama est.*] Horace gives an admiral Air of Pleasantry to this. On account of the Facility this Cassius had of making bad Verses, Horace takes an Opportunity of feigning, that he left Writings e-

now

Ambustum propriis) fuerit Lucilius, inquam,
 Comis & urbanus; fuerit limatior idem,
 Quàm rudis, & Græcis intacti carminis auctor,
 Quamque poetarum seniorum turba: sed ille,
 Si foret hoc nostrum fato dilatus in ævum;
 Detereret sibi multa; recideret omne, quod ultra
 Perfectum traheretur; & in versu faciendo
 Sæpe caput scaberet, vivos & roderet ungues.

Sæpe stylum vertas, iterum quæ digna legi sint
 Scripturus: neque te ut miretur turba, labores,
 Contentus paucis lectoribus. an tua demens
 Vilibus in ludis dictari carmina malis?

Non ego. nam satis est, equitem mihi plaudere: ut audax,
 Contemptis aliis, explosa Arbuscula dixit.

Men' moveat cimex Pantilius? aut crucier, quòd
 Vellicet absentem Demetrius? aut quòd ineptus
 Fannius Hermogenis lædat conviva Tigellî?

Plotius, & Varius, Mæcenas, Virgiliusque,
 Valgius, & probet hæc Octavius optimus, atque
 Fuscus; & hæc utinam Viscorum laudet uterque:

Ambitione relegatâ, te dicere possum,
 Pollio; te, Messala, tuo cum fratre; simulque

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quam, comis & urbanus; & idem fuerit limatior quàm rudis auctor carminis intacti Græcis; quamque turba poetarum seniorum: sed ille, si foret dilatus fato in hoc nostrum ævum, detereret multa sibi; recideret omne quod traheretur ultra perfectum; & in faciendo versu sæpe scaberet caput, & roderet ungues vivos.

Sæpe vertas stylum, scripturus quæ sint digna legi iterum; neque labores ut turba miretur te, contentus lectoribus paucis. An demens malis tua carmina dictari in ludis vili-

bus? Non ego. Nam equitem plaudere est satis mihi; contemptis aliis, ut Arbuscula explosa audax dixit. Cimex Pantilius moveatne me? Aut crucier, quòd Demetrius vellicet absentem? aut quòd Fannius ineptus conviva Hermogenis Tigellî lædat? Plotius, & Varius, Mæcenas, Virgiliusque, Valgius, & optimus Octavius atque Fuscus probet hæc; & utinam uterque Viscorum laudet hæc; relegata ambitione, Pollio, possum dicere te; ac te, Messala, cum tuo fratre, simulque vos

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now behind him, to be burnt withal, without the Expence of any other Fuel.

71. *Sæpe caput scaberet.*] This shews the anxious Behaviour of a diligent Writer.

72. *Sæpe stylum vertas.*] The Ancients wrote upon waxen Tablets with Steel Pens, shaped much like our leaden Pencils at the one End, and broad and flat at the other. The flat Part served to efface, by uniting the Wax, what the other End had written. This is an admirable Precept, and what every prudent Writer follows.

An tua demens vilibus in Ludis.] This is meant of those mean Schools, where the Masters made their Scholars read all the new Pieces which came out, without Choice or Distinction.

76. *Satis est equitem mihi plaudere.*] The Knights Equites are here taken for all the Nobility, and those of an improved great Understanding. Would we gain the Approbation of all Posterity? we should have nothing in View, but pleasing Persons of the best Taste. Each Age furnishes but a few, yet

did, whose Vein of Poetry was more rapid than an impetuous River, and, as the Story goes, was burn'd amidst his Papers and Books: Let him, *I say*, acknowledge Lucilius for an agreeable polite Writer: nay let him suppose him a more correct Writer than *Ennius*, the Inventor of Poetry unattempted by the Greeks, or than the *whole* Herd of the ancient Poets: yet he, had the Fates prolong'd his Life to this Age of ours, would retrench a great many Things from his Works, and cancel every thing but what was necessary to make them compleat: and in composing a Verse, he wou'd often scratch his Head, and gnaw his Nails *even* to the Quick.

If you would be a good Poet, and write what will bear a second Reading, * *be not asham'd* to cancel often what you have wrote: nor be ambitious to gain the Applause of great Numbers; but rest satisfied with having a few † Admirers. Can you be guilty of so much Folly, as to wish your Poems may be taught in petty Schools? *For my share*, I don't desire mine may. For if the ‡ Gentlemen of Taste clap me, I am pleas'd, and despise *all* others: as *Arbuscula the Comedian* || had the Courage to express herself when hiss'd by the People. Wou'd I care, *think you*, what that *pityful* Insect *Pantilius* thought of me; or give myself the least Uneasiness about what *Demetrius* said of me in my Absence? or that Impertinent *Fannius*, whom *Hermogenes Tigellius* maintains at his Table, loaded with Reproaches? provided my Poems please *Plotius*, and *Varius*, *Mæcenas*, and *Virgil*, *Valgius*, good *Octavius*, and *Fuscus*. And if they meet with the Approbation of the two *Visci* it would please me much. Without Ambition, I presume also to name you *Pollio*, you *Messala*, with your Brother, and you also *Bibulus* and *Servius*;

* Readers.

† Knight.

See Note on Verse 76.

‡ Said.

|| Often turn your Pen. See Note 72.

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yet there are always some. Such a well established-Fame is a thousand Times preferable to the Applauses of a Mob, which are always soon over, and forgotten: whereas the Approbation of Persons of Genius and Taste will be handed down, and last from Age to Age. Every Composition that is not directed by this Rule, will at best but have a transient Reputation. The Enchantment of Novelty may please for a Moment, but the Charm will be soon over.

77. *Explosa Arbuscula*.] *Arbuscula* was a famous Actress in *Horace's* Time. *Atticus* writing to *Cicero*, asks, in one of his Letters, if *Arbuscula* had acted her Part to

the Satisfaction of the Theatre, in performing *Andromache* in one of *Ennius's* Tragedies; *Cicero* answers him; that she had, even to the Wonder of all the Spectators.

82. *Octavius optimus*.] *Octavius* was an excellent Poet, and a great Historian. He died suddenly at Table, by an Excess of Anger, which gave Occasion to the Report, that he had killed himself with drinking.

83. *Viscorum laudet uterque*.] The two Brothers Sons of *Vibius Viscus*, a Roman Knight, who was very much in *Augustus's* Favour.

85. *Pollio*.] *C. Asinius Pollio*, a great Poet, great Orator, great Historian, and great

Vos Bibuli, & Servi; simul his te, candide Furni;
 Complures alios, doctos ego quos & amicos
 Prudens prætereo: quibus hæc, sint qualiacunque,
 Arridere velim; doliturus, si placeant spe
 Deterius nostrâ. Demetri, teque, Tigelli,
 Discipularum inter jubeo plorare cathedras.
 I puer, atque meo citus hæc subscribe libello:

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Bibuli, & Servi; simul addo te bis, candide Furni; & complures alios quos doctos amicos, ego prudens prætereo; quibus velim hæc arridere qualiacunque sint; doliturus, si placeant deterius spe nostrâ. Demetri, jubeo te, Tigellique, plorare inter cathedras discipularum. I puer, atque citus subscribe hæc libello meo.

Q U I N T I
 H O R A T I I F L A C C I
 S A T I R A R U M
 L I B E R S E C U N D U S.

S A T I R A I.

In the first Book, Horace ridiculed the Vices of Mankind; in this Second, he refutes and laughs at the false Opinions of Philosophers. And as such a Subject requires more Eloquence and Erudition than the former, this Book is accordingly filled with more Knowledge than the other. But it is such Knowledge as is free from all Affectation or Austerity, and is adorned with all the Beauty and Graces which the finest Genius can imagine. This Satire is one continued Piece of Pleasuntry, from one End to the other, yet nothing is more serious in Appearance. A Poet, as soon as ever he undertakes to write Satires, is a Bugbear to all who lead vicious Lives. The first Horace published did not fail to give the Alarm to all the Knaves and Fools in Rome, who made so strong a Party, that they got almost

to these I also add, you candid Furnius. *But* Decency obliges me to omit naming a great many more of my † Friends, *Gentlemen* of the most refin'd Taste, to whom I wish these my Poems, such as they are, may be agreeable, and should be heartily sorry to find myself disappointed in my Expectation. *But if I am not*, do you, *effeminate* Demetrius, and you, *chanting* Tigellius, lament my *Neglect* of you in the Circle of Ladies your Admirers.

Go, Boy, and immediately transcribe this Satire into my Book.

* *Learned Friends.*

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great General. See Notes on Ode I. Book II.

86. *Bibulo*.] He was the Son of *Bibulus*, who had been long Consul with *Julius Cæsar*, in the Year 694.

86. *Servi*.] The Son of *Servius Sulpicius*, whom *Cicero* wrote several Letters to.

86. *Te candide Furni*.] 'Tis *C. Furnius*

who was Consul with *C. Junius Silanus*, and whom *Cicero* wrote two Letters to, which we read in the tenth Book of his Epistles.

92. *I, puer*.] This Verse has something of an Air of Triumph. *Horace* knew very well his Cause was good, and therefore finishes this Satire in the same Manner he begins it.

H O R A C E'S S A T I R E S.

B O O K II.

S A T I R E I.

almost the whole City on their Side. Some said, the Poet carried Things too far; that he observed no Decency, no Respect, kept within no Bounds; and that such an Example was of dangerous Consequence, and quite opposite to all Law and good Manners. Others pretended to decry him on account of the Versification; they said, Nothing could be flatter, more neglected, groveling; and in short, that every Poetaster could do as much. Such is the Partiality and Prejudice of Mankind, when they find themselves touched to the quick. But the Poet is even with them for their Insincerity and Folly, and makes them sensible, that they but warm his Genius with Resentment, to doubly ridicule their Vices.

SUNT quibus in satyrâ videar nimis acer, & ultra
 Legem tendere opus: sine nervis altera, quidquid
 Composui, pars esse putat, similesque meorum
 Mille die versus deduci posse. Trebati,
 Quid faciam, præscribe. Quiescas. Ne faciam, inquis,
 Omnino versus? Aio. Peream malè, si non
 Optimum erat: verùm nequeo dormire. Ter uncti
 Transnanto Tiberim, somno quibus est opus alto;
 Irriguumque mero sub noctem corpus habento.
 Aut, si tantus amor scribendi te rapit, aude
 Cæsaris invicti res dicere, multa laborum
 Præmia laturus. Cupidum, pater optime, vires
 Deficiunt: neque enim quivis horrentia pilis
 Agmina, nec fractâ pereuntes cuspide Gallos,
 Aut labentis equo describat vulnere Parthi.
 Attamen ut justum poteras & scribere fortem.
 Scipiadam ut sapiens Lucilius. Haud mihi deero,
 Cùm res ipsa feret: nisi dextro tempore, Flacci
 Verba per attentam non ibunt Cæsaris aurem;

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Sunt homines quibus videar nimis acer in Satyrâ, & tendere opus ultra legem: altera pars putat quidquid composui esse sine nervis, milleque versus similes meorum posse deduci uno die. Trebati, præscribe quid faciam. Quiescas. Inquis, ne faciam versus omnino? Aio. Malè peream, si non erat optimum; verum nequeo dormire. Quibus opus est somno alto, uncti, ter transnanto Tiberim, subque noctem habento corpus irriguum mero. Aut, si tan-

tus amor scribendi rapit te, aude dicere res invicti Cæsaris, laturus multa præmia laborum. Optimè pater, vires deficiunt cupidum: neque enim quivis describat agmina horrentia pilis, nec Gallos pereuntes fractâ cuspide, aut vulnere Parthi labentis equo. Attamen poteras scribere ut justum & fortem, ut sapiens Lucilius scripsit Scipiadam. Haud deero mihi cum ipsa res feret: verba Flacci non ibunt per attentam aurem Cæsaris nisi tempore dextro; cui

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1. *Sunt quibus in Satyra.*] Horace's Enemies declaimed every where against the Licence of his Satires; they would needs have it a public Interest to put a Stop to such little Civility to Money'd Knaves, or Thoughtless Prodigals; and that nothing could be of worse Consequence, than to give full Permission to a fantastic Poet of attacking every one's Reputation, and telling the whole World with Impunity, that such a one was an effeminate Rascal, another stunk; that such a one was an Adulterer, and another a public Plunderer.

4. *Trebati.*] This was C. Trebatius Testa, one of the greatest Lawyers of the Time, as one may see by the Letters Cicero wrote

to him, in his seventh Book. He accompanied J. Cæsar in his Wars in Gaul; and he was so much in Favour with Cæsar, that he allowed him a Tribune's Revenue, without the Obligation of doing the Office. Horace chose Trebatius, not only as being a Person of the greatest Authority in his Profession, but likewise a Person who perfectly understood Raillery; and had the Talent himself to Perfection. In short, there was scarce a Man of an equal Character for strict Probity in Rome, as appears by the Letters Cicero wrote in his Favour to J. Cæsar, where he draws his Character in these few, but comprehensive Words: *Probiorem homi-*

HOR. **S**OME are of Opinion, that I am too keen in my Satires, and carry my * Raillery beyond its Limits. Others again think, that there's no Force in any thing I have wrote, and that they could easily write a thousand such Lines as mine in one Day. Advise me therefore, dear Trebatius, what to do. TREB. Write no more. HOR. And do you advise me to write no more? TREB. I do. HOR. May I die if it is not the best way: but I can't sleep one Wink. TREB. † If you want to sleep sound, ‡ anoint yourself with Oil, || swim thrice cross the Tyber, and at Night § take a hearty Glass of Wine. Or, if you have so great an Itch of Writing, try to sing the glorious Deeds of our invincible Emperor, and you are sure of a Reward suitable to the great Undertaking. HOR. But, good Father, my * Genius is not equal to my Inclination. Nor is it for every one to describe our Battalions striking Terror with their Darts, the Gaul expiring on the shiver'd Spear, or † wounded Parthian falling from his Steed. TREB. You may, however, ‡ sing how just and brave great Cæsar is, as wise Lucilius has || Scipio. HOR. I shan't be wanting to myself, when a fair Occasion offers. For no Poem of mine will strike the judicious Ear of Cæsar, if not address'd in a happy Minute; § And should my Praises carry the

* Work. † Who want sound Sleep. ‡ Anointed. || Let them swim, § Have their Body moisten'd with Wine. * My Strength fails me: inclined. † Wounds of the Parthian. ‡ Write. || The Scipiad. § Whom if you stroke awkwardly, being every way on his Guard, he kicks.

N O T E S.

nem, meliorem virum, prudentiorem esse Neminem. He was likewise in great Favour with Augustus, who did nothing without consulting him, if it regarded Points of Law. The Propriety of the Person Horace pitched on to consult with, added to the Beauty of the Satire.

14. *Nec fracta pereuntes Cuspide Gallos.* After the Time of Marius, the Romans made use of Darts and Arrows, that were so contrived, that upon entering the Body, the Wood broke short. This had two Advantages in it. The first, that those Weapons became useless to the Enemy; and the second, that the Arrow's Head almost constantly remained in the Wound. The Gauls had received a Defeat from Augustus.

16. *Attamen et justum poterat.* Trebatius was a Man of great Authority, of a

distinguished Character, and universally acknowledged Integrity. This is the Reason Horace puts the Praises of Augustus into his Mouth, as perfectly knowing such an Address of his own Sentiments could not be displeasing to the Emperor.

17. *Scipiadam ut Sapiens Lucilius.* Ennius having already wrote the Military Life of Scipio the Great, Lucilius, at the Request of Scipio the younger, wrote the Panegyric called the *Scipiad*, in which he confines himself to the private Life of that Hero; and Horace here commends him for his Wisdom in so doing, as he thereby hindered any Comparison from being made between Ennius and him. So that they are mistaken, who think the *Scipiad* was wrote in Praise of Scipio the younger.

Cui malè si palpere, recalcitrat undique tutus. 20
 Quanto rectius hoc, quàm tristi lædere versu
 Pantolabum scurram, Nomentanumque nepotem?
 Cùm sibi quisque timet, quanquam est intactus, & odit.
 Quid faciam? saltat Milonius, ut semel icto
 Accessit fervor capiti, numerusque lucernis. 25
 Castor gaudet equis; ovo prognatus eodem,
 Pugnīs. quot capitum vivunt, totidem studiorum
 Millia. me pedibus delectat claudere verba,
 Lucilī ritu, nostrū melioris utroque.
 Ille velut fidis arcana sodalibus olim 30
 Credebat libris; neque, si malè gesserat usquam,
 Decurrens aliò, neque si bene: quo fit ut omnis
 Votivā pateat veluti descripta tabellā
 Vita senis. Sequor hunc, Lucanus an Appulus, anceps: 35
 Nam Venusinus arat finem sub utrumque colonus,
 Missus ad hoc, pulsus (vetus est ut fama) Sabellis,
 Quò ne per vacuum Romano incurreret hostis:
 Sive quòd Appula gens, seu quòd Lucania bellum
 Incuteret violenta. sed hic stylus haud petet ultro
 Quemquam animantem, & me veluti custodiet ensis 40
 Vaginā tectus: quem cur distringere coner,
 Tutus ab infestis latronibus? ô pater & rex
 Jupiter, ut pereat positum rubigine telum,
 Nec quisquam noceat cupido mihi pacis! at ille,

O R D O.

si palpere malè, tutus undique, recalcitrat. Quanto hoc rectius, quàm lædere scurram Pantolabum tristi versu, Nomentanumque nepotem? Cum quisque, quanquam est intactus timet sibi & odit te. Quid faciam? Milonius saltat, ut fervor accessit capiti semel icto vino numerusque accessit lucernis. Castor gaudet equis; prognatus eodem ovo gaudet pugnīs. Quot millia capitum vivunt, totidem studiorum. Delectat me claudere verba pedibus, ritu Lucilī melioris utroque nostrū. Ille olim credebat arcana libris velut sodalibus fidis; neque, decurrens aliò, neque si malè, neque si benè gesserat usquam: quo fit ut om-

nis vita senis pateat veluti descripta votivā tabellā. Sequor hunc, anceps an sum Lucanus an Appulus; nam Venusinus colonus arat sub finem utrumque, missus ad hoc (ut vetus fama est) pulsus Sabellis, quo ne hostis incurreret Romano per vacuum: sive quòd violenta gens Appula, seu quòd Lucania incuteret bellum. Sed hic stylus haud ultro petet quemquam animantem, & custodiet me veluti ensis tectus vaginā; quem cur coner distringere tutus ab infestis latronibus? O pater & rex Jupiter, rogo ut telum positum pereat rubigine; nec quisquam noceat mihi cupido pacis! At

N O T E S.

20. *Cui male si palpere, recalcitrat.*] This is a Metaphor taken from generous and fiery spirited Horses, who will suffer themselves to be stroked by a soft and delicate Hand,

but neigh and kick those who touch them rudely.

20. *Undique tutus*] On his Guard on all Sides, without Danger of Surprize, The

truth

least Air of Flattery in them, he'll *presently* observe it, and reject them with Disdain. TREB. *I grant there's Hazard; yet, how much better is it to run the Risque, than rail at the Buffoon Pantomachus, and the Spendthrift Nomentanus in severe Satire; as every one, tho' not pointed at, is afraid of himself, and therefore hates you?* HOR. What can I do? Milonius falls a dancing, as soon as his Brain is heated with Wine, and the Lamps appear double; Castor takes Pleasure in Horses: and Pollux, * his Twin-Brother, in Wrestling. The many Thousands of Mankind have as many different inclinations. As for me, my chiefest Pleasure is in writing Verse in the Manner of Lucilius, *tho' he had a Genius superior to both of us.* He committed his Secrets to Papers, as to trusty Friends: and whether it went ill or well with him, he did not go out of his ordinary Course, *but put it in Writing.* Hence it is, that every Circumstance of the old Man's Life appears *as exact in his Works,* as if painted on a Tablet he had vow'd to offer to the Gods. I follow his Footsteps, tho' I can't say whether I'm a Lucanian, or Apulian: for the Inhabitants of Venusium, *where I was born,* till the Borders of both *Provinces;* who, as the old Story goes, were a Colony sent thither on the Expulsion of the Samnites, lest the Enemy on that Side should make Incurfions on the Roman Territories, if left ungarrison'd: or the Apulians, or Lucanians, both warlike Nations, should *at any time* go to War with us. But this Pen of mine shall never attack any Man living without Provocation, only protect me as a Sword sheath'd in the Scabbard, which to what Purpose should I draw, when I have nothing to fear from my greatest Enemies? O! Father Jupiter, King of Gods and Men, *rather than I should give any Man Offence,* may my Sword be eat up with Rust in the Scabbard, and may no Man offend me who am so desirous of Peace! But should any dare to rouse me, I declare

* Sprung of the same Egg.

N O T E S.

Truth of what Horace here asserts, thoroughly appears by a witty Expression that has been preserved, which was spoken by Augustus. The Inhabitants of Tarragona in Spain sent to this Prince Deputies, to acquaint him how a Palm had sprung out of the Altar, which they had dedicated to him in their City? Augustus was so far from countenancing their gross Flattery, that he reprehended them, as it were, for Negligence, with; *Apparet quam sæpe accendatis:* 'Tis clear how often you burn Incense on it, or offer Sacrifice,

24. *Sultat Milonius.*] This is a sharp Reflexion on the Extravagance of the Person mentioned: For none amongst the ancient Romans danced, but such as were of an infamous and abandoned Character; as may be understood from several Places in Cicero.

26. *Castor gaudet Equis.*] The Inclinations of Mankind are so different, that of two Brothers, one perhaps will love one Thing, and the other another.

Qui me commôrit, (melius non tangere, clamo)
Flebit, & insignis totâ cantabitur Urbe.

45

Servius iratus leges minitatur & urnam ;
Canidia Albuti, quibus est inimica, venenum ;
Grande malum Turius, si quis se iudice certet.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc natura potens, sic collige mecum.
Dente lupus, cornu taurus petit. unde, nisi intus
Monstratum ? Scævæ vivacem crede nepoti
Matrem ; nil faciet sceleris pia dextera : (mirum !
Ut neque calce lupus quemquam, neque dente petit bos)
Sed mala tollet anum vitiato melle cicuta.

50

55

Ne longum faciam, seu me tranquilla senectus
Exspectat, seu mors atris circumvolat alis ;
Dives, inops, Romæ, seu fors ita jusserit, exsul ;
Quisquis erit vitæ, scribam, color. O puer, ut sis
Vitalis metuo ; & majorum ne quis amicus
Frigore te feriat. Quid ? cùm est Lucilius ausus
Primus in hunc operis componere carmina morem,
Detrahere & pellem, nitidus quâ quisque per ora
Cederet, introrsum turpis ; num Lælius, aut qui
Duxit ab oppressâ meritum Carthagine nomen,
Ingenio offensi ? aut læso doliure Metello,
Famosisque Lupo cooperto versibus ? atqui

60

65

O R D O.

ille, qui commôrit me (non tangere esset melius, clamo) flebit & cantabitur insignis urbe totâ.

Servius iratus minitatur leges & urnam ; Canidia filia Albuti minitatur venenum, quibus est inimica ; Turius grande malum, si quis certet, se iudice. Ut quisque terreat suspectos quo valet, utque potens natura imperet hoc, sic collige mecum. Lupus petit dente, taurus cornu. Unde monstratum, nisi intus ? Crede vivacem matrem Scævæ nepoti ; pia dextera faciet nil sceleris : (mirum ! ut neque lupus petit quemquam calce, neque bos petit dente) sed mala cicuta, vitiato melle, tollet anum.

Ne faciam longum, seu tranquilla senectus expectat me, seu mors circumvolat atris alis ; dives, inops, Romæ, seu exsul si fors ita jusserit, quisquis color vitæ erit, scribam. O puer, ut metuo ne sis vitalis, & ne quis amicus majorum feriat te frigore. Quid ? cum Lucilius primus ausus est componere carmina operis in hunc morem, & detrahere pellem quâ quisque cederet nitidus per ora, aut turpis introrsum ; num Lælius, aut qui duxit meritum nomen ab oppressâ Carthagine, offensi sunt ejus ingenio ? aut doliure, læso Metello, Lupo cooperto famosis versibus ? Atqui arripuit

N O T E S.

45. Qui me commôrit. Horace imitates, in this Place, the Satires of Ennius, in which he says, that he never attacked others first ; but that if any Dog came to bite him, he knew how to defend himself.

47. Servius iratus Leges minitatur.] Servius or Cervius was a famous prosecuting

Lawyer, who used to threaten those with the Law whom he had a Quarrel with. He threatened them with the Law and the Urn. Because they absolved or condemned the Accused by the Billets or Suffrages the Judges threw into an Urn. Virgil even makes this Custom observed in the infernal Regions.

Quæstio

he had better * not; for he shall repent it, and be made the standing Jest of the whole Town.

Servius, when affronted, threatens *the utmost Rigour of the Laws*, and a *severe* † Sentence: † Canidia threatens her Enemies with Poison: and Turius *his* with utter Ruin, should any of them || have a Cause come before him. You know as well as I, Nature irresistibly inclines all to threaten and over-awe their Enemies with that wherein their greatest Force lies: for instance, a Wolf shews his Teeth, a Bull points his Horn; and how come they to do so, but by natural Instinct? Trust the Rake Scæva with the Care of his Mother, who *he thinks* lives too long. TREB. *Why*, his pious hand will surely do her no Harm? HOR. (A Wonder indeed, that a Wolf does not kick with his Foot, nor a Bull bite with his Teeth.) But Scæva will take off the poor Old Woman, § by secretly mixing Poison with her Honey.

To cut the Matter short, whether I live to a good old Age, or Death, with her black Wings *display'd*, already hovers around me; rich or poor; at Rome, or if it be my *hard Fate to be* an Exile; in whatever State I am, write I will. TREB. Oh! my Son, I'm afraid you'll not be long-lived; and that some *Ruffian* or other, out of Complaisance to the Great, will dispatch you. HOR. *Why so?* When Lucilius ventur'd to write in this kind Verse before me, and to pull the Mask off every one who put on an Air of Virtue but was a Villain in his Heart; were Lælius, and he who got his Sirname by laying Carthage in Ruins, offended at his Wit? Or, did it give them any Pain that he branded Metellus, and lash'd Lupus in such

* Not touch me.
Daughter of Albutius.
poison'd with destructive Hemlock.

† The Urn. See Note on Verse 47.
|| Contest a Matter, he being Judge,

‡ Canidia, the
§ Her Honey being

N O T E S.

Quæstor Minos Urnam movet.

49. *Grande Malum Turius, si quis.*] This Turius was a Senator, who suffered himself to be bribed with Money, and never pardoned an Offence.

53. *Scæva.*] This Scæva was an abandoned Villain, who had poisoned his Mother. But we must not suppose him the same the Poet wrote the 17th Epistle of his first Book to.

54. *Nil faciet sceleris pia dextera.*] 'Tis Trebatius who, shocked at the Introduction, hastens to answer Horace, interrupting him with; Ah! he will never stain his Hand in

his Mother's Blood; he will never be such an impious Wretch, as to take her Life.

Mirum! at neque Calce Lupus—

'Tis Horace who answers; A great Wonder indeed! he will not, perhaps, stab her, but he'll poison her. The Poet intimates by this, that every Villain, in the Perpetration of his Crimes, follows the Instinct of his natural Temper.

65. *Num Lælius.*] This is that great and amiable Man whom Cicero introduces speaking in his Dialogue *de Amicitia*. He there immortalizes the Friendship which was betwixt him, and P. Scipio *Emilianus*, who acquired

Primores populi arripuit populumque tributim ;
 Scilicet uni æquus virtuti atque ejus amicis.
 Quin, ubi se à vulgo & scenâ, in secreta remôrant
 Virtus Scipiadæ & mitis sapientia Læli ;
 Nugari cum illo, & discincti ludere, donec
 Decoqueretur olus, soliti. quidquid sum ego, quamvis
 Infra Lucili censum ingeniumque ; tamen me
 Cum magnis vixisse invita fatebitur usque
 Invidia ; & fragili quærens illidere dentem,
 Offendet solido : nisi quid tu, docte Trebati,
 Dissentis, Equidem nihil hîc diffindere possum.
 Sed tamen ut monitus caveas, ne fortè negoti
 Incutiat tibi quid sanctarum inscitia legum :
 Si mala condiderit in quem quis carmina, jus est
 Judiciumque. Esto, si quis mala : sed bona si quis
 Judice condiderit laudatur Cæsare. Si quis
 Opprobriis dignum latraverit, integer ipse,
 Solvetur risu tabulæ : tu missus abibis.

O R D O.

primores populumque tributim ; scilicet æquus uni virtuti atque amicis ejus. Quin ubi virtus Scipiadæ & sapientia mitis Læli remôrant se à vulgo & scena in secreta, soliti nugari & discincti ludere cum illo, donec olus decoqueretur. Quidquid ego sum, quamvis infra censum ingeniumque Lucili, tamen invidia invita fatebitur me usque vixisse cum magnis ; & quærens illidere dentem fragili, offendet solido : equidem possum diffindere nihil hîc,

nisi tu docte Trebati, dissentis quid. Sed tamen ut monitus caveas ne fortè inscitia legum sanctarum incutiat quid negoti tibi : si quis condiderit mala carmina, in quem, est jus judiciumque. Esto, si quis condiderit mala : sed si quis condiderit bona, laudatur Cæsare judice. Si quis ipse integer latraverit dignum opprobriis : tabulæ solventur risu : tu missus abibis.

N O T E S.

acquired the Sirname of *Africanus*. They were both of them the greatest Ornaments of their Age, for Literature and all noble Qualities. Their Erudition, and Fineness of Taste, contributed more than any Thing else to banish from the Sciences the Rust of former Ages, and give the *Roman* Writings and Language that Perfection and Delicacy which are found in *Terence*.

71. *Quin ubi se à Vulgo.*] The Friendship of *Scipio* and *Lælius* was a great Honour to *Lucilius*. But what particularly pleases me in this Passage, is to see these great Men quit in private all the Pomp of their State and Grandeur, descend to the most familiar Diversions, and amuse themselves with one another, and their Friends with all the Freedom and Simplicity of Youth. A great many Men in high Sta-

tions have their Reasons not to imitate them in this Respect, for it is their Interest not to be seen without the Glare of their Equipage and Distinctions of Honour.

77. *Et fragili quærens illidere dentem.*] Horace takes a Pleasure in alluding to Fables, which were a common Method of conveying Instruction in his Time. This is what the Commentators have not well observed. The Fable of the File and Serpent is here expressed in three Words.

81. *Sanctarum inscitia legum.*] The Ignorance of the Nation's Laws excuses no one. He that will not inform himself of the Law, must be punished by it.

82. *Si mala condiderit in quem quis Carmina.*] 'Twas the Law of the twelve Tables, that made it Death to write defamatory Verses against others. This is the Text.

stinging Verses? For he spared neither the Nobles, nor People of what Rank soever; and was a Friend to Virtue only, and her Friends. Nay, when Scipio, so fam'd for Valour, and Lælius for his Wisdom and Meekness, had a mind to retire from the Crowd and Hurry of the Town, divested of every Care, they used to divert and please themselves with his Company, while their Herbs were boiling for Supper. Whatever I am, tho' inferior to Lucilius, both in Estate and Wit, yet Envy herself must be obliged always to own, that I have liv'd in Friendship with the Great *as well as he*; * and whoever attempts to sully my Reputation, will only blacken his own. From this Design I purpose never to depart, unless, learn'd Trebatius, you advise me to the contrary. TREB. *Your Design is good*: but however, be advised by me, to take care you be not drawn into a Scrape by your Ignorance of our sacred Laws: *for I tell you*, that if a Poet writes ill Verses against any Man, he is liable to be sued, and to have Sentence given against him. HOR. I grant it, if a Poet writes ill Verses; but what if he write good ones, and meet with Cæsar's Approbation? Or should a Poet, of an unspotted Character himself, fall foul of a Man who deserves † to be exposed, *what then*? TREB. *Why*, the Cause will be dismiss'd by the Court with a Laugh, and you sent about your Business.

* And wanting to fix her Tooth in something brittle, she will strike it against a solid.
† Reproaches.

N O T E S.

Text. *Si quis occentassit Malum Carmen, siue condidisset, quod Infamiam faxit Flagitumque alteri, capitale esto.* If any shall compose or publish any Verses against the Reputation and Honour of others, let him be punished by Death. *Augustus* renewed this Law. See *Suetonius*.

83. *Eso, si quis mala.*] Horace had nothing here to answer, because the Law is plain and positive. He has therefore Recourse to that happy Vein of Wit and Ridicule, which is peculiar to him. And here verifies his own Proposition.

Ridiculum acri.

Fortius ac melius magnas plerumque secat res.

The Beginning of this fine Turn is grounded in a Pun on the Ambiguity of the Word *mala*, which may either signify injurious defamatory Verses, or dull and insipid ones. The Law takes it in the first Sense, but Horace in the second. And by this Means extricates himself, and at the same Time

gives a fine Hint of the Quibbles used by Lawyers.

84. *Judice condiderit, laudatur Cæsare.*] Here is a Transposition that sounds a little harsh: But the Construction is this, *sed si quis bona condiderit, laudatur Cæsare Judice.* Horace here makes his Court to *Augustus* in a judicious manner; for *Augustus* composed Verses not contemptibly himself, but was a much better Judge than a Poet. Besides, 'tis a Hint to his malevolent Rivals, that he was well assured of *Augustus's* Approbation.

85. *Integer ipse.*] A Poet who is blameless in his own Conduct, has a better Right to censure others, and is more likely to have all Persons of Probity on his Side.

86. *Solventur Rifu Tabulae.*] *Tabulae* here means Papers, Indictments, Informations, &c. which are produced in Courts of Judicature. The Poet says, every one will be so diverted, and full of Laughter, that they will tear the Accusations to Pieces, and hiss the Prosecutors out of Court.

SATIRA II.

Horace designs in this Satire to censure Voluptuousness, and recommend Frugality. He therefore, in the first Place, confutes those who imagine that good Living consists in a splendid and magnificent Table. He shews evidently, that such Persons do not judge by the Goodness and Nature of the Meats, but meerly by their Eyes and Appearance, which deceive them. In the next Place, he proves to a Demonstration, that the Pleasure of eating, consists not so much in exquisite, as wholesome Meats and a good Appetite. He then praises Frugality, on account of the Good it does, both to Soul and Body, and the Opportunities it furnishes us with of enhancing our Pleasures as we please. So that Frugality may justly be called a Re-

QUÆ virtus & quanta, boni, sit vivere parvo,
 (Nec meus hic sermo est; sed quem præcepit Ofellus,
 Rusticus, abnormis sapiens, crassâque Minervâ)
 Discite, non inter lances mensasque nitentes,
 Cùm stupet insanis acies fulgoribus, & cùm
 Acclinis falsis animus meliora recusat;
 Verùm hîc impransi mecum disquirite. Cur hoc?
 Dicam, si potero. malè verum examinat omnis
 Corruptus iudex. leporem sectatus, equove
 Lassus ab indomito; vel si Romana fatigat

O R D O.

Boni, discite quæ & quanta virtus sit vivere parvo (nec hic sermo est meus;) sed quem Ofellus rusticus præcepit, sapiens abnormis, crassâque Minervâ, non inter lances nitentesque mensas cum acies stupet fulgoribus insanis, & cum animus acclinis falsis recusat meliora; verum hic impransi disquirite mecum. Cur hoc? Dicam, si potero: omnis corruptus iudex malè examinat verum. Sectatus leporem, lassus ab equo indomito; vel si Romana mili-

N O T E S.

1. *Quæ virtus et quanta, Boni.*] Boni is here meant of Friends, as the Greeks use their Word *αἰσίοι*.

2. *Nec meus hic Sermo est.*] This Precaution of Horace is both pleasant and judicious. He would not have the Reader think it is he who speaks; because he knew what he was going to say would be ridiculous, coming from his own Mouth, and that every one would make a Jest of his Precepts, being so well known as he was to love good Living. But he here very artfully gives Weight and Gravity to his Discourse, by putting it into the Mouth of a Man noted for his Simplicity and Integrity.

Ofellus is a Person totally unknown; but by what the Poet says of him, he was probably an Inhabitant or Neighbour of Cremona or Mantua; and became the Farmer of a little Estate he had been possessed of before the Civil Wars.

3. *Abnormis sapiens.*] The Study of Philosophy is a Kind of Rule to guide the human Mind in the Search of Truth. But Nature supplied this in Ofellus.

5. *Quum stupet insanis Acies fulgoribus.*] He calls the extravagant Magnificence of a sumptuous Table, *insanos fulgores*. This Glare and Splendour corrupts the Judgment, and seduces the Mind in its Sentiments.

SATIRE II.

servoir of Pleasure, and all manner of sensible Gratifications. Horace, by making Ofellus speak in this Satire, gives a greater Vivacity to it, and produces a living Example of the Truths he teaches. This is what must strike the Imagination of the Reader strongly. This Ofellus being deprived of his Estate, after the Battle of Philippi, when Augustus distributed Lands in the Territory of Mantua and Cremona to the Veteran Soldiers, found no afflicting Change in his Circumstances, because he had always accustomed himself to a simple and plain Way of Living; so that Fortune could take no hold on him. There is nothing whereby we may so much as conjecture the Date of this Piece.

COME, learn with me, my friends, what, and how great, the Virtue is, to live frugally: (for this Discourse I now deliver is none of mine, but what Ofellus inculcated; a plain Country-man, wise without the Rules of Art, and one of strong Sense.) Learn, I say, not amidst sumptuous Repasts and Tables set out with sparkling Dishes, when the Eye is dazzl'd with the Splendor of the Plate, and when the Mind, disposed to receive false Impressions, refuses all Access to * the Truth: But let us enquire into this before we dine. "Why before we dine?" I'll † give you my Reason: A corrupt Judge never examines into the Truth of a Cause. Go hunt the Hare, or ride the ‡ Great Horse 'till you are weary; or (if the Roman Exercise is too violent for you who have been accus- tom'd

* Better.

† Tell you if I can.

‡ Unruly.

NOTES.

6. *Acclinis falsis animus.*] This Expression is worthy of Horace, and that Felicity of Diction he was famous for. It signifies that unhappy Bent of the human Mind, which acquiesces in what is shewy, and of a flattering Appearance. He calls *falsa* all that Preparation, and Variety of Magnificence and costly Meats, which corrupt the Mind, and prejudice the Understanding.

8. *Dicam, si potero.*] This is a Manner of Expression used by such as have a great Difficulty to explain their Thoughts upon a Subject; and ought to be taken Notice of.

8. *Male verum examinat.*] He could not have pitched upon a juster Comparison. As a

Judge always is a bad Examiner of the Truth, who is corrupted, so a Man is but ill disposed to listen to the Precepts of Temperance and Frugality in the midst of a grand Feast, when his Eyes are dazzled on all Sides with a Hundred alluring Objects.

9. *Leporem sectatus.*] If one is not acquainted with the Elliptic Expressions of Horace, he will have an insuperable Difficulty of understanding him. Several have been taken Notice of in the Course of these Notes. He here proposes three Means of recovering a languid Appetite, Hunting, Activity, and the Fatigues of martial Exercise. The Construction in this Place is varied, but not inelegant.

SATIRA II.

Horace designs in this Satire to censure Voluptuousness, and recommend Frugality. He therefore, in the first Place, confutes those who imagine that good Living consists in a splendid and magnificent Table. He shews evidently, that such Persons do not judge by the Goodness and Nature of the Meats, but meerly by their Eyes and Appearance, which deceive them. In the next Place, he proves to a Demonstration, that the Pleasure of eating, consists not so much in exquisite, as wholesome Meats and a good Appetite. He then praises Frugality, on account of the Good it does, both to Soul and Body, and the Opportunities it furnishes us with of enhancing our Pleasures as we please. So that Frugality may justly be called a Re-

QUÆ virtus & quanta, boni, sit vivere parvo,
 (Nec meus hic sermo est; sed quem præcepit Ofellus,
 Rusticus, abnormis sapiens, crassâque Minervâ)
 Discite, non inter lances mensasque nitentes,
 Cùm stupet insanis acies fulgoribus, & cùm
 Acclinis falsis animus meliora recusât;
 Verùm hîc impransi mecum disquirite. Cur hoc?
 Dicam, si potero. malè verum examinat omnis
 Corruptus iudex. leporem sectatus, equove
 Lassus ab indomito; vel si Romana fatigat

O R D O.

Boni, discite quæ & quanta virtus sit vivere parvo (nec hic sermo est meus;) sed quem Ofellus rusticus præcepit, sapiens abnormis, crassâque Minervâ, non inter lances nitentesque mensas cum acies stupet fulgoribus insanis, & cum animus acclinis falsis recusât meliora; verum hic impransi disquirite mecum. Cur hoc? Dicam, si potero: omnis corruptus iudex malè examinat verum. Sectatus leporem, lassus ab equo indomito; vel si Romana mili-

N O T E S.

1. *Quæ virtus et quanta, Boni.*] Boni is here meant of Friends, as the Greeks use their Word ἀγαθοί.

2. *Nec meus hic Sermo est.*] This Precaution of Horace is both pleasant and judicious. He would not have the Reader think it is he who speaks; because he knew what he was going to say would be ridiculous, coming from his own Mouth, and that every one would make a Jest of his Precepts, being so well known as he was to love good Living. But he here very artfully gives Weight and Gravity to his Discourse, by putting it into the Mouth of a Man noted for his Simplicity and Integrity.

Ofellus is a Person totally unknown; but by what the Poet says of him, he was probably an Inhabitant or Neighbour of Cremona or Mantua; and became the Farmer of a little Estate he had been possessed of before the Civil Wars.

3. *Abnormis sapiens.*] The Study of Philosophy is a Kind of Rule to guide the human Mind in the Search of Truth. But Nature supplied this in Ofellus.

5. *Quum stupet insanis Acies fulgoribus.*] He calls the extravagant Magnificence of a sumptuous Table, *insanos fulgores*. This Glare and Splendour corrupts the Judgment, and seduces the Mind in its Sentiments.

SATIRE II.

servoir of Pleasure, and all manner of sensible Gratifications. Horace, by making Ofellus speak in this Satire, gives a greater Vivacity to it, and produces a living Example of the Truths he teaches. This is what must strike the Imagination of the Reader strongly. This Ofellus being deprived of his Estate, after the Battle of Philippi, when Augustus distributed Lands in the Territory of Mantua and Cremona to the Veteran Soldiers, found no afflicting Change in his Circumstances, because he had always accustomed himself to a simple and plain Way of Living; so that Fortune could take no hold on him. There is nothing whereby we may so much as conjecture the Date of this Piece.

COME, learn with me, my friends, what, and how great, the Virtue is, to live frugally: (for this Discourse I now deliver is none of mine, but what Ofellus inculcated; a plain Country-man, wise without the Rules of Art, and one of strong Sense.) Learn, I say, not amidst sumptuous Repasts and Tables set out with sparkling Dishes, when the Eye is dazzl'd with the Splendor of the Plate, and when the Mind, disposed to receive false Impressions, refuses all Access to * the Truth: But let us enquire into this before we dine. "Why before we dine?" I'll † give you my Reason: A corrupt Judge never examines into the Truth of a Cause. Go hunt the Hare, or ride the ‡ Great Horse 'till you are weary; or (if the Roman Exercise is too violent for you who have been accus-
tom'd

* Better.

† Tell you if I can.

‡ Unruly.

NOTES.

6. *Acclinis falsis animus.*] This Expression is worthy of Horace, and that Felicity of Diction he was famous for. It signifies that unhappy Bent of the human Mind, which acquiesces in what is shewy, and of a flattering Appearance. He calls *falsa* all that Preparation, and Variety of Magnificence and costly Meats, which corrupt the Mind, and prejudice the Understanding.

8. *Dicam, si potero.*] This is a Manner of Expression used by such as have a great Difficulty to explain their Thoughts upon a Subject; and ought to be taken Notice of.

8. *Male verum examinat.*] He could not have pitched upon a juster Comparison. As a

Judge always is a bad Examiner of the Truth, who is corrupted, so a Man is but ill disposed to listen to the Precepts of Temperance and Frugality in the midst of a grand Feast, when his Eyes are dazzled on all Sides with a Hundred alluring Objects.

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Militia assuetum græcari ; seu pila velox,
 Molliter austerum studio fallente laborem ;
 Seu te discus agit, pete cedentem aera disco :
 Cùm labor extuderit fastidia, siccus, inanis
 Sperne cibum vilem ; nisi Hymettia mella Falerno
 Ne biberis diluta. Foris est promus, & atrum
 Defendens pisces hyemat mare : cum sale panis
 Latrantem stomachum bene leniet. unde putas ? aut
 Quî partum ? non in caro nidore voluptas
 Summa, sed in teipso est. tu pulmentaria quære
 Sudando. pinguem vitis albumque, nec ostrea,
 Nec scarus, aut poterit peregrina juvare lagois.
 Vix tamen eripiam, posito pavone, velis quin
 Hoc potiùs quàm gallinâ tergere palatum,
 Corruptus vanis rerum ; quia veneat auro
 Rara avis, & pictâ pandat spectacula caudâ :
 Tanquam ad rem attineat quicquam. num vesceris istâ,
 Quam laudas, plumâ ? cocto num adest honor idem ?
 Carne tamen quamvis distat nihil, hac magis illa ;
 Imparibus formis deceptum te patet. esto.
 Unde datum sentis, lupus hic, Tiberinus, an alto
 Captus hiet ? pontesne inter jactatus, an amnis

O R D O.

zia fatigat te assuetum græcari ; seu velox
pila, studio molliter fallente laborem austerum ;
 seu discus agit te, pete aëra cedentem disco :
 cùm labor extuderit fastidia, siccus, inanis
 sperne cibum vilem ; ne biberis nisi Hymettia
 mella diluta Falerno. Promus est foris, &
 atrum mare defendens pisces hiemat : panis
 cum sale bene leniet stomachum latrantem. Unde
 putas ? aut qui partum ? summa voluptas non
 est in caro nidore, sed in teipso. Tu quære
 pulmentaria sudando. Nec ostrea, nec scarus,
 aut peregrina lagois poterit juvare pinguem

albumque vitis. Corruptus vanis rerum, po-
 siti pavone, vix tamen eripiam, quin potius
 velis tergere palatum hoc quàm gallinâ ; quia
 rara avis veneat auro, & pandat spectacula
 picta caudâ : tanquam attineat quicquam ad
 rem. Num vesceris ista pluma quam laudas ?
 num idem honor adest cocto ? Quamvis nihil
 distat hac magis illa carne ; tamen patet te
 deceptum formis imparibus.

Esto. Unde sentis datum, an hic lupus, Ti-
 berinus, an captus alto hiet ? jactatusne inter

N O T E S.

11. *Seu pila velox.*] It seems as if there
 was meant in this Place, the Sport which
 the Ancients called *Pila Trigonalis*, because
 Three made a Set, and they stood in a
 triangular Form.

13. *Pete cedentem aera disco.*] The An-
 cients did not only contend who should throw
 the Quoit farthest, but likewise the highest.

15. *Nisi Hymettia mella Falerno ne biberis.*]
 When Wine was too hard, they used to mel-
 low it by putting a little fine Honey into it.

Bibere mella is a poetical Expression, the Bold-
 ness of which is corrected by *Falerno diluta*.

17. *Hyemat Mare.*] This Expression is
 of great Force ; and signifies stormy Wea-
 ther, and a boisterous Sea ; because the Sea
 is agitated with high Winds in Winter.

17. *Cum sale panis.*] This was the Nou-
 rishment of the poorest sort of People.

18. *Latrantem Stomachum* is a Metaphor
 taken from the Effect Hunger has on Dogs,
viz. to make them fierce and barking.

‡ to the soft Diversions of the Greeks) go, play at Tennis, and if you are keen on the Game, you'll not mind the fatigue : or if you like Quoits, go into the open Air * and ply that Diversion. When Exercise has dispell'd the Squeamishness of your Stomach, and you are thirsty, and hungry ; despise a homely † Dinner, *if you can*, and refuse to drink Falernian Wine, if not diluted with the finest Honey. But if your Butler happen to have stroll'd abroad, and tempestuous Weather and a raging Sea saves the Fish *from being caught*, Bread and a little Salt will serve to stay your craving Stomach. “ How do you think this Pleasure can be acquired, or “ what way is it possible to be come at ? ” Why this inexpressible Pleasure is not in the exquisite Delicacy of the Victuals, but in yourself. ‡ A little Fatigue and Exercise will season every Dish, but those who gorge and cloy themselves by over-eating, can relish neither Oysters, Scar, no, nor the Lagois *itself*, that *curious* foreign Bird. But so much are you bias'd by the Appearance of Things, that if a Peacock is set upon Table, I despair of persuading you to eat of Pullet rather than of it ; because *truly* a Peacock is sold || at a greater Price, is exceeding scarce, and makes a flaming Show with its gaudy Tail ; as if its Flesh was the more delicious for that ; Pray do you eat these *gay* Feathers you cry up so mightily ? Do they give the same Beauty to it when dress'd, *as when alive* ? Wherefore as § the Flesh of a Peacock is not better *eating* than that of a Pullet, 'tis plain you are deceived by their different Appearances.

|| But granting what you say to be true, yet how can you distinguish whether this Pike, now before you, was caught in the Tiber

‡ To play the Greek.
Seasoning in Sweating.

* Yielding to the Quoit.
|| For Gold.

† Meat.

‡ Search for
|| Be it so.

N O T E S.

22. *Scarus*.] This Fish was greatly esteemed by the Romans ; and Ennius alluding to their extravagant Love of it, calls it humorously, the Brains of Jupiter.

Scarum præterii, Cerebrum pene Jovi super premi.

22. *Lagois* is a Word found in no Author else, and is very uncertain in its Signification. It seems to have been some foreign Bird, that very much resembled a Hare in Taste.

27. *Num vesceris ista, quam laudas, pluma*.] Horace has an admirable Judgment in his Decisions, and reducing the Arguments

of his Antagonists to an Absurdity. He evidently proves to this Man, that he is deceived and corrupted by what is useless and superfluous in the Thing he immoderately values. He esteems the Peacock on account of his painted Feathers ; yet the Feathers signify nothing to the Persons that sit at Table, where the Bird is served up. There is in these few Words an Instruction that is general, and ought to be diligently remarked. If we always judge of Things by what is not essential to them, but adventitious, and accidental, and value them for what has no Relation to our Use of them, we shall ever be deceived in our Judgment about them.

Offia sub Tusci? laudas insane, trilibrem
 Mullum; in singula quem minuas pulmenta necesse est.
 Ducit te species, video. quò pertinet ergo
 Proceros odisse lupos? quia scilicet illis
 Majorem natura modum dedit, his breve pondus.
 Jejunos raro stomachus vulgaria temnit.
 Porrectum magno magnum spectare catino
 Vellem, ait Harpyiis gula digna rapacibus. at vos
 Præsentes Austri, coquite horum obsonia: quanquam
 Putet aper rhombusque recens, mala copia quando
 Ægrum sollicitat stomachum; cum rapula plenus
 Atque acidas mavult inulas. necdum omnis abacta
 Pauperies epulis regum: nam vilibus ovis,
 Nigrisque est oleis hodie locus. haud ita pridem
 Galloni præconis erat acipensere mensa
 Infamis. quid? tum rhombos minùs æquor alebat?
 Tutus erat rhombus, tutoque ciconia nido;
 Donec vos auctor docuit prætorius. ergo
 Si quis nunc mergos suaves edixerit assos;
 Parebit pravi docilis Romana juvenus.

O R D O.

pontes, an sub offia amnis Tusci; quem necesse est ut minuas in pulmenta singula. Video, species ducit te. Ergo quò pertinet odisse lupos proceros? quia scilicet natura dedit majorem modum illis, & breve pondus his. Stomachus raro jejunos temnit vulgaria. Gula digna rapacibus Harpyiis ait, vellem magnum mullum porrectum magno catino. At vos præsentes Austri, coquite obsonia horum: quanquam aper recensque rhombus putet, quando mala copia sollicitat stomachum ægrum;

cum plenus mavult rapula atque inulas acidas. Necdum omnis pauperies abacta epulis regum: nam hodie locus est vilibus ovis nigrisque oleis. Haud ita pridem mensa Galloni præconis erat infamis acipensere. Quid? tum æquor minus alebat rhombos? Rhombus erat tutus ciconiaque tuto nido, donec auctor prætorius docuit vos. Ergo si quis nunc edixerit mergos assos esse suaves; Romana juvenus docilis pravi parebit.

N O T E S.

33. *Amnis Tusci.*] The Tiber, which empties itself into the Tuscan Sea.

38. *Jejunos Stomachus.*] Consider here the Extravagancy of human Tastes and Fancies. What is the Cause of them? Repletion, Luxury, and Wantonness. For a Person in good Health, and with a sharp Appetite, never despises sound Meat, or refuses to dine upon Fish, because they are of a greater or less Size.

39. *Porrectum magno magnum.*] This Verse is very poetical; for it represents, by the Slowness of its Syllables, the Weight and Greatness of the Fish.

40. *Harpyiis gula digna edacibus.*] He says, the Mouth of the Glutton, for its voraciousness, rather becomes a Harpy, than a human Creature. For the Harpies, according to poetical Fable, were frightful Birds, that had the Visages of Women, and such a ravenous Appetite as nothing could satisfy.

41. *At vos præsentes Austri.*] Horace here, by an Apostrophe, addresses himself to the South Wind, to taint the Glutton's Dishes, out of Indignation at his bestial Voraciousness.

42. *Quanquam putet aper.*] The Poet corrects himself for having invoked the Winds,

or the Ocean? or whether it was struck between the two Bridges, or at the Mouth of the * River? You run out extravagantly in Praise of a large Mullet of three Pounds, tho' you know you must cut it into small Pieces before you can eat it. But I see you are led by Appearance. What Reason then can you assign why you dislike a large Pike? Because truly Pikes are naturally of a large Make, and Mullets of a small one, and your Stomach is so seldom empty, that it disdains common Food.

But, says the *Glutton*, whose Throat is like a voracious Harpy's, I take great Pleasure in seeing a large Mullet served up in a large Dish. Come, O ye South Winds, taint the Delicacies of these *Gormondizers*. But what do I say. The Boar and Turbot, tho' intirely fresh, seem tainted to them, when too great Plenty cloy's their squeamish Stomachs; and, gorged to the Throat, they are forced to eat Turnips and bitter † Roots for *Digestives*.

However, all the antient Frugality is not yet quite banish'd the Tables of ‡ the Great; for there, to this Day, Cheese, Eggs, and black Olives find a Place. Nay, 'tis not long since || Gallonius, the Common Cryer, was mightily exclaim'd against for having a Sturgeon for one Dish at his Table. What? was the Sea less productive of Turbots then *than it is now*? No, till that *Epicure Sempronius*, who stood for Prætor, brought them into vogue, the Turbot § could swim safely, and the Stork enjoy her quiet Nest. Wherefore I believe should any one give out that Cormorants eat deliciously roasted, the Roman Youth are so prone to every Extravagance, that they would readily go into it.

* Tuscan.
infamous for a Sturgeon.

† Elicampne
§ Was safe.

‡ Kings.

|| The Table of Gallonius was

N O T E S.

Winds, because Repletion and Luxury have the same Effect in the Debauched, as the Stench and Corruption of Meat by sultry Winds would have in healthy sound People, viz. cause a total Aversion and Horror.

47. *Acipensere*.] *Acipenser* is a Sturgeon. The Romans are said to have been so extravagantly fond of this Fish, that they had it served up with a ridiculous Kind of Pomp; for it was not only crowned, but they who brought it in were so too, and walked to the Sound of Flutes. An almost incredible Farce.

49. *Tutoque ciconia nido*.] Before the Reign of *Augustus*, the Romans did not know what it was to eat Storks. But in his Time, *Afinius Sempronius Rufus* took

it in his Head to give them the Vogue. He is called *Prætor* in Derision; because he used Bribery to come at that Dignity, and had failed of it, which gave Occasion at that Time to these Verses.

*Ciconiarum Rufus iste Conditor,
Hic est duobus elegantior Plancis,
Suffragiorum Puncta non tulit septem;
Ciconiarum Populus ultus est Mortem.*

" This *Rufus*, who understands so well
" to dress and serve up Storks, is certainly
" a more gallant polite Man than either of
" the *Plancus's*; but yet he has had the
" Misfortune of not gaining seven Votes.
" The People have revenged the Death of
" so many Storks on him."

Sordidus à tenui victu distabit, Ofello
 Judice. nam frustra vitium vitaveris illud ;
 Si te aliò pravum detorseris. Avidienus,
 Cui Canis ex vero ductum cognomen adhæret,
 Quinquennes oleas est, & silvestria corna ;
 Ac, nisi mutatum, parcit defundere vinum, &
 Cujus odorem olei nequeas perferre : (licebit
 Ille repotia, natales, aliosve dierum
 Festos albatu celebret) cornu ipse bilibri
 Caulibus instillat, veteris non parcus aceti.

Quali igitur victu sapiens utetur, & horum
 Utrum imitabitur ? hâc urget lupus, hâc canis, aiunt.
 Mundus erit, qui non offendet sordibus, atque
 In neutram partem cultûs miser. hic neque servis,
 Albuti senis exemplo, dum munia didit,
 Sævus erit ; nec sic ut simplex Nævius, unctam
 Convivis præbebit aquam : vitium hoc quoque magnum.

Accipe nunc, victus tenuis quæ quantaque secum
 Afferat. in primis valeas bene : nam variæ res
 Ut noceant homini, credas, memor illius escæ,
 Quæ simplex olim tibi sederit. at simul assis
 Miscueris elixa, simul conchyliâ turdis ;

O R D O.

Ofello judice, sordidus victus distabit à tenui victu. Nam frustra vitaveris illud vitium ; si alio detorseris te pravum. Avidienus, cui cognomen canis ductum ex vero adhæret, est quinquennes oleas, & silvestria corna ; ac parcit diffundere vinum nisi mutatum, & odorem cuius olei nequeas perferre : (licebit ille albatu celebret repotia, natales, aliosve festos dierum) ipse instillat caulibus bilibri cornu, non parcus veteris aceti.

Quali victu igitur sapiens utetur, & utrum horum imitabitur ? aiunt, lupus urget hâc,

canis hâc. Mundus erit qui non offendet sordibus, atque miser in neutram partem cultus. Hic neque sævus erit servis exemplo Albuti senis, dum didit munia ; nec sic præbebit unctam aquam convivis ut simplex Nævius, hoc est vitium quoque magnum.

Nunc accipe, quæ quantaque bona tenuis victus afferat secum. In primis bene valeas : nam ut credas, qui variæ res noceant homini, esto memor illius escæ, quæ simplex olim sederit tibi. At simul miscueris elixa assis, &

N O T E S.

53. *Sordidus à tenui victu.*] As it is difficult for Men to keep a just Medium, there seemed to be some Danger, lest Horace, by his Precepts, might make them run into the other Extreme ; and he here obviates it in the most judicious Manner, by shewing that, *Victus mundus et tenuis*, a plain wholesome Table is equally different from the sordid Avarice of a Miser, and the Extravagance of a Debauchee and Spendthrift.

55. *Avidienus.*] There is no mention made of this sordid Wretch, but by Horace, and therefore no more Knowledge is to be expected of him.

57. *Quinquennes oleas est.*] Olives cannot be good longer than two Years. But Avidienus could not resolve with himself to eat his so soon. He only eat the oldest, those of five Years. So he eat them when good for nothing.

In Ofellus's Opinion, a sordid way of Living differs vastly from a plain frugal one: for in vain do you shun one Vice, if you perversely fall into another. Avidienus, who had deservedly got the Name of a Dog, eats wild Cornels and five-year-old Olives; nor does he ever taste Wine till it is turn'd; and for his Oyl, it stinks so you can't bear the Smell on't, and that (when dress'd in white, celebrating his * Wedding-day, Birth-day, or some other solemn Festival) he pours Drop by Drop himself from † a Store-horn on his Colworts, but ‡ souses them heartily with old Vinegar.

“What Table then is a prudent Man to keep, and which of these Patterns is he to follow, || for there's Danger on both Sides?” A plain one, yet free of all Appearance of Meanness, and, leaning to no Extreme, neither sumptuous nor sordid. In making Preparation for an Entertainment, he's not, like old Albutius, when he assigns his Servants their several Offices, to punish them severely, if they fail in the most minute Circumstance. Nor, on the other hand, is he to be so remiss as Nævius, to suffer his Guests to be served with greazy Water: §, an unpardonable Fault.

Now learn the many great Blessings that Temperance brings with it: The first and principal of which is perfect Health: And to convince you how hurtful Variety of Meats are to the Man, you need but call to mind how easy simple Fare sate on your Stomach, * when you was a Boy. But if you mix Roast with Boil'd, and fish with † Fowl, the sweet Juices will turn into Bile; and viscid

* The Day after his Wedding-Day. † A Horn that holds two Pounds. ‡ Is not sparing of his old Vinegar. || As they say an Wolf presses on this Side, a Dog on that. § This Fault is also great. * Formerly. † Trushes.

N O T E S.

60. *Repotia* was the Day after the Marriage. The first Day was called γάμοι *Nuptiae*. On the second Day they used to make an End of their good Chear; and on this Account it was called *Repotia*.

61. *Albatus*.] The Romans were usually dressed in white, particularly at Table.

62. *Instillat*.] Tho' the Oil was stark nought, yet in the true Character of a Miser he was sparing of it.

62. *Veteris non parvus Aceti*.] The oldest Vinegar is the strongest; but the Vinegar cost less than the Oil, and its Strength corrected the bad Quality of the other.

64. *Hæc urget Lupus, hæc Canis, aiunt*.] This is a proverbial Expression, when one is supposed to be betwixt two equal Dangers. One cannot imagine a juster Comparison than this of Horace: For by *Lupus*,

the Poet signifies the Glutton, who is of an unbounded Voraciousness; and by *Canis*, the stingy, parsimonious Temper of the Miser.

65. *Mundus erit qui non*.] The Poet here observes, that the just Medium betwixt Prodigality and Avarice is that agreeable Neatness and Decency, which is equally at a Distance both from Sordidness and Luxury.

67. *Albuti Senis Exemplo*.] Albutius was so severe in his Orders, that to fail in the least Thing of them was an unpardonable Crime with him. And in this his Exactness was by its too great Severity extravagant.

68. *Simplex Nævius*.] This Nævius was some Person that was of such an indolent Temper, that he had nothing in Order in his House.

Dulcia se in bilem vertent, stomachoque tumultum
Lenta feret pituita. vides, ut pallidus omnis
Coenâ defurgat dubiâ? quin corpus onustum
Hesternis vitiis animum quoque prægravat unâ,
Atque affigit humo divinæ particulam auræ.

75

Alter, ubi dicto citiùs curata sopori
Membra dedit, vegetus præscripta ad munia surgit.
Hic tamen ad melius poterit transcurrere quondam;
Sive diem festum rediens advexerit annus,
Seu recreare volet tenuatum corpus; ubique
Accedent anni, & tractari molliùs ætas
Imbecilla volet. tibi quidnam accedet ad istam,
Quam puer & validus præsumis, mollitiem; seu
Dura valetudo inciderit, seu tarda senectus?

80

85

Rancidum aprum antiqui laudabant: non quia nasus
Illis nullus erat; sed, credo, hac mente, quòd hospes
Tardiùs adveniens, vitiatum commodiùs, quàm
Integrum edax dominus consumeret. hos utinam inter
Heroas natum tellus me prima tulisset.

90

Das aliquid famæ, quæ carmine gratior aurem
Occupat humanam? grandes rhombi, patinæque
Grande ferunt unâ cum damno dedecus. adde

95

O R D O.

conchyliis turdis; dulcia vertent se in bilem, lentaque pituita feret tumultum stomacho. Vides, ut omnis homo defurgat pallidus coenâ dubiâ? quin corpus onustum hesternis vitiis prægravat quoque animum unâ, atque affigit particulam divinæ auræ humo. Alter, ubi citiùs dedit membra curata dicto sopori, vegetus surgit ad omnia præscripta. Hic tamen poterit quondam transcurrere ad melius; sive rediens annus advexerit diem festum; seu volet recreare tenuatum corpus; ubique anni accedent & imbecilla ætas volet molliùs tractari.

Quidnam accedet tibi ad istam mollitiem quam puer & validus præsumis; seu dura valetudo, seu tarda senectus inciderit.

Antiqui laudabant aprum rancidum; non quia nullus nasus erat illis; sed credo, hac mente, quòd hospes tardiùs adveniens, commodiùs consumeret vitiatum quàm edax dominus consumeret integrum. Utinam prima tellus tulisset me natum inter hos heroas.

Das aliquid famæ, quæ occupat aurem humanam gratior carmine? Grandes rhombi, patinæque ferunt grande dedecus una cum dam-

N O T E S.

75. *Dulcia se in Bilem vertent.*] All that the Stomach cannot digest is changed into Bile, especially sweet Things. Whence proceeds the Pain of the Stomach, Cholic, Dysenteries, and a whole Train of Evils.

77. *Dubiâ.*] That is an Entertainment, where the Variety is such, that it leaves the Mind in Suspense what to pitch on.

79. *Atque affigit humo divinæ particulam.*] For the Vapours that proceed from Excess and Wine, cloud the Brain, and make the

Soul incapable of its Functions. This Doctrine is admirable. Our Poet informs us, that by Debauchery, the most divine Part of Man becomes as it were immersed in Matter, and corporeal. In fine, the Sensuality gives all the Passions the upper Hand of Reason, and turns Men into mere Brutes. Horace calls the Soul, *divinæ particulam auræ*, in the Sentiment of Plato, who believed it an Emanation, or Particle of the *Anima Mundi*, or Deity.

81.

Phlegm will occasion a jarring in the Stomach. *Do but observe* how pale a Man rises after a Supper of Variety of *Dishes*! So that the Body, loaded with the former Night's Excess, bears down the Mind with it, and sinks the Particle of divine Breath *that's in us* to the Earth. *Whereas*, * the temperate Man having spent little or no Time at Supper, goes to sleep, and next Morning rises in *Health and Vigour*, to his ordinary Business. Beside, he can indulge himself sometimes, whether on Occasion of an annual Festival, or to restore his Body weaken'd, *either by too great Toil or Sickness*, or when Years come on, and feeble Old-age, which requires the most gentle Treatment. But what remains for you to add to that Softness and Delicacy, † in which you now indulge yourself in your Youth and Vigour, if you should happen to fall into a bad State of Health, or the Infirmities of Old-age come upon you?

Our *temperate and frugal* Ancestors praised the rank *Flesh of the Boar*; not because they had no Smell, but I am apt to think, with this View, that if a Friend ‡ happen'd to drop in, they took greater Pleasure to entertain him with it, tainted *as it was*, than || eat up the Whole themselves *when fresh*. Would to God I had been born in *these good Times*, and liv'd among these *Heroes of Temperance and Frugality*.

Have you any Regard for a good Name, which all Men like to hear rather than the finest Poem *that ever was wrote*; know that § sumptuous Entertainments, and *sumptuous Plate* bring both In-

* *The other.* † *You take before hand.* ‡ *Coming too late.* || *The voracious Master should eat up the Whole.* § *Great Turbots and great Dishes.*

N O T E S.

81. *Vegetus præscripta ad Munia surgit.*] After Horace has spoke of the Day following a Debauch, and all its Consequences, he speaks of the Effects of Sobriety, and the Pleasure temperate Eating yields at the Time present, and afterwards. The good Effects of Temperance are even more sensible the Day after. This is what is elegantly expressed in *Ecclesiastes*: "In a frugal Man is the Sleep of Healthiness; he shall sleep 'till the Morning, and his Soul shall be refreshed with Joy." That is, when he awakes, he shall find his Spirits fresh, and his Soul fit for all its Functions.

82. *Hic tamen ad Melius.*] Ofellus did not exclude all good living, with some bigotted Philosophers; yet he did not allow it in all the Variety of *Epicurean* Voluptuousness. He takes a Medium betwixt these two Extremes, which proves him neither a Stoic,

nor Epicurean. On this Account he is called *abnormis sapiens*. These Verses are exceedingly moral and fine.

84. *Tenuatum Corpus.*] A Body exhausted with Labour, or by some Distemper. *Ofellus* acknowledges three just Causes of treating one's Body more indulgently than usual. Festivals, Weakness caused by Sickness or too hard Labour; and the Infirmities of Age. But under Festivals is comprehended all extraordinary Occasions, such as a Visit from a Friend, &c.

85. *Ætas imbecilla.*] Old Age, which *Socrates* calls in some Place, the Store-house of all the Inconveniencies of Human Nature.

92. *Hos utinam inter Heroas.*] I am charmed with this noble generous Wish. The Poet calls the first *Romans* Heroes on Account of their Temperance and Frugality.

Iratum patrum, vicinos, te tibi iniquum,
 Et frustra mortis cupidum, cum deerit egenti
 As, laquei precium. Jure (inquis) Trasius istis
 Jurgatur verbis : ego vectigalia magna,
 Divitiasque habeo tribus amplas regibus. Ergo
 Quod superat, non est melius quo insumere possis ?
 Cur eget indignus quisquam, te divite ? quare
 Templata ruunt antiqua Deum ? cur, improbe, caræ
 Non aliquid patriæ tanto emetiris acervo ?
 Uni nimirum rectè tibi semper erunt res ?
 O magnus posthac inimicis risus ! uterne
 Ad casus dubios fidet sibi certius ? hic, qui
 Pluribus assuerit mentem corpusque superbum ;
 An qui contentus parvo, mutuensque futuri,
 In pace, ut sapiens, aptarit idonea bello ?
 Quò magis his credas : puer hunc ego parvus Ofellum
 Integris opibus novi non latius usum,
 Quàm nunc accisis. videas metato in agello,
 Cum pecore & gnatis, fortem mercede colonum,
 Non ego, narrantem, temere edi luce profestâ
 Quidquam, præter olus, fumosæ cum pede pernæ.
 Ac mihi, cum longum post tempus venerat hospes,
 Sive operum vacuo gratus conviva per imbrem
 Vicinus, bene erat, non piscibus urbe petitis,
 Sed pullo, atque hædo : tum pensilis uva secundas

O R D O.

no. Adde iratum patrum, vicinos, te iniquum tibi, & frustra cupidum mortis ; cum as deerit egenti, præter laquei. Inquis, Trasius jure jurgatur istis verbis : ego habeo magna vectigalia divitiasque amplas tribus regibus. Ergo, non est quo possis melius insumere, quod superat ? Cur quisquam indignus eget, te divite ? Quare antiqua templa Deum ruunt ? improbe, cur non emetiris aliquid caræ patriæ tanto acervo ? nimirum res erunt semper rectè tibi uni ? O magnus risus inimicis posthac ! uterne fidet sibi certius ad casus dubios ? hic, qui assuerit mentem su-
 perbumque corpus pluribus ; an qui contentus parvo, metuensque futuri ; in pace, ut sapiens, aptarit idonea bello ?
 Quo magis credas his : ego puer novi hunc Ofellum non latius usum opibus integris quam nunc accisis. Videas fortem colonum mercede metato agello cum pecore, & narrantem gnatis. Ego non temere edi quidquam profesta luce præter olus cum pede fumosæ pernæ. At cum hospes venerat mihi post longum tempus, sive vicinus, conviva gratus vacuo operum per imbrem ; erat bene, non piscibus petitis urbe, sed pullo atque hædo : tum pensilis uva &

N O T E S.

99. *Trasius* is an unknown Person.
 103. *Cur eget indignus.* This Answer of Horace to the rich Prodigal, is worthy the sublimest Christianity.
 104. *Templa ruunt antiqua Deum.* The Poet here makes his Court to *Augustus*, who

had rebuilt several Temples that were fallen to Ruin by Old Age, or been consumed by Fire.

114. *Videas metato in Agello.* In his Field that has been survey'd ; that is, which has been given to the Veteran Soldiers. For

famy and Want along with them. * Beside, you disoblige your Relations, you provoke your Neighbours to *despise you*; and are at last so mad with yourself, that you heartily desire to die, but can't, for want of a Penny † to buy a Rope.

Go, say you, ‡ preach these harsh Lectures to *poor prodigal* Trasius, *not to me*, for I have large Revenues, and Riches enough for three Kings. And can you lay out what's superfluous no better than on *Entertainments*? || How can you see a worthy Man in Want *when you are so rich*? How can you see the ancient Temples of the Gods come to Ruin? Impudent *Boaster*, why don't you lay out a Part of your immense § Estate for the Good of your Country? You think, no doubt, Affairs will always go well with * you, tho' with no other; *But should Fortune frown*, what a Subject of Ridicule will you be to your Enemies?

Which of the two, *think you*, is best prepared for a Change of Fortune? he who hath indulged his proud Spirit, and pamper'd his Body with every thing *he could think of*; or he, who contented with a little, and afraid of † the worst, like a prudent Man in Time of Peace, prepares all Necessaries for War?

To convince you of the Truth of what I say, I myself, when a Boy, knew this *very* Ofellus live as frugally in affluent Circumstances, as he does now when they're reduced. You may even at this Time see this brave *Old-man now become a Farmer* § of his own Ground, feeding his Flock, and thus addressing himself to his Children:

" *In my Prosperity*, I never ventur'd, *my Sons*, to eat any thing
" else on a Work-day than Herbs and a little Bacon: and if a
" Friend, whom I had not seen of a long Time, came to visit me,
" or if a Neighbour, favour'd me with his Company when I could
" not work in my Grounds for the Rain, I regaled them, not
" with Fish brought from the City, but with a Pullet or Kid: and
" my Second Course was Raisins, Nuts, and some large Figs, *all*

* Add to them an offended Uncle, Neighbours.

† The Price of a Rope.

‡ Trasius may with Justice be upbraided in these Words.

|| Why is. § Hoard.

* Only.

† What's to come.

§ In his measured Ground, with his Flock and Children.

N O T E S.

they measured the Lands before they distributed them. The Donation here spoken of was made by *Augustus* to those Soldiers who had serv'd against *Brutus* and *Cassius*. The small Estate of *Ofellus* fell to one *Umbrenus*, who pitched upon the old Possessor for his Tenant.

115. *Fortem mercede Colonom.*] This shews

Ofellus's Equanimity, and natural philosophic Temper.

116. *Non ego narrantem.*] This Discourse of *Ofellus* is full of good Sense, and in a beautiful unaffected Style.

121. *Tum pensilis Uva.*] The Romans preserved their Grapes with such Care, that they had some almost throughout the Year.

The

Et nux ornabat mensas, cum duplici ficu.
 Post hoc ludus erat culpâ potare magistrâ :
 Ac venerata Ceres, ut culmo surgeret alto,
 Explicuit vino contractæ seria frontis. 125
 Sæviat, atque novos moveat fortuna tumultus ;
 Quantum hinc imminuet ? quanto aut ego parcius, aut vos,
 O pueri, nituistis, ut huc novus incola venit ?
 Nam propriæ telluris herum natura, neque illum,
 Nec me, nec quenquam statuit. nos expulit ille : 130
 Illum aut nequities aut vafri inscitia juris,
 Postremò expellet certè vivacior heres.
 Nunc ager Umbreni sub nomine, nuper Ofelli
 Dictus, erit nulli proprius ; sed cedet in usum
 Nunc mihi, nunc alii. quocirca vivite fortes ; 135
 Fortiaque adversis opponite pectora rebus.

O R D O.

nux ornabat mensas secundas, cum duplici ficu. Post hoc ludus erat potare culpâ magistrâ. Ac Ceres venerata ut surgeret alto culmo, explicuit seria contractæ frontis vino. Fortuna sæviat atque moveat novos tumultus, quantum imminuet hinc ? O pueri, quanto parcius aut ego, aut vos nituistis, ut novus incola venit huc ? Nam natura statuit neque

illum, nec me nec quemquam herum propria telluris. Ille expulit nos : aut nequities aut inscitia vafri juris, postremò vivacior heres certè expellet illum. Ager nunc dictus sub nomine Umbreni nuper sub nomine Ofelli, erit proprius nulli ; sed nunc cedet in usum mihi, nunc alii. Quocirca vivite fortes, opponiteque pectora fortia rebus adversis.

N O T E S.

The good Ofellus hung his up in his Kitchen, or Dining-Room.

123. *Culpa potare magistrâ.*] That is, *potare citra culpam, culpa tenus, ita ut sola culpa potationem moderetur ac coerceat.* This Explanation of the Words perfectly agrees with the Frugality of Ofellus, and the Reading with all the Manuscripts that have ever yet appeared. *Id ab omnibus testatum est,* says the learned Dr. Bentley ; *universos qui*

adhuc visi sunt codices uno consensu habere culpa magistrâ. This is sufficient Reason for rejecting both *cupa* and *cuppa*, which some would introduce here, without Necessity, and without Authority, and which are absolutely unworthy of Horace.

126. *Sæviat atque novos.*] When once he has found the Secret of being really content in every Station, the Soul may boldly defy the impotent Attempts of Fortune.

" *the Produce of my own little Estate*. After Dinner, * every one
 " was at liberty to drink what he pleased, without any Restraint,
 " save Excess. † And having made our Libations to Ceres, to
 " grant us a plentiful Harvest, we drowned all our Cares in a
 " chearful Glafs. Let Fortune now do her worst, and make a
 " fresh Attack upon me; What can she take from me more?
 " How much worse have either you or I fared, my Sons, since this
 " Stranger came and seized my Estate? But Nature hath appointed
 " neither him, nor me, nor any one else, perpetual Proprietor of
 " the Grounds we fondly call our own. He has turn'd me out;
 " and either his Lewdness, or his Ignorance of the Tricks of the
 " Law, or at last his surviving Heir will certainly turn him out.
 " This little Farm that now goes by the Name of Umbrenus,
 " went but very lately by that of Ofellus; but 'tis no Man's own:
 " ‡ for its Fruits are now mine, now another's. Behave your-
 " selves therefore like brave men; and || face Adversity with Cou-
 " rage and Resolution."

* This. † Ceres being worshipped. ‡ But it will turn to Advantage now to
 me, now to another. || Set stout Breasts to adverse Things.

N O T E S.

131. *Illum aut Nequitias*. Umbrenus has
 dispossessed me of what belonged to me; and
 he, in his Turn, will be dispossessed either
 by his Extravagance, or the Injustice and Vi-
 olence of others: At least Death, adds the
 honest Man, will put him on a Level
 again.

134. *Erit nulli proprius*.] 'Tis a wise
 Saying of Publius Syrus,

Nil proprium ducas, quod mutarier potest.

" Judge nothing your own, that can change
 " its Master."

135. *Quocirca vivite fortes*.] A heroic
 Consequence. For, in Reality, it is but
 Weakness and Folly to make our selves un-
 easy about the Casualties of Fortune, which
 are unavoidable by the greatest Prudence.

Upon the whole; by the amiable Charac-
 ter Horace gives here of Ofellus, I am apt
 to think he designed this Satire, not only
 as an excellent Rule for our Conduct in Life,
 but as a Mean to recommend this worthy
 old Farmer to Augustus, and to incline that
 Prince to reinstate him in his little Estate;
 and I heartily wish I could say that it had
 the desired Effect.

SATIRA III.

Horace feigns in this Satire, that Damasippus, a Stoic Philosopher, making him a Visit in the Country, they had a Conversation together. Damasippus begins with chiding him, because he had published nothing for some Time; but employed himself in correcting his former Works. Horace receives his Stoical Advice with a great deal of Humour and Pleasantry. This Dialogue furnishes a most agreeable Scene. One can find none that are more natural, or better carried on, in Plato. Besides the Scene betwixt Horace and Damasippus, there is another betwixt Damasippus and Stertinius, which coincides very naturally, and which one ought to look on as a Comedy which Damasippus and Stertinius act before Horace. Stertinius maintains, that all Men are Fools. He only excepts the philosophic Sage, which was no where to be found, according to their Doctrine, but in their Sect. He shews, that the Definition of Fool comprehends every Body, without Exception. And to illustrate his Position, he runs over the different Conditions of Mankind; which furnishes a great Variety of Scenes, that wonderfully entertain and divert the Reader. This Variety is still increased by three or four Sorts of Episodes, which naturally fall in the Way, and have a close Relation with the Subject. All that Damasippus and Stertinius say, is filled with excellent Precepts; and what I particularly admire is, that these Precepts consist, for the most Part, in sprightly and natural Expressions, that gain the Assent of the Heart at the very first Proposal: But yet Horace's Design is only to make a Jest of the extravagant Severity of the Philosophers of his Time, who misused the Principles of their Founders. 'Tis difficult to imagine how he could happily succeed in

SIC rarò scribis, ut toto non quater anno
 Membranam poscas, scriptorum quæque retexens,
 Iratus tibi, quòd vini somnique benignus
 Nil dignum sermone canas. quid fiet? ab ipsis

O R D O.

Sic rarò scribis, ut toto anno non quater | que canas nil dignum sermone. Quid fiet?
 poscas membranam, retexens quæque scripto- | fugisti huc ab ipsis Saturnalibus. Ergo so-
 rum, iratus tibi, quòd benignus vini somni-

N O T E S.

2. Membranam poscas, scriptorum quæque retexens.] When the Ancients composed, they wrote on Tablets covered with Wax; which gave them the Opportunity of blotting out whenever they pleased. For they had nothing to do, but turn their Stylus, or Pen which was flat at the other End, and they easily smoothed the Wax again, to take a new Inscription. But when they had given the last Touches to a Work, they wrote it out fair on a Sort of Paper, which was called Charta, and was made of the filmy Part of the Bark of a Plant called Papyrus, which grew in Ægypt; or else on Parchment made of Skins, which was properly called Membrana.

2. Scriptorum quæque retexens.] Retexere signifies strictly to undo what is already done; that

SATIRE III.

his Undertaking, while he put such admirable Sayings in their Mouths. But the particular Beauty of the Satire consists in his turning into Ridicule what has such a grave and rational Appearance. Horace's Design is not to ridicule, much less overturn these solid Truths, which he is as much persuaded of as they who talk with him. He knew the Nature of Men too well, and the Imperfection that is to be found in all their Actions. He therefore listens with a composed Air to all these philosophical Lessons; and seems unmoved to hear himself treated as a Fool; on the contrary, he has a Mind to be thoroughly acquainted with his Folly, and see his own Picture drawn to the Life. But in Conclusion, he humbles all the Philosophers in the Person of Damasippus; and restrains their Pride, by teaching the only Truth which was wanting in all their Schools. And this Truth was, that they themselves were greater Fools than any they accused of Folly.. This Turn is very happy, and agreeable to Satire. I am charmed to see the Manner Horace introduces the Stoics to make a Jest of themselves, and at the same Time, of himself, and of all Mankind; and how after having made the Use of their Principles he designed, he turns the Arms they had furnished him with against the whole Species, and naturally concludes from their own Premises, that they are greater Fools than any else. We shall see, by the Perusal of the Satire, all the other accidental Beauties. They are so great and numerous, that I cannot be persuaded our Poet was young when he wrote it. A Conjecture is all we can make of its Date; for there is nothing left by Antiquity to fix it.

DAM. YOU write so very seldom now, Horace, that in a whole Year you don't call four Times for Paper, but amuse yourself with revising and correcting your former Works, tho' at the same time you can't help being uneasy that, * by spending so much of your Time in Bed and at your Bottle, you produce nothing worth Notice. What will be the Consequence of this? You

* Given to Wine and Sleep.

NOTES.

that is, to blot out. Horace was extremely exact in his Writings, and therefore frequently corrected his first Thoughts. Wherefore 'tis no Wonder he has left this Precept in his *Ars Poetica*.

*Carmen reprehendite, quod non
Multa dies, et multa Litura coercoit, atque
Perfectam decies non castigavit ad Unguem.*

This Metaphor is taken from Weavers, who are obliged sometimes to unweave what they have done.

3. *Vini somnique benignus.*] Horace loved good Wine, and was naturally of an indolent Disposition. He says of himself, that he commonly got up but at Ten o' Clock, *ad quartam jaceo*.

4. *Ab ipsis Saturnalibus.*] The *Saturnalia* of the Romans was a great Festival with them. It began the 17th of December, and lasted three Days. Those that give it seven Days, comprehend the Feast called *Sigillaria*, the Feast of Statues, which immediately followed the *Saturnalia*, and continued four

S

Days.

Saturnalibus huc fugisti. sobrius ergo
 Dic aliquid dignum promissis: incipe. nil est.
 Culpantur frustra calami, immeritusque laborat
 Iratis natus paries Dis atque poetis.
 Atqui vultus erat multa & præclara minantis,
 Si vacuum tepido cepisset villula tecto.
 Quorsum pertinuit stipare Platona Menandro?
 Eupolin, Archilochum, comites educere tantos?
 Invidiam placare paras, virtute relictâ?
 Contemnere, miser. vitanda est improba Siren
 Desidia; aut quidquid vitâ meliore parasti
 Ponendum æquo animo. Dî te, Damasippe, Deæque

O R D O.

brius dic aliquid dignum promissis: incipe. Nil est. Calami frustra culpantur, pariesque immeritus laborat natus Dis atque poetis iratis. Atqui vultus erat minantis multa & præclara, si villula cepisset vacuum tepido tecto. Quorsum pertinuit stipare Platona Menandro? Et edu-

cere Eupolin, Archilochum, tantos comites? Paras placare invidiam relictâ virtute? Miser, contemnere. Desidia improba Siren est vitanda aut ponendum æquo animo quidquid parasti meliore vitâ. Damasippe, Di Deaque

O R D O.

Days. At this Time, Rome was full of all manner of Debauchery and Lewdness, and the Streets echoed with those who were indulging Mirth and Jollity. Horace, who loved Rest and Quiet, used to retire at this Time into the Country, and pass the sharpest Part of the Winter there. Horace naturally abhorred all tumultuous Pleasures. The Saturnalia had been of a long Institution at Rome, and were first appointed in Honour of the God Saturn, in whose Time all was Joy and Liberty.

7. *Culpantur frustra Calami.*] This is diverting. As if Horace, to excuse his Negligence, laid the Blame on his Pens, like School-boys.

8. *Iratis natus Paries Dis atque Poetis.*] Damasippus says, that the Walls of a Poet's Closet are made *Dis iratis*; because they have subjected them to the Caprice of the Poets; and that they are made *Poetis iratis*, with the Malediction of the Poets, because the Poets accuse them for their own Faults, and Sterility of Genius, which they are innocent of, tho' the Poets discharge their bad Humour upon them. *Natus* is here put metaphorically for *Factus*.

11. *Platona.*] Plato the Philosopher; for there is a great deal of Probability it is he who is meant here. He was come of

a most illustrious Family, being descended from a Brother of Solon, and by Consequence, of the Blood of Codrus, last King of the Athenians. His Manners were affable and humane, mixed with Gravity; and he became the Chief of all the Academic Philosophers, after the Death of his Master Socrates. He was born the first Year of the forty eighth Olympiad, and died the first Year of the Hundred and Ninth; being just eighty one Years old.

11. *Menandro.*] Menander, an Athenian, was the chief of the new Comedy, which was freed from the Immodesty and Slander of the ancient. He composed above a Hundred Comedies, which we can never sufficiently regret the Loss of, to judge of them by those small Fragments which remain of them. He particularly excelled in drawing amiable Characters of common Life, and representing Human Nature according to Truth. He died about the Fiftieth or Fifty Fifth Year of his Life, and was drowned near the Athenian Haven.

12. *Eupolin Archilochum.*] Eupolis was likewise an Athenian, and distinguished himself amongst the Writers of the ancient Comedy. His Verses were very beautiful, and he reprehended public Vices with a great deal of Liberty, but his Writings were too satirical.

said you retired hither from the drunken Revels of Saturn's Festival. Come then, now that you are sober, give us something worthy of you, according to your Promise: *Why don't you begin?* HOR. I have nothing to say. DAM. 'Tis in vain to blame your Pen, and make the innocent Wall suffer which the Gods in their Anger seem to have left to the Fury of Poets disappointed by their Muse. You had the Air of one that promised a great many extraordinary Things if you was once retired and at Leisure under the warm Roof of your Country-Seat. To what Purpose did you incumber yourself with the Works of Plato, Menander, Eupolis, Archilochus, and bring these excellent Companions along with you? Do you imagine to appease Envy, by forsaking Virtue and doing nothing? Wretch that you are, * that's the Way to fall into Contempt. Sloth, that dangerous Siren, must either be guarded against, or you must be satisfied to lose what Reputation you have got in † the former laborious Part of your Life. HOR. May the ‡ Gods reward you, Da-

* You'll be contemn'd.

† Your better Life.

‡ Gods and Goddesses.

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satirical. He was drowned in the *Helespont*, during the War against the *Lacedemonians*; and this Accident was the Reason why the *Athenians* made a Law, whereby all Poets were forbid going to the Wars. *Plato* and *Cicero* attribute his Death to the Acrimony with which he had spoke of the Vices of his Contemporaries.

Archilochus has been already spoke of in the Odes.

13. *Invidiam placare paras, Virtute relicta.*] This is grounded on the Supposition that *Horace's* *Satires* had got him many Enemies. Wherefore, *Damaspippus* asks him, if it is to appease the public Resentment, that he has left off Writing. Labour and Employment is a great Preservative of Virtue. A Life of continual Business is oftentimes a very innocent one. *Horace* studied very hard for some of the first Years that followed the Battle at *Philippi*, that he might establish his Reputation, and repair the Wreck of his Fortunes; which he happily effected by the Clemency and Munificence of *Augustus*: But several Centuries scarce produce one *Octavius*.

14. *Contemnere miser.*] There is no Medium, a Man must either be envied or despised.

14. *Improba Syren desidia.*] The Syrens

were certain beautiful lewd Women that inhabited three little Islands near *Caprea*, overagainst the City *Surrentum*, on the Shore of *Campania*. These Islands were called *Sirenusæ*. Antiquity has feigned, that these *Sirens* were Monsters which devoured those who passed that Way. But in reality, they were Courtesans, that drew Men to them by the Charms of their Beauty and melodious Voices; which occasioned their being called *Sirens*, from the Hebrew Word *Sir*, which signifies a Song. *Horace* very poetically gives the Name of *Siren* to Idleness, which is an Enchantress very difficult to get free from.

16. *Dii te, Damaspippe, Deæque.*] This Prayer of *Horace* is very pleasant; and the sincere Air he speaks it with, gives a great Vivacity to it. After *Damaspippus's* serious Philosophical Lecture, the Poet finds nothing properer to wish him for his Zeal, than a good Barber. The Ridicule is grounded on the extravagant Value the Stoics set on their Beards, which they looked on as the Ensign of Wisdom.

16. *Damaspippe.*] This was *Julius Damaspippus*, a Senator, whom *Cicero* makes mention of in a Letter to *Fabius Galbus*, and in another to *Atticus*. He had ruined himself by buying and selling Statues, and such like Pieces of Antiquity.

Verum ob consilium donent tonsore. sed unde
 Tam bene me nosti? Postquam omnis res mea Janum
 Ad medium fracta est, aliena negotia curo,
 Excussus propriis. olim nam quærere amabam, 20
 Quo vaser ille pedes lavisset Sisyphus ære;
 Quid sculptum infabre, quid fustum durius esset:
 Callidus huic signo ponebam millia centum:
 Hortos, egregiasque domos mercarier unus
 Cum lucro nōram: unde frequentia Mercuriale 25
 Imposuere mihi cognomen compita. Novi;
 Et morbi miror purgatum te illius. Atqui
 Emovit veterem mirè novus; ut solet, in cor
 Trajecto lateris miseri, capitisque dolore:
 Ut lethargicus hic cūm sit pugil, & medicum urget. 30
 Dum ne quid simile huic, esto ut libet. O bone, ne te
 Frustrare: insanis & tu, stultique prope omnes,
 Si quid Stertinius veri crepat; unde ego mira
 Descripsi docilis præcepta hæc, tempore quo me
 Solatus jussit sapientem pascere barbam, 35
 Atque à Fabricio non tristem ponte reverti.

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donent te, tonsore ob verum consilium. Sed unde nosti me tam bene? Postquam omnis mea res fracta est ad medium Janum, curo aliena negotia, excussus propriis. Nam olim amabam quærere, quo ære ille vaser Sisyphus lavisset pedes; quid sculptum infabre, quid esset durius fustum: callidus ponebam centum millia huic signo: unus noram, mercarier hortos domosque egregias cum lucro: unde frequentia compita imposuere Mercuriale cognomen mihi. Novi, & miror te purgatum il-

lius morbi. Atqui mirè novus emovit veterem; ut solet, dolore miseri lateris, capitisque trajecto in cor; ut hic lethargicus cum sit pugil, & urget medicum. Dum ne quid sit simile huic, esto ut libet. O bone, ne frustrare te; & tu insanis, omnesque sunt prope stulti si quid veri Stertinius crepat; unde ego docilis descripsi hæc præcepta mira, tempore quo solatus me, jussit me pascere sapientem barbam, atque non tristem reverti à ponte

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18. *Janum ad Medium.*] The Latins gave sometimes the Name of *Janus* to those high Arches that pass from one Side of a Street to another, on Account, in all probability, of a Statue of *Janus* being placed there; such as triumphal Arches, &c. There were several in *Rome*; but that made Mention of in this Place, was in the Midst of the *Roman Forum*; and there were two other Arches at different Entrances into it.

21. *Sisyphus.*] This *Sisyphus* was Son of *Æolus*, who built the City *Ephire*, afterwards called *Corinth*, where he reigned. He was full of Craft and Policy. He is supposed to have lived 1407 Years before the *Christian Era*.

22. *Fustum durius.*] The Statuary, as well as Painter, must copy Nature; and the Foundry, as well as Chisell, require particular Graces, which grow as it were under the Hands of great Masters. It is not the Boldness of the Features which causes the Rudeness here complained of. The finest Features of a *Venus* or *Cupid* will have a vicious Rudeness, if the Attitudes are not natural, if the Limbs and Nerves seem not animated; and, in short, if the very Sentiments of the Person represented do not almost meet the Eye of the Spectator.

24. *Hortos, egregiasque domos.*] He had bought

masippus, with a good Barber for your sound Advice. But how came you to know me so well? DAM. *Why* after I had sunk my whole Estate among the Brokers in Janus's Street; having no Business of my own, I mind other People's. For my great Passion in former Times was to find out § whether a Vessel was so antique as that sly Sisyphus might have wash'd his Feet in it, and to be able to know at first Sight, if there was the least Fault in the carving of this Figure, or in the moulding of That; and I arrived at such a Skill in Curiosities, that I set no less a Price than a hundred thousand Sesterces on this Statue. I was the only Man in the World that knew how to buy and sell fine Gardens, and fine Houses to Advantage: so that in all public Places they gave me the Sirname of Mercury's Favourite. HOR. I know it, and am amazed how you got cured of † such an agreeable Malady. DAM. Why another * as strange as new turn'd out the old one: as in physical Distempers 'tis common for the Pain of the Side or Head-ach to turn to a Pain in the Stomach, the Lethargy to turn into a Phrenzy, and the Lethargic Person, finding himself strong all on a sudden, to fall a beating his Physician. HOR. Provided ‡ you don't beat me, be as mad as you will. DAM. || You're a merry Gentleman, but don't deceive yourself: for you are also mad, and almost all Men are Fools, if there's any Truth in what Stertinius says, of whom I learn'd these excellent Precepts, who one Day, after having comforted me, advis'd me to let this philosophical Beard grow, and not give way to melancholy Thoughts, but return from Fabricius's

§ In what Vessel Sisyphus wash'd his Feet. * That Malady. † Strangely new.
|| O Good Sir.

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bought several Tracts of Land along the Tiber, and dispos'd them into Gardens, each of which he fix'd a certain Price to.

30. *Ut lethargicus hic, quum sit pugil.*] The Lethargy is a Distemper that comes from the bad Temperature of the Brain, when it is cold, and too moist. Phlegm getting the upper Hand, fills all the Vessels, and plunges the Lethargic Person in a dead Sleep. Lucretius has express'd this admirably,

*Interdumque gravi Lethargo fertur in altum.
Æternumque Soporem.*

And a little lower, he speaks of the overflowing of the Phlegm.

Alde quod in nigras Lethargi mergitur undas.

When the Physicians undertake the Cure of this Distemper, there is Danger lest they expose the Patient to the opposite Evil. For the Phlegm being once changed into Bile, be inflaming Remedies, it often kindles such a Fire in the Brain, that it drives the affected Person into Madness. In this Case, the Patient often exercises his Fury on his Physician.

33. *Si quid Stertinius.*] Stertinius was a Stoic Philosopher.

35. *Fussit sapientem pascere Barbam.*] The first Philosophers, to shew the Contempt they had of the Body, let their Beard grow its full Length; but what was in the Beginning only an accessary Thing, was afterwards esteem'd a Principle. They did afterwards, out of Vanity and Affectation, what at first was done only out of Indifference and

Nam, malè re gestâ, cùm vellem mittere operto
Me capite in flumen; dexter stetit: &, Cave faxis
Te quidquam indignum. pudor, inquit, te malus urget;
Insanos qui inter vereare insanus haberi.

40

Primùm nam inquiram, quid sit furere: hoc si erit in te
Solo; nil verbi, pereas quin fortiter, addam.

Quem mala stultitia, & quemcunque inscitia veri
Cæcum agit, insanum Chryssippi porticus & grex
Autumat. hæc populos, hæc magnos formula reges,
Excepto sapiente, tenet. nunc accipe quare
Desipiant omnes, æquè ac tu, qui tibi nomen
Insano posuere. velut silvis, ubi passim
Palantes error certo de tramite pellit;

45

Ille sinistrorsum, hic dextrorsum abit; unus utrique
Error, sed variis illucit partibus: hoc te

50

Crede modo insanum; nihilo ut sapientior ille,
Qui te deridet, caudam trahat. est genus unum
Stultitiæ, nihilum metuenda timentis; ut ignes,
Ut rupes, fluviosque in campo obstare queratur:

55

Alterum & huic varium, & nihilo sapientius, ignes
Per medios, fluviosque ruentis. clamet amica
Mater, honesta soror, cum cognatis, pater, uxor;
Hic fossa est ingens, hic rupes maxima: serva:
Non magis audierit, quàm Fufius ebrius olim,

60

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Fabricio. Nam, re malè gestâ, cum vellem mittere me in flumen operto capite, dexter stetit; & inquit, Cave faxis quidquam indignum te, malus pudor urget te; qui vereare haberi insanus inter insanos. Nam primùm inquiram quid sit furere: si hoc erit in te solo; addam nil verbi, quin fortiter pereas.

Porticus & grex Chryssippi autumat eum esse insanum quem mala stultitia, & quemcunque inscitia veri agit cæcum. Hæc formula tenet populos, hæc formula tenet reges magnos, excepto sapiente. Nunc accipe quare omnes desipiant, æque ac tu qui posuere nomen tibi insano. Velut in sylvis, ubi error

pellit palantes passim de certo tramite; ille abit sinistrorsum, hic dextrorsum, unus error utriusque, sed illucit variis partibus: hoc modo crede te insanum; ut ille nihilo sapientior qui deridet te, etenim trahat caudam. Est unum genus stultitiæ, timentis metuenda nihilum; ut queratur ignes, ut rupes fluviosque obstare in campo. Alterum genus, & varium huic, & nihilo sapientius, timentis nihilum & ruentis per medios ignes fluviosque. Amica mater, honesta soror, pater & uxor cum cognatis, clamet; hic est fossa ingens, hic rupes maxima; serva; non magis audierit, quam Fufius olim ebrius, cùm edormit Ili-

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and Disregard to a studied advantageous Appearance. Their Successors easily inherited this Legacy, when they had lost all Title to their Founder's Virtue and Learning.

37. *Operto Capite.*] The Romans veiled their Heads on several Occasions, particu-

larly when they devoted themselves to Death for the Love of their Country. It is pleasant to see *Damasippus*, upon the Point of committing the most extravagant of all Follies, take it in his Head to do what the *Decii* did out of a Spirit of the most generous

Bridge. For you must know my Affairs being in a desperate State, I had cover'd my Head, and was just going to throw myself headlong from it into the River, when *Stertinius* luckily coming up to me, Take care, says he, you don't do an Action so unbecoming your Character. I know, adds he, an ill-grounded Shame gives you all this Uneasiness; but why should you be afraid of being reckon'd mad among so many others that are so themselves. For let us first enquire what it is to be mad, and if you shall appear to be the only Man that is so, I shan't say one Word more to dissuade you from drowning yourself.

It is a Maxim of *Chrysippus's* School, and of all his Sect, that whoever is led blindfold by his vicious Passions and Ignorance of the Truth, is mad. This Definition, you see, comprehends People of all Ranks, even Kings themselves; the wise Man only excepted. Now hear the Reason why they may be said to be as mad as you, who call you mad.

As in a Forest, when two Travellers lose their Way, and one goes to the Left and another to the Right, the Error's the same, both miss the Road, only by different Routs. In the same Manner, you may imagine yourself mad, but he's not one whit wiser who mocks you, * only a Fool of a different Sort.

There's one sort of Fools, who are in fear where there's nothing to be afraid of, and complain that they are stopp'd by Fire, Rocks, and Rivers, in an open Plain. Another Sort, quite different from them, but no wiser, are afraid of nothing, and run headlong into the Middle of Flames and Rivers: And were an affectionate Mother, loving Sister, Father, Wife, and all their Relations, to cry out,

* *Drags a Tail* after him as well as you. See Note on Ver. 53.

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rous and resolute Bravery. This is what is the Ground of those witty sarcastical Words which follow; *Nil Verbi, pereas quin fortiter, addam.*

39. *Pudor, inquit, te malus urget.*] It is certain, that Mankind in general are subject to a vicious Shame, which hinders them from acting resolutely the Good they have resolved on.

44. *Chrysippi Porticus.*] The Porticus was the Place where the Stoics taught; and they first received their distinctive Name from it. For they were called Stoics from the Greek Word *στοά*, which signifies the same as Porticus. *Chrysippus* was one of *Zeno's* Disciples, and was so famous for his logical Distinctions, and Interpretations

of his Master's Doctrines, that he was look'd upon by some Stoics, as the Head of their Sect.

53. *Caudam trahat.*] The ancient Commentator has justly observed, that this is a Metaphor taken from the Practice of Children, who used to tie a Tail to those they had a Mind to make a Jest of.

60. *Non magis audierit quam Fufus.*] *Stertinius* illustrates his Thought admirably by a Comparison which an Accident on the Roman Stage furnished him with. In a Play of the Poet *Accius*, or *Pacuvius*, the Ghost of *Polydore* comes to acquaint *Ilione*, that he had been killed by *Polymnestor*, King of *Thrace*, and prays her to bury him. One therefore saw *Ilione* asleep on a Bed, and *Polydore*

Cùm Ilionam edormit, Catienis mille ducentis,
Mater, te apello, clamantibus. huic ego vulgum
 Errori similem cunctum insanire docebo.

Insanit veteres statuas Damasippus emendo :

Integer est mentis Damasippi creditor ? esto :

Accipe, quod nunquam reddas mihi, si tibi dicam :

Tune insanus eris, si acceperis ? an magis excors

Rejectâ prædâ, quam præsens Mercurius feret ?

Scribe decem à Nerio : non est satis : adde Cicutæ

Nodosi tabulas centum : mille adde catenas :

Effugiet tamen hæc sceleratus vincula Proteus.

Cùm rapies in jus malis ridentem alienis ;

Fiet aper, modò avis, modo saxum, & cùm volet, arbor.

Si malè rem gerere insani est ; contrà, bene fani :

Putidius multo cerebrum est (mihi crede) Perillî

Dictantis, quod tu nunquam rescribere possis.

Audire, atque togam jubeo componere, quisquis

Ambitione malâ, aut argenti pallet amore ;

Quisquis luxuriâ, tristive superstitione,

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nam, Catienis mille ducentis clamantibus, Mater, apello te. Ego docebo cunctum vulgum insanire similem errori huic.

Damasippus insanit emendo statuas veteres.

An creditor Damasippi est integer mentis ?

Esto : si dicam tibi, Accipe quod nunquam

reddas mihi ? tune eris insanus, si acceperis ?

An magis excors rejecta præda, quam præ-

sens Mercurius fert. Scribe decem à Nerio ;

non est satis : adde centum tabulas Cicutæ no-

dosi : adde catenas mille : tamen sceleratus Proteus effugiet vincula hæc. Cùm rapies in jus ridentem alienis malis ; fiet aper, modò avis, modò saxum, & arbor cum volet. Si male gerere rem est insani : contra, bene gerere est fani. Crede mihi, cerebrum Perillî dictantis quod tu nunquam possis rescribere, est multò putidius.

Quisquis pallet malâ ambitione, aut amore argenti, quisquis calet luxuriâ, tristive super-

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Polydore rising thro' the Floor of the Theatre, speaking these Words, *Mater te appello*. One *Fufius* acted the Part of *Ilione*, and *Catienus* the Part of *Polydore* : But *Fufius*, who had drunk too freely, fell truly asleep, and the Cries of *Catienus* could not wake him.

69. *Integer est Mentis, Damasippi Creditor.*] *Damasippus* is a Fool for buying Statues on Credit, 'tis true : But are not his Creditors as much so, or more ? For they, out of Covetousness of Gain, sell or lend what they are never likely to recover.

70. *Scribe decem à Nerio.*] This Passage is very difficult ; but this seems to be the Sense of it. The Ancients lent their Money in two Manners ; they either paid it down at their own House, and had the

Receiver's Hand-writing, with the Addition *ex Domo, ex Arca* : or else, as they customarily kept their Money with Bankers, the Receivers went thither, where they wrote a Receipt in this Manner. " I have received so much of such a Banker, Cash of such a one ;" and when the Debtor had a Mind to pay his Debt in, he went to the Banker, and after having paid the Money, he blotted out of the Banker's Books, the Receipt he had written, which was called *rescribere*.

70. *Cicutæ nodosi Tabulas.*] This *Cicuta* was a Veteran Notary, who knew all the knotty Points of Contracts, and clandestine Usury ; nor omitted any Thing to strengthen an Engagement, by all Punctilio's and Formalities.

Here's a deep Ditch, here's a steep Rock, take care; they would no more hear than *Fufius the Comedian* did heretofore, who, acting the Part of *Ilione* sleeping, got drunk, and fell so fast asleep, that when *Catienus* and twelve hundred *Spectators* cry'd out all together, O Mother, I call thee to my Assistance, they could not possibly awake him. I shall now shew, that the far greater Part of Mankind run into some such kind of Madness as this.

Damasippus's Madness lies in buying ancient Statues; and is he in his Senses, think you, who gives *Damasippus* Credit for them? Suppose I should say, take this Sum of Money, which I'm sure you'll never repay me; wou'd you be mad for taking it? or more so if you refused such a Booty when † the Gods are so kind to offer it you? Were you to say to *Damasippus*, Write a Note for ten thousand *Sesterces* received by you of my Banker *Nerius*, 'tis not a sufficient Security: add to it a hundred Bonds drawn with the utmost Exactness of *Cicuta*, who is well skill'd in all the knotty Points of the Law, and to them add * all the strong Ties you can think of; yet the Rogue, *Proteus*-like, will find a Way to break through them. If you sue him at Law he'll only laugh heartily at you, and to elude you, turn himself into all Shapes; sometimes into a Bear, sometimes a Bird, sometimes a Stone, and even into a Tree when he has a mind to it. In short, *Damasippus*, if a Man may be said to be mad who manages his Affairs ill, and on the other hand, in his Senses who manages them well; believe me, *Perillius's* Head was more disorder'd than yours, to take your Note for a Sum you can never be able to pay.

Whoever gives way to unbounded Ambition, or has an insatiable Love for Money, whoever is luxurious, labours under gloomy Su-

† *Mercury.*

* A thousand Chains.

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malities. This is the true Meaning of the Word *nodosus*.

71. *Effugiet tamen hæc sceleratus Vincula Proteus.*] *Proteus* was a Son of *Neptune*, and a Sea God. He changed himself into all Sorts of Forms to escape those who pursued him. This therefore is a very proper Comparison of such Debtors, who, by a Thousand Quirks in Law, evade their just Obligations.

72. *Malis ridentem alienis.*] *Ridere alienis malis*, id est, *maxillis*, to laugh heartily.

77. *Togam componere.*] That is, Prepare himself to hear a continued grave Discourse. *Stertinius* being persuaded of his Maxims, and the Importance of the Morality he is

going to teach, declares, that they deserve the most serious Attention, and that he must not be interrupted. The long *Roman* Gowns were incommodious enough. When they took their Places in an Assembly, to hear an *Harrangue*, they were obliged to seat themselves betimes, or otherwise accommodate themselves, not to disturb the Orator. This gave Rise to the metaphorical Expression *Horace* makes use of.

78. *Ambitione mala.*] There are two Kinds of Ambition, one good, and the other bad. This causes the Expression *mala*. Emulation in noble Actions is certainly a Virtue.

Aut alio mentis morbo calet : huc propius me,
Dum doceo insanire omnes, vos ordine adite.

Danda est ellebori multo pars maxima avaris :
Nescio an Anticyram ratio illis destinet omnem.

Heredes Staberî summam incidere sepulcro ;

Ni sic fecissent, gladiatorum dare centum

Damnati populo paria, atque epulum, arbitrio Arrî,

Frumenti quantum metit Africa. Sive ego pravè,

Seu rectè hoc volui, ne sis patruus mihi. Credo

Hoc Staberî prudentem animum vidisse—Quid ergo

Sensit, cùm summam patrimoni insculpere saxo

Heredes voluit ? Quoad vixit, credidit ingens

Pauperiem vitium, & cavit nihil acrius : ut, si

Fortè minus locuples uno quadrante periret,

Ipse videretur sibi nequior. omnis enim res,

Virtus, fama, decus, divina humanaque, pulchris

Divitiis parent ; quas qui construxerit, ille

Clarus erit, fortis, justus—Sapiensne ? Etiam, & rex,

Et quidquid volet. hoc, veluti virtute paratum,

Speravit magnæ laudi fore. quid simile isti

Græcus Aristippus ? qui servos projicere aurum

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fitione, aut alio morbo mentis, huc ordine
adite vos propius me, & jubeo audire, atque
componere togam, dum doceo omnes insanire.

Multo maxima pars ellebori danda est a-
varis. Nescio an ratio destinet omnem Anti-
cyram illis. Hæredes Staberî incidere sum-
mam sibi legatam sepulcro. Ni sic fecissent,
damnati erant dare centum paria gladiatorum
populo, atque epulum arbitrio Arrî, & quan-
tum frumenti Africa metit. Sive ego pravè,
seu rectè volui hoc, ne sis patruus mihi. Credo
prudentem animum Staberî vidisse hoc.—

Quid ergo sensit, cum voluit hæredes inscul-
pere summam patrimoni saxo ? Quoad vixit
credidit pauperiem esse ingens vitium, & ca-
vit nihil acrius ; ut ipse videretur sibi ne-
quior, si fortè periret minus locuples uno qua-
drante. Enim omnis res, virtus, fama, de-
cus, divina humanaque, parent pulchris di-
vitiis ; quas qui construxerit, ille erit clarus,
justus & fortis—Sapiensne erit ? Etiam, &
rex ; & quidquid volet. Speravit hoc fore
magnæ laudi veluti paratum virtute. Græ-
cus Aristippus speravit quid simile isti ? Qui

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82. Danda est Hellebori.] The Ancients
used Hellebore in the Cure of Madnefs.

84. Heredes Staberî. This Staberius was
a most wretched ridiculous Miser. He lived
like a Beggar, to indulge his Vanity in leav-
ing a great Sum of Money behind him at
his Death. Nay, he even carried the ridi-
culous Humour of his Avarice beyond the
Grave, and ordered his Heirs to write upon
his Tomb the Sums he left to each of them.
For as he had feared nothing so much dur-

ing his Life, as to be thought poor, so he
took Care that Posterity should be informed
that he died rich. If his Heirs did not com-
ply with his Desire in this Point, they were
obliged by a Clause in his Will, to enter-
tain the People with a Show of Gladiators,
a great Feast, and distribute amongst them
a great Quantity of Corn.

87. Frumenti quantum metit Africa.] A-
frica was always noted for its great Fer-
tility.

perstition, or any other Distemper of the Mind, come in order before me, and * hear with the utmost Attention, while I demonstrate that ye are all mad.

I order the Covetous the largest Dose of Hellebor : I know not but it will be right to reserve all *that grows in Anticyra* for them, to bring them to their Senses. The Heirs of Staberus were bound, by an Article in his Will, to engrave on his Monument the Sum he left them, which if they fail'd to do, he obliged them to divert the People with a hundred Couple of Gladiators, give them an Entertainment at the Discretion of Arrius, and as much Corn as Africa produces in one Year : This is my Will, adds the Testator, and whether I have done right or wrong to require this of my Heirs, † you have no Business to call me to Account. I am apt to think Staberus foresaw, that—DAM. What could he foresee, to oblige his Heirs, by his Will, to inscribe an Inventory of his Estate on his Tomb? STER. As long as he liv'd, he believed Poverty was the greatest of all Vices, and avoided not any one thing with more Care; insomuch that he would have thought himself the most wicked Wretch upon Earth, if he had happen'd to die worth one Farthing less than he did through his own Default. For his Maxim was, that every thing, Virtue, Reputation, Honour, even Things divine, as well as human, are at the sovereign Disposal of all-engaging Riches; and that he who has the Art of amassing them, shall be noble, brave, just—DAM. Wise too? STER. Yes, and, according to his Maxim, a King, and whatever he will: for he flatter'd himself, that Posterity observing by the Inscription on his Monument what vast Riches he had left, it would redound much to his Honour, and be reckon'd the Fruits of his Virtue. Aristippus the Greek Philosopher thought quite otherwise, who travelling over the

* Put your Gown in Order. See Note on Verse 77. † Don't be an Uncle to me. See Note on Verse 88.

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88. *Ne sis Patruus mihi.*] The Romans used the Word *Patruus*, to signify an unreasonable morose Temper. Because Uncles usually severely remark in their Nephews what indulgent Fathers are apt not to see.

97. *Clarus erit, fortis, justus, &c.*] Staberius speaks in the same Stile of Riches, which the Stoics did of Virtue.

100. *Græcus Aristippus.*] This Philosopher was the Head of the Cirenæic Sect, and the first of all Socrates's Disciples, who took a fix'd Sum of his Scholars. None knew better how to accommodate his Morality to

the Taste of the Great. Epicurus himself might have passed for a Stoic in Comparison of his Master. He made the Sovereign Good consist in living for one's self only to take Care for nothing, and seeking the Gratifications of Sense wherever they were to be met with. But this Character seems rather a Picture drawn for him by the Stoics. Cicero gives a more favourable Account of this Action of *Aristippus*, and seems to praise him for such a Disregard to Superfluity, that he bid his Servant throw away the Money which was a Burden to him.

In mediâ jussit Libyâ; quia târdiùs irent
 Propter onus segnes. uter est insanior horum?
 Nil agit exemplum litem quod lite resolvit.
 Si quis emat citharas, emtas comportet in unum,
 Nec studio citharæ, nec Musæ deditus ulli;
 Si scalptra & formas non sutor; nautica vela
 Aversus mercaturis; delirus & amens
 Undique dicatur meritò. quid discrepat istis,
 Qui nummos aurumque recondit, nescius uti
 Compositis, metuensque velut contingere sacrum?
 Si quis an ingentem frumenti semper acervum
 Porrectus vigilet cum longo fuste; neque illinc
 Audeat esuriens dominus contingere granum;
 Ac potiùs foliis parvus vescatur amaris:
 Si positis intus Chii veterisque Falerni
 Mille cadis; (nihil est, tercentum millibus) acre
 Potet acetum: age; si & stramentis incubet, unde-
 octoginta annos natus, cui stragula vestis,
 Blattarum ac tinearum epulæ, putrescat in arcâ:
 Nimirum insanus paucis videatur; eò quòd
 Maxima pars hominum morbo jactatur eodem.
 Filius, aut etiam hæc libertus ut ebibat heres,
 Dīs inimice senex, custodis, ne tibi desit?
 Quantulum enim summæ curtabit quisque dierum,
 Ungere si caules oleo meliore, caputque
 Cœperis impexâ scædum porrigine? quare,
 Si quidvis satis est, perjuras, surripis, aufers
 Undique? tun' sanus? populum si cædere saxis
 Incipias, servosve tuos, quos ære parâris;
 Insanum te omnes pueri, clamentque puellæ.

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jussit servos projicere aurum in mediâ Libyâ, quia, tardius irent segnes propter onus. Uter horum est insanior? Exemplum agit nil quod resolvit litem lite. Si quis emat citharas, & comportet emtas in unum, nec deditus studio Citharæ, nec Musæ ulli. Si quis non sutor emat scalptra & formas, ac aversus mercaturis emat vela nautica; undique meritò dicatur delirus & amens. Quid discrepat istis, qui recondit nummos aurumque, nescius uti compositis, metuensque contingere velut sacrum? An si quis porrectus semper vigilet ingentem acervum frumenti cum longo fuste; neque esuriens dominus audeat contingere granum illinc; ac potius vescatur foliis amaris; si mille cadis intus positus, nihil est etiam

tercentum millibus veteris Chii Falernique, potest tamen acre acetum: age, si, natus undecim octoginta annos, & incubet stramentis, cui stragula vestis putrescat in arcâ, epulæ blattarum ac tinearum: nimirum videatur insanus paucis, eò quòd maxima pars hominum jactatur morbo eodem.

Senex inimice Dīs, custodis hæc ne desit tibi ut filius, aut etiam libertus hæres ebibat? Enim quisque dierum quantulum curtabit summæ, si cœperis ungere caules oleo meliore, caputque scædum porrigine impexa? Quare, si quidvis est satis, perjuras, surripis, aufers undique? Tune sanus? Si incipias cedere populum saxis, servosve tuos, quos parâris ære, omnes pueri puellæque clamant te insa-

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Sands of Libya, order'd his Slaves to throw away his Money, because they went too slow retarded by their Burden. Which of these is the greater Madman? DAM. An Example has no good Effect which only solves one controverted Case by another. STER. *Well then to come closer to the Point.* Suppose one should buy up a Parcel of Lutes, and when bought lay them all together, tho' he has neither studied the Lute, nor practis'd any Musick; should one who is no Shoe-Maker buy Paring-Knives and Lasts; or he who is averse from Trade, buy Sails for Ships; each of them would every where be justly called a Fool and a Madman. Wherein differs he from them who hoards up his Gold and Money, incapable of using his Stores, and afraid to touch them, as *he would be* a Thing that is sacred? If one should lay continually by a vast Heap of Corn, watching it with a long Club, and tho' it be his own not dare to touch a Grain of it when he is hungry, but rather feed on bitter Herbs: If when he has a thousand Hogheads (that is nothing, *Suppose* three hundred thousand) of Chian and Falernian Wine laid up in his Cellar, he should drink *nothing but what is* sower as Vinegar: Again, if when he wants but one of eighty, he should lay on Straw, tho' he has fine Bed Cloaths rotting in his Chest, a Feast for Worms and Moths: Few 'tis true, may think him mad, by Reason that the greatest Part of Men labour under the same Disease. Old dot-tard Enemy to the Gods, is it then for fear lest yourself should want, that you keep Guard on these Riches that the Son or even the Slave who is to be your Heir may spend all in drinking and Debauchery? How little *pray* will each Day take from the Whole of your Estate, if you should begin to anoint your Coleworts with better Oil, and your Head foul with Scales for want of combing? If any Thing suffices *Nature*, why perjure yourself, *why* rob and plunder from every Quarter? Are you in your Senses?

Should you, (*addressing another*) go about to pelt the Populace with Stones, or *even* your Slaves which you have purchased with your Money, all the Boys and Girls would proclaim you mad.

N O T E S.

104. *Si quis emat Citbaras.*] Stertinus explains, by sensible Examples, the Folly of the Miser: And what he here says is admirable. Riches in the Possession of a Miser are like a Lute, or any other fine Musical Instrument, in the Hands of one who knows not how to play upon it.

hoard up great Riches, and make no Use of them, is an Injustice to the Public, as well as an extravagant Folly.

117. *Si stramentis incubet.*] This shews the sordid Avarice of the Person, who wou'd not allow himself a tolerable Convenience in any one Point for Fear of Ex-

109. *Nummos aurumque recondit.*] To pence.

Cùm laqueo uxorem interimis, matremque veneno,
Incolumi capite es? Quid enim? Neq; tu hoc facis Argis,
Nec ferro, ut demens genitricem occidit Orestes.

An tu reris eum occiso insanisse parente,
Ac non antè malis dementem actum Furiis, quàm 135

In matris jugulo ferrum tepefecit acutum?

Quin, ex quo est habitus malè tutæ mentis Orestes,
Nil sanè fecit quod tu reprehendere possis:

Non Pyladen ferro violare, ausulse sororem

Electram: tantùm maledicit utrique, vocando 140

Hanc furiam, hunc aliud, jussit quod splendida bilis.

Pauper Opimius argenti positi intus & auri,

Qui Veientanum festis potare diebus

Campanâ solitus trullâ, vappamque profectis,

Quondam lethargo grandi est oppressus; ut heres 145

Jam circum loculos & claves lætus ovanque

Curreret. hunc medicus multùm celer atque fidelis

Excitat hoc pacto: mensam poni jubet, atque

Effundi saccos nummorum, accedere plures

Ad numerandum: hominem sic erigit. addit & illud; 150

Ni tua custodis, avidus jam hæc auferet heres.

Men' vivo? Ut vivas igitur, vigila: hoc age. Quid vis?

Deficient inopem venæ te, ni cibus atque

Ingens accedat stomacho fultura ruenti.

Tu cessas? agedum; sume hoc ptisanarium oryzæ. 155

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num. Cùm interimis uxorem laqueo, matremque veneno, es capite incolumi? Quid enim respondes? Neque tu facis hoc Argis, nec occidis ferro, ut demens Orestes occidit genitricem. An tu reris eum insanisse occiso parente, ac non dementem & actum malis Furiis, antequam tepefecit acutum ferrum in jugulo matris? Quin ex quo tempore Orestes habitus est malè tutæ mentis, sanè fecit nil quod tu possis reprehendere: non ausus violare Pyladen ferro, sororemve Electram: tantùm maledicit utrique vocando hanc Furiam, hunc aliud quod splendida bilis jussit. Opimius, pauper auri & argenti intus positi, qui soli-

tus potare Veientanum Campanâ trullâ festis diebus, vappamque profectis, quondam oppressus est lethargo grandi; ut heres jam lætus ovanque jam curreret circum loculos & claves. Medicus multùm celer atque fidelis excitat hunc hoc pacto: jubet mensam poni, atque saccos nummorum effundi, plures accedere ad numerandum: sic erigit hominem: & addit illud; Ni custodis tua, avidus heres jam auferet hæc. Men' vivo? Igitur ut vivas, vigila: hoc age. Quid vis? Venæ deficient te inopem, ni cibus atque ingens fultura accedat stomacho ruenti. Tu cessas? agedum; sume hoc ptisanarium oryzæ. Quan-

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132. Neque tu hoc facis Argis. This Sort of Buffoon Justifications, wherein some Circumstances impertinent to the main Cause are only denied, are very witty and

sarcastic. Besides, the Poet shews that the Wickedness of the Covetous exceeds the criminal Action of Orestes, because he committed it when he was actually delirious; whereas

When you strangle your Wife, and poison your Mother, are you right in the Head? For what *avails your telling me*, that you did not commit this Crime at Argos, nor with the Sword, as frantic Orestes slew his Mother. Do you imagine he grew mad after the Parricide, and was not distracted and haunted by execrable Furies before he warmed the pointed Dagger in his Mother's * Blood? Nay from the Time that you supposed him out of his Senses, he really did nothing that you can blame: He neither offer'd Violence to Pylades nor to his Sister Electra; only gives both harsh Names, calling her a Fury, and him what other Term his Rage suggested.

Opimius, poor amidst his Treasures of Gold and Silver, who was wont on Festivals to drink the *sorry Veientine Wine* out of a Campanian earthen Pot, and on common Days mere Dregs; was once seized with a deep Lethargy, so that his Heir *deeming him as good as dead* now run about to lay hold on his Keys and rummage his Coffers quite overjoyed. A trusty Physician a Man of ready Thought recovers him by this Artifice: He orders a Table to be set before him, Bags of Money to be poured out, and several Persons to come and count it over. Thus he revives the Patient, crying out to him at the same Time: Unless you take Care of your own, your avaritious Heir will forthwith rob you of all. OPIM. What while I am alive? PHYS. If you would live then don't sleep; follow my Advice: OPIM. What do you advise me? PHYS. Your Blood and Spirits will fail you, unless your decayed Stomach be instantly supported with food and some strengthening Cordial. Do you de-

* Throat.

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whereas the Avaritious pretend to be in their perfect Senses.

133. *Orestes.*] Orestes was Son to Agamemnon, and slew his Mother *Clitemnestra*; because, by the Help of her Adulterer *Ægisthus*, she had murdered his Father. *Pylades* was the Son of *Strophius* King of the *Phocians*, and Nephew of *Orestes*, whom he had such a sincere Love for, that their Friendship passed into a Proverb. *Electra* was the third Daughter of *Agamemnon*.

134. *An tu reris eum occisâ.*] The Poet here admirably shews, that Villains are mad by their furious Passions. before they commit enormous wicked Actions. It is certain, that all monstrous Crimes are the Effects of Passions indulged to Madness, or a Kind of Fury and Enthusiasm.

135. *Annon ante malis dementem furis.*] This Passage is exceeding beautiful. A Con-

science cut with Remorse for its Crimes is not the only Executioner of an abandoned Villain. Their own Passions are the most dreadful Furies for them.

141. *Splendida bilis.*] His clear Bile, i. e. furious in Opposition to the black Bile which produces Melancholy.

142. *Pauper Opimius Argenti.*] Here's another surprising Example of a miserable covetous Wretch, who in the very last Extremity; and at the Point of Death, would not take a Preparation for him, that only cost Six Pence; but chose rather to die than suffer others to impose on him, as he thought, to such a monstrous Degree. The Narration is full of all the Beauties of Satire. There was a considerable Family at Rome, called *Gens Opimia*, one of whom was Consul in *An. 632.* after the Building of Rome.

Quanti emtæ? Parvo. Quanti ergo? Octo assibus. Eheu!
 Quid refert, morbo, an furtis, pereamque rapinis?

Quisnam igitur sanus? Qui non stultus. Quid avarus?

Stultus & insanus. Quid? si quis non sit avarus;

Continuò sanus? Minimè. Cur Stoice? Dicam.

Non est cardiacus (Craterum dixisse putato)

Hic æger. Rectè est igitur, surgetque? Negabit:

Quòd latus, aut renes morbo tenentur acuto.

Non est perjurus, neque sordidus. Immolet æquis

Hic porcum Laribus. Verùm ambitiosus & audax.

Naviget Anticyram. quid enim differt, barathrone

Dones quidquid habes, an nunquam utare paratis?

Servius Oppidius Canus duo prædia dives

Antiquo censu gnatis divisse duobus

Fertur, & hoc moriens pueris dixisse vocatis

Ad lectum: Postquam te talos, Aule, nucesque

Ferre sinu laxo, donare, & ludere vidi;

Te, Tiberi, numerare, cavis abscondere tristem;

Extimui, ne vos ageret vesania discors;

Tu Nomentanum, tu ne sequerere Cicutam.

Quare per Divos oratus uterque Penates,

Tu cave ne minuas; tu ne majus facias id

Quod satis esse putat pater, & natura coeret.

Præterea ne vos titillet gloria, jure-

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ti emtæ? parvo Pretio. Quanti ergo? Octo assibus. Eheu! Quid refert pereamne morbo, an furtis rapinisque?

Quisnam sanus igitur? Qui non est stultus. Quid est avarus? Stultus & insanus. Quid? si quis non sit avarus; continuò sanus? Minimè. Cur Stoice? Dicam. (Putato Craterum dixisse) Hic æger non est cardiacus. Igitur est rectè, surgetque? Negabit: quòd latus aut renes tenentur acuto morbo. Non est perjurus, neque sordidus. Hic immolet porcum Laribus æquis. Verùm est ambitiosus & audax. Naviget Anticyram. Enim quid differt, donecne barathro quidquid habes, an nunquam utare paratis?

Servius Oppidius dives censu antiquo, fertur divisse duobus gnatis duo prædia Canus, & moriens dixisse hoc pueris vocatis ad lectum: Aule, postquam vidi te ferre talos nucesque laxo sinu, & donare, & ludere; Tiberi, postquam vidi te numerare tristemque abscondere cavis; extimui ne discors vesania ageret vos; tu ne sequerere Nomentanum, tuque Cicutam. Quare uterque oratus per Divos Penates, cave tu ne minuas; tu ne facias id majus, quod pater putat esse satis, & natura coeret. Præterea ne gloria titillet vos, obstringam ambobus jurejurando. Uter vestrum fuerit prætor

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159. Craterum dixisse putato. Craterus was a famous Physician in the Time of Augustus, and Cicero makes mention of him in his Epistles.

164. Immolet æquis hic Porcum Laribus.]

The Ancients believed all their Prosperity came, in a great Measure, from their Household Gods; they therefore made frequent Sacrifices to them.

166. Quid enim differt Barathrone.] Ho-
 race

lay? Come, take this Rice-ptifane. OPIM. What will it cost? PHYS. A Trifle. OPIM. But how much? PHYS. * Sixpence! OPIM. *Sixpence!* Alas! what imports it whether I die of Sickneſs or be ruined by Robberies and Extortions?

DAM. Who then is the wiſe Man? STER. He who is not a Fool. DAM. What ſay you of a Miſer? STER. *He is Fool and Madman both.* DAM. What? If a Man is not a Miſer, is he then the wiſe Man? STER. No. DAM. Your Reaſon, Stoic? STER. I'll tell you: Suppoſe Craterus had ſaid, this Patient is not ſick at Heart: Is he therefore well? Shall he riſe? He will answer in the Negative: Becauſe either his Side or his Reins may be affected with an acute Diſeaſe. *Juſt ſo*, ſuch an one is not a Perjurer nor a Miſer: Let him *in Gratitude* ſacrifice a Hog to his propitious Lares. But *then* he is ambitious, and a bold Projector; Let him make a Voyage to Anticyra *for the Cure of his Madneſs*: For what Difference is there, whether you ſink what you have in the Bottom of the Sea, or never uſe your Acquiſitions?

Servius Oppidius, rich in the Poſſeſſion of an ancient Fortune, is ſaid to have divided between his two Sons two Farms at Canuſium, and at Death to have thus addreſs'd the Boys called to his Bed-ſide: " Ever ſince I obſerved you Aulus, *when a Child*, carrying your " Toys and Nuts looſely in your Boſom, giving and playing them " away; you Tiberius, *buſy in* telling over yours, *and* hiding " them with a penſive Air in Holes, I have been afraid leſt the " two Extremes of Madneſs ſhould ſeize you; leſt you Aulus copy " Nomentanus, and you, Tiberius, *copy* Cicuta. Wherefore let me " conjure you both by the Guardian Gods of our Family, beware " you of impairing, and you of enlarging that *Eſtate* which your " Father judges ſufficient for you, and *which* Nature limits. I " will, moreover, bind you both by Oath, not to have an Itch

* An As was about three Farthings, ſo that eight of them make Six Pence of our Money.

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race ſpeaks here of the Covetous and the Ambitious; and he plainly ſhews, that each of them are equally Fools; for that there is no leſs Extravagance in throwing one's Money, according to the Proverb, out of the Window, than in hiding it, and not daring to make the leaſt Uſe of it. *Barathrone doneſ* is the Character of the Ambitious, who, by following their Chimerical Expectations, caſt their Substance, as it were, into an Abyſs that has no Bottom. And this Abyſs, or *Barathrum*, is nothing but their own unbounded vain Deſires.

168. *Servius Oppidius.*] Antiquity has left us nothing whereby we can certainly know who the Perſon here mentioned was; but he muſt have been a Perſon of ſolid Senſe. An attentive wiſe Father obſerves thoſe growing Inclinations in his Children, that are imperceptible to others, but which he takes Notice of, as being concerned for the fatal Conſequences which may come from them, if they be not timely checked and remedied.

jurando obstringam ambo : uter ædilis, fueritve
Vestrum prætor, is intestabilis & sacer esto.

180

In cicere atque fabâ bona tu, perdasque lupinis,
Latus ut in circo spatieri, aut æneus ut stes ;
Nudus agris, nudus nummis, insane, paternis ?
Scilicet ut plausus, quos fert Agrippa, feras tu,
Astuta ingenuum vulpes imitata leonem ?

185

Ne quis humasse velit Ajacem, Atrida, vetas cur ?

Rex sum. Nil ultra quæro plebeius. Et æquam
Rem imperito : at si cui videor non justus, inulto
Dicere, quæ sentit, permitto. Maxime regum,
Dî tibi dent captâ classem reducere Trojâ :

190

Ergo consulere, & mox respondere licebit ?

Consule. Cur Ajax heros ab Achille secundus
Putrescit, toties servatis clarus Achivis ;

Gaudeat ut populus Priami Priamusque inhumato,

195

Per quem tot juvenes patrio caruere sepulcro ?

Mille ovium insanus morti dedit, inclytum Ulysssem

Et Menelaum unâ mecum se occidere clamans.

Tu cum pro vitulâ statuis dulcem Aulide gnatam

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ædilivæ, is esto intestabilis & sacer. Insane, perdas tu bona in cicere atque fabâ lupinisque, ut spatieri latus in circo, aut ut stes æneus ; nudus agris, nudus nummis paternis ? Scilicet ut tu feras plausus, quos Agrippa fert, astuta vulpes imitata leonem ingenuum ?

Atrida, cur vetas ne quis velit humasse Ajacem ? Rex sum. Ego plebeius quæro nil ultra. Et imperito æquam rem ; at si videor cui non justus permitto illi inulto dicere quæ

sentit. Maxime regum, Dî dent tibi reducere classem captâ Trojâ : Ergo licebit consulere, & mox respondere ? Consule. Cur Ajax, heros secundus ab Achille, toties clarus servatis Achivis, putrescit ; ut populus Priami Priamusque gaudeat inhumato, per quem tot juvenes caruere sepulchro patrio ? Insanus dedit mille ovium morti, clamans se occidere Ulysssem & Menelaum una mecum. Cum tu Aulide statuis dulcem gnatam pro vitula ante

N O T E S.

180. *Jure jurando obstringam ambo.* There was nothing esteemed more sacred and religious amongst the Ancients, than the Obligation of an Oath, especially to a Parent on his Death-bed.

181. *Intestabilis & sacer.* The first of these signifies incapable of making a Will, or of being a Witness. And the other, let him be devoted.

182. *In Cicere, atque Faba.* Those who aspired to Publick Charges, endeavoured to gain the Votes of the People by Donations and Largeesses. These Kinds of publick Bribes consisted in Peas, Beans, Corn, and Money. And the Romans ran to such ex-

travagant Expences in this Regard, that several of the richest entirely ruined themselves. Cæsar had employ'd in such Sorts of Largeesses near a Million and a Half more than his Estate was worth.

183. *In Circo.* The Circus was a magnificent spacious Building, of an Oval Figure, designed for the Exhibition of public Spectacles and Shews. It was Two Thousand Two hundred and five Feet in Length, and Nine hundred and Fifty in Breadth. There were Three covered Galleries one above another, where a Hundred and Fifty Thousand Persons might sit at Ease. This vast Edifice was adorned with Abundance of

“ after *Glory and Honour*. If either of you be *Ædile* or *Prætor*,
 “ may my heaviest Curses fall upon him. Would you be so mad
 “ to consume your Goods in giving Pease and Beans and Lupines,
 “ and such like Donations to the People, that you may strut along
 “ in the Cirque at large, or stand in sculptured Brass, denuded of
 “ your paternal Lands and Money? Wouldst thou forsooth aspire
 “ to those Applauses which Agrippa receives: *To make yourselves as*
 “ *ridiculous as the subtle Fox imitating the generous Lion.*”

STER. *To give another Instance of Extravagance*: Why Agamemnon, hast thou issued out an Order that none offer to bury Ajax?

AGA. *Because I am a King*. STER. I a poor Plebeian ask no more Questions.

AGA. And what I command is equitable: But if any one thinks me unjust, I give him Leave with Impunity to speak his Mind.

STER. Greatest of Kings, the Gods grant that after conquering Troy, thou may'st conduct thy Fleet safe Home:

Will you permit me to converse with you freely in the Way of Question and Answer.

AGA. I do. STER. Why does Ajax, a Heroe inferior to none but Achilles, who signalized himself so often by saving the Greeks, *why does he lay rotting above Ground*: Is it that Priam and Priam's People may rejoice to see him unburied, by whom so many of their bravest Youths were cut off from Burial with their Ancestors?

AGA. *It is because* in his Madness he put a thousand Sheep to Death, crying out that he was killing renowned Ulysses, and Menelaus with myself.

STER. When you at Aulis

NOTES.

of Statues, beautiful Pillars, and Obelisks. But there is nothing but a few Ruins remain of it at present.

185. *Agrippa*.] 'Tis not without Reason that *Horace* singled out *Agrippa*, when he purposed to speak of popular Applause; for he was, without Doubt, one of the greatest and most worthy Men of his Age. But the more he was exalted above others by his extraordinary Merit, the more he humbled himself below *Augustus*, by his Modesty; which had such a good Effect with the Emperor, that he did him all the Honours possible, and treated him not so much like a Subject, as a particular Favourite and Associate in the Empire. This Praise which seems to escape the Poet's Pen in speaking of this great Man, shews the Address of *Horace*, in making his Court to his Patrons.

193. *Ajax Heros ab Achille secundus*.] 'Tis certain, *Ajax* was the valiantest Grecian that went to the Siege of *Troy*, ex-

cepting *Achilles*. It is a Piece of Justice which *Ulysses* himself is forced to do him; for he allows him in *Sophocles*' Tragedy to be so. *Homer* speaks highly in Praise of his distinguished Valour. He says also, his Stature was grand and majestic, that he overtopp'd the rest of the *Grecians* by the Head and Shoulders.

197. *Mille ovium insanus Morti dedit*.] After *Ulysses* had gained by his Eloquence the Arms of *Achilles*, it plunged *Ajax* into so deep a Melancholy, that he ran mad; and he set furiously on a Flock of Sheep, which he destroy'd, thinking he was killing *Agamemnon*, *Ulysses*, and the rest of the *Grecian* Army; and carried off as Captives several Oxen, which he took for Prisoners, and amongst them, believed he had got *Ulysses*.

199. *Tu cum pro Vitula statuis*.] This Reply is admirable. What? is *Ajax* reckoned mad, because he destroys some Sheep and Oxen? and were you in your Senses when you sacrificed your own beautiful Daugh-

Ante aras, spargisque molâ caput, improbe, falsâ ; 200
 Rectum animi servas ? Quorsum ? Insanus quid enim Ajax
 Fecit, cùm stravit ferro pecus ; abstinuit vim
 Uxore & gnato, mala multa precatus Atridis :
 Non ille aut Teucrum, aut ipsum violavit Ulyssëm.
 Verùm ego, ut hærentes adverso litore naves 205
 Eriperem, prudens placavi sanguine Divos.
 Nempe tuo, furiose. Meo, sed non furiosus.
 Quis species aliâs veris, scelerisque tumultu
 Permissas capiet, commotus habebitur : atque
 Stultitiâne erret, nihilum distabit, an irâ. 210
 Ajax immeritos dum occidit, desipit, agnos ?
 Cum prudens scelus ob titulos admittis inanes,
 Stas animo ? & purum est vitio tibi, cùm tumidum est cor ?
 Si quis lecticâ nitidam gestare amet agnam ;
 Huic vestem, ut gnatæ, paret, ancillas paret, aurum ; 215
 Pusam, aut pusillam appellet, fortique marito
 Destinet uxorem ; interdicto huic omne adimat jus
 Prætor, & ad sanos abeat tutela propinquos.
 Quid ? si quis gnatam pro mutâ devovet agnâ,
 Integer est animi ? ne dixeris. ergo ubi prava 220
 Stultitia, hic summa est insânia : qui sceleratus,
 Et furiosus erit, quem cepit vitrea fama,
 Hunc circumtonuit gaudens Bellona cruentis.

O R D O.

aras, spargisque caput, improbe, falsâ molâ ; animo cum prudens admittis scelus ob inanes
servas te rectum animi ? Quorsum ? Quid titulos ? Et cor est tibi purum vitio cum est
enim insanus Ajax fecit, cum stravit pecus tumidum ? Si quis amet gestare agnam nitidam
ferro ? Abstinuit vim uxore & gnato : et si lecticâ ; & paret vestem huic ut gnatæ, paret
precatus multa mala Atridis, ille non violavit ancillas, ac aurum ; atque appellet pusam,
aut Teucrum, aut ipsum Ulyssëm. Verùm ego, aut pusillam, ~~appellat~~ uxorem marito forti ;
prudens placavi Divos sanguine ut eriperem prætor adimat omne jus huic interdicto, &
naves hærentes adverso litore. Nempe tuo tutela abeat ad sanos propinquos. Quid ? si
sanguine, furiose. Meo, sed non furiosus. quis devovet gnatam pro mutâ agnâ, est in-
Quis capiet species alias veris, permissasque teger animi ? Ne dixeris. Ergo ubi est pra-
tumultu sceleris, habebitur commotus ; atque di- va stultitia, hic est summa insânia ; qui sce-
stabit nihilum, erretne stultitiâ an irâ. Dum leratus & furiosus erit : Bellona gaudens cru-
Ajax occidit, immeritos agnos, desipit ? Stas]

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ter Iphigenia, instead of a Heifer ? She was sacrificed, according to poetical Fiction, at Aulis in Greece. Mola signifies a kind of Barley Cake mixed with Salt, which they broke, and crumbled on the Head of the Victim, whereby they signified its being

consecrated for the Altar. This Ceremony was properly called Immolation.

210. *Stultitiâne erret, nihilum distabit, an irâ.* This Consequence is extremely just. All Sorts of Madness do not proceed from Anger. There are some Sorts of Actions that

didst place your lovely Daughter as a Victim before the Altar, and sprinkledst her Head, inhuman! with the salted Cake; wast thou Master of thy Reason? AGA. Why that Question? STER. *Have I not Reason?* for what mighty Harm did frantic Ajax when he slew a Parcel of Sheep? he offered no Violence to his Wife or Son: *Tho'* he poured many Imprecations on the Sons of Atreus, yet he did no Injury either to his Brother Teucer, or even to Ulysses against whom he was so much incensed. AGA. But I, to rescue our Wind-bound Ships from an adverse Port, like a prudent General appeas'd the Gods with Blood. STER. Say with your own, mad Prince. AGA. Mine I own, yet not mad. STER. *To bring the Argument to a short Issue*; whoever forms Ideas not true, and such as are jumbled together in a Confusion of right and wrong, shall be reckoned delirious; and whether he errs thro' Folly or Perturbation of Passion shall make no Difference. Is Ajax then out of his Wits while he butchers the innocent Lambs? And are you sound in your Judgment? When acting this prudent Part of yours you commit a Crime for the Sake of empty Titles? And is your Heart clear from the Taint of Folly, when swelled with Ambition? Should one love to carry about in his Litter a pretty Lamb, furnish it with Apparel, with Waiting-Maids, with Trinkets of Gold as his Daughter; call it his dear Child, or little Minion, and destine it to be Wife to a proper Husband; the Prætor would interdict him from Power, and the Management of his Affairs would be devolved upon his sober Relations. What if one devote his Daughter instead of a dumb Lamb, is he in his right Wits? You will not say he is. Therefore where Folly is joined with Impiety, there is the Height of Madness; who so is wicked must also be mad: Bellona who delights in Blood-shed has thundered around the Man and turned his Brain, whom Fame that frail glittering Toy has dazzled and deluded.

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that seem to come from a sedate Mind, and to be the Consequence of a mature Reasoning, which notwithstanding are no less frantic than those which Passion causes. Ajax, whom Indignation deprived of his Senses, was not madder than Agamemnon, who blindly followed the Dictates of his Pride and Superstition.

215. *Huic Vestem, ut Gnata.*] Like Caligula to his Horse, which he built a fine House for, furnish'd it, appointed him Servants, and designed to dignify him with the Consulship.

220. *Ergo ubi prava Stultitia.*] This Consequence is extremely rational: For wherever there is Vice or Folly, there is, doubtless, at the same Time, a Degree of Madness.

223. *Hunc circumtonuit gaudens Bellona cruentis.*] Bellona was Wife or Sister to Mars, and the Goddess of War, Rage, and Fury. Here Stertinius plainly tells Agamemnon, that Ambition and Vain Glory have turned his Head. Of how many rash Conquerors and Destroyers of Mankind might he have said the same Thing?

Nunc, age, luxuriam & Nomentanum arripe mecum :
 Vincet enim stultos ratio insanire nepotes. 225
 Hic simul accepit patrimonî mille talenta,
 Edicit, piscator uti, pomarius, auceps,
 Unguentarius, ac Tusci turba impia vici,
 Cum scurris fartor, cum Velabro omne macellum 230
 Manè domum veniant. Quid tum? Venere frequentes.
 Verba facit leno : Quidquid mihi, quidquid & horum
 Cuique domi est, id crede tuum ; & vel nunc pete vel cras.
 Accipe, quid contrà juvenis responderit æquus.
 In nive Lucanâ dormis ocreatus, ut aprum
 Cœnem ego : tu pisces hiberno ex æquore verris : 235
 Segnis ego, indignus qui tantum possideam. aufer :
 Sume tibi decies ; tibi tantundem ; tibi triplex,
 Unde uxor mediâ currat de nocte vocata.
 Filius Æsopi detractam ex aure Metellæ
 (Scilicet ut decies solidûm exsorberet) aceto 240
 Diluit insignem baccam : quî sanior, ac si
 Illud idem in rapidum flumen jaceretve cloacam?
 Quinti progenies Arrî, par nobile fratrum,
 Nequitia & nugis, pravorum & amore gemellum,
 Luscinias soliti impenso prandere coemtas, 245
 Quorsum abeant sani? cretâ an carbone notandi?

O R D O.

entis circumtonuit hunc quem vitrea fama cepit.

Nunc age, mecum arripe luxuriam & Nomentanum : enim ratio vincet stultos nepotes insanire. Hic, simul accepit mille talenta patrimonii, edicit uti piscator, pomarius, auceps, unguentarius, ac impia turba Tusci vici, fartor cum scurris, omne macellum, cum Velabro, manè veniant domum. Quid tum? Venere frequentes. Lenô facit verba : quidquid est mihi, & quicquid est cuique horum domi, crede id tuum ; & vel pete nunc, vel cras. Accipe, quid æquus juvenis contrà responderit. Tu venator, dormis ocreatus in

Lucanâ nocte, ut ego cœnem aprum. Tu piscator verris pisces ex hiberno æquore : ego segnis indignus qui possideam tantum. Aufer ; sume decies tibi, tantundem tibi ; triplex tibi, unde uxor vocata currat de mediâ nocte. Filius Æsopi diluit aceto insignem baccam detractam ex aure Metellæ (scilicet ut exsorberet decies solidûm :) qui sanior, ac si jaceret illud idem in rapidum flumen cloacamve? Progenies Quinti Arrî, par nobile fratrum, gemellum nequitia & nugis, & amore pravorum, soliti prandere luscinias coemtas impenso : quorsum sani abeant? an notandi sunt cretâ aut carbone?

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224. *Nunc age.*] Here is a new Scene introduced. *Agamemnon* goes off the Stage, and *Nomentanus* appears. But the Dialogue changes. *Nomentanus* speaks not at all. *Stertinius* only draws his Character to *Damasippus* ; and this Causes an agreeable Variety.

224. *Arripe.* The Word is applied often by *Cicero* and other Authors to the arresting of a Person and bringing him to a Trial ; which I take to be the Allusion in this Place.

231. *Verba facit leno.*] He that sells Slaves answers, as being the most considera-
 ble

Now come with me, bring Luxury and Nomentanus to the Trial. For Reason will evince that *he and the like* foolish Prodigals are mad. This Man as soon as he got a thousand Talents of Patrimony, issues out an Order that the Fishmonger, the Fruiterer, the Fowler, the Perfumer, *Pimps, Bawds*, and the profligate Throng of Tuscan Street, the Poulterer, with the Buffoons, the whole Fraternity of Butchers, with the Velabrum, should all attend him at his Levee in the Morning. What then? Why they came in a full Body. The Pimp makes a Speech *for the rest*: "Whatever I, " nay and whatever each of these is Master of, reckon it your own, " and either now demand it, or to-morrow." Hear what the gentle Youth in his Turn replied: "You *Huntsman*, sleep in " your Boots amidst Lucanian Snow that I may have a Boar for " Supper: You *Fisherman*, sweep the wintry Seas for Fish *to me*; " I a meer Drone, unworthy to possess all this Wealth! Away " with it: Here's a Million for you, for you the same, for you " thrice as much, that your Wife may run to me at Midnight " when called."

The Son of Æsop dissolved in Vinegar a rich Pearl which he had taken from Metella's Ear, to have the Pride of swallowing down a whole Million at once. How is he wiser than if he should throw the same into the rapid River or the common Sewer.

The Sons of Quintius Arrius, an illustrious Pair of Brothers, true Twins in Lewdness and Impertinence, and Love of Vice, were wont to dine on Nightingales which they bought at an exorbitant Price. To which Side shall these wise Men *of yours* be removed? Are they to be marked with Chalk *to Absolution*, or with Charcoal *to Condemnation*? If any Man in Years is delighted with building

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ble of the Pack, and most accustomed to speak to rich Persons.

235. *Verris*.] Alluding to the sweep or draw Nets.

237. *Decies*.] i. e. *decies contenta millia sestertium*, a Million of Sesterces.

239. *Filius Æsopi*. Here's another Debauchee no Way inferior to Nomentanus. 'Tis the Son of the famous Tragedian Æsop, who made himself as well known for his Extravagance, as his Father did by his Ingenuity and great Skill in acting. *Metella*, whose Gallant he was, made him a Present of an exceeding rich Pearl; and he swallow'd it after having dissolved it in Vinegar. *Pliny* says he presented all his Guests at the same Time with one a Piece

to do the same by. But *Cleopatra* push'd the Extravagancy still farther, when she drank off in a Glass of Wine a Pearl of a Million's Value. It is permitted Potentates and Kings to be as frantick as they please. What a Disgrace to human Nature is such Profusion and Madness!

245. *Luscinias soliti impenso prandere*.] There are two particular Things to be observed in these Verses; *viz.* That the Sons of *Arrius* did not only feed on Nightingales, but they eat at Noon, contrary to the Custom of the *Romans*, who only made one Meal a Day. They fought for Nightingales, because the Excellency of their Singing made them dear,

Ædificare casas, plostello adjungere mures,
 Ludere par impar, equitare in arundine longâ,
 Si quem delectet barbatum ; amentia verset.
 Si puerilius his ratio esse evincet amare ;
 Nec quicquam differre, utrumne in pulvere, trimus
 Quale prius, ludas opus, an meretricis amore
 Sollicitus plores : quæro, faciasne quod olim
 Mutatus Polemon ? ponas insignia morbi,
 Fasciolas, cubital, focalia ; potus ut ille
 Dicitur ex collo furtim carpsisse coronas,
 Postquam est impransi correptus voce magistri ?
 Porrigis irato puero cùm poma, recusat :
 Sume catelle ; negat : si non des, optat. amator
 Exclusus quî distat ? agit ubi secum, eat, an non,
 Quò rediturus erat non arcessitus ; & hæret
 Invisis foribus. Nec tunc, cùm me vocet ultro,
 Accedam ? an potiùs mediter finire dolores ?
 Exclusit ; revocat : redeam ? non, si obsecret. Ecce
 Servus non paulo sapientior : O here, quæ res
 Nec modum habet, neque consilium, ratione modoque
 Tractari non vult. in amore hæc sunt mala : bellum,
 Pax rursus. hæc si quis tempestatis prope ritu
 Mobilia, & cæcâ fluitantia forte, labore
 Reddere certa sibi ; nihilo plus explicet, ac si
 Insanire paret certâ ratione modoque.

250

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260

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270

O R D O.

Si delectet quem barbatum ædificare casas,
 adjungere mures plostello, ludere par impar,
 equitare in arundine longa, amentia verset.
 Si ratio evincit amare esse puerilius his ; nec
 quicquam differre, utrum ludasne opus, in pul-
 vere, quale trimus prius, an plores sollicitus
 amore meretricis : quæro, faciasne quod mu-
 tatus Polemon olim fecerat ? ponas fasciolas,
 cubital, focalia, insignia morbi ; ut ille potus
 dicitur furtim carpsisse coronas ex collo, post-
 quam correptus est voce magistri impransi ? Cum
 porrigis poma irato puero recusat ; catelle su-
 me ; negat : si non des, optat. Quî exclusus

amator distat ; ubi agit secum, eat, an non,
 quò rediturus erat non arcessitus ; & hæret
 invisis foribus. Nec tunc accedam, cum ultro
 vocet me ? an potiùs mediter finire dolores ?
 exclusit ; revocat : redeam ? non, si obsecret.
 Ecce servus non paulo sapientior : O here, res
 quæ habet nec modum, neque consilium, non
 vult tractari ratione modoque. Hæc mala
 sunt in amore ; bellum, pax rursus. Si quis
 labore reddere hæc certa sibi, quæ sunt mo-
 bilia prope ritu tempestatis, & fluitantia for-
 te cæca ; explicet nihilo plus, ac si paret in-
 sanire, certâ ratione modoque. Quid ? cùm

N O T E S.

253. Faciasne quod olim mutatus Polemon.]
 Polemon was a young Athenian of so de-
 bauched a Character, that he had scarce
 ever been sober. One Day as he was loosely
 dancing along the Streets with a Player on

the Flute and a singing Woman, just in
 such a Manner as Anacreon describes those
 who go in Procession to visit the Temple
 of the God Comus, he enter'd into the Aca-
 demy, which was the School of Plato, where
 Xenocrates

little Clay-Castles, *with* yoking Mice in a Cart, playing at even or odd, riding on a long Reed; Madness must actuate him. If Reason shall make it appear that to be in Love is a more childish Thing than these, and that there is no Difference whether you amuse yourself *as a Child* of three Years old in such Diversions, as the above-mentioned; or if tortured with Love to a jilting Whore you whine and lament: *If Reason shall make this appear* I ask you, will you do what reformed Polemon did of Old? Will you lay aside the Signs of your Disease, your Garters, your Capuchin, your Mufflers, as he in his Cups is said to have secretly tore away his Garlands from his Neck, after he was touched to the Quick by the Discourse of the abstemious Master of *Philosophy*. When you offer Apples to a pettish Boy he refuses *them*. Take them, my little Dear; he won't. If you say he shan't, he longs for them. Wherein differs the Lover whom his Mistress has shut out of Doors? when he debates with himself whether to go back or not, notwithstanding he was determined to go back *tho'* uninvited, and hangs lingering about her hated Gate? *Thus catechising himself*: "Shall I not go to her now when of herself she calls me? Or rather shall I contrive a Way to end my Woes? She has turned me out of Doors, *now* invites me back; shall I return? No *not I*, *tho'* she entreat me." Lo the Servant not a little Wiser: Master, says he, what has neither Rule nor Discretion, is not to be managed by Reasoning and Rule. In the very Nature of Love are these Evils; War and Peace by Turns. Should one take Pains to render these Things fixed, which, much after the Manner of the Weather, are always shifting about and fluctuating by blind Chance; he will not be a whit wiser, than if he should attempt to be mad by Reason and Rule. What! when you are overjoyed if you chance to hit the Ceiling with the Seed which you

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Xenocrates taught at that Time. This grave Philosopher seeing this young Rake, immediately began to speak of Temperance and Sobriety to his Disciples. And he spoke with such Energy, that *Polemon* struck with his Discourse, upon the Spot renounced his Intemperance, tore the Chaplet from his Head, and casting away all the Ornaments of his Luxury, applied himself so seriously to the Study of Virtue, that according to the Expression of *Valerius Maximus*, *Unius orationis saluberima medicina sanatus ex infami ganeone maximus Philosophus evasit*: Being cured with one wholesome Discourse, of a most abandoned Rake, he became one of the greatest Philosophers. He likewise succeeded *Xenocrates* in the Platonic School.

255. *Fasciolas, cubital, focalia.*] Horace

calls all these *insignia morbi* according to his usual Felicity of Expression. For they either shew'd a Person to be sick, or very effeminate.

259. *Amator exclusus qui distat.*] *Socrates* was the first who compared Lovers to humourfome Children.

261. *Et hæret invisis foribus.*] This is entirely taken from the Theatre, where *Phædria*, after all his fine Resolutions, shews the greatest Reluctance imaginable to leave the Person and House, that gave him nothing but Trouble. *Publius Syrus* said with a great deal of Reason,

In amore semper mendax iracundia est.

"The Anger of Lovers is always fictitious."

Quid? cùm Picens excerpens semina pomis,
 Gaudes, si cameram percussisti fortè; penès te es?
 Quid? cùm balba feris annoso verba palato,
 Ædificante casus quì sanior? adde cruorem
 Stultitiæ, atque ignem gladio scrutare. modò, inquam,
 Hellade percussâ, Marius cùm præcipitat se,
 Cerritus fuit? an commotæ crimine mentis
 Absolves hominem, & sceleris damnabis eundem,
 Ex more imponens cognata vocabula rebus?

275

280

Libertinus erat, qui circùm compita ficcus
 Lautis manè senex manibus currebat, & unum,
 (Quid tam magnum? addens) unum me surpitem morti,
 Dis etenim facile est, orabat; sanus utrisque
 Auribus atque oculis: mentem, nisi litigiosus,
 Exciperet dominus, cùm venderet. hoc quoque vulgus
 Chrysippus ponit fœcundâ in gente Menenî.

285

Jupiter, ingentes qui das adimisque dolores,
 (Mater ait pueri menses jam quinque cubantis)
 Frigida si puerum quartana reliquerit; illo
 Manè die, quo tu indicis jejunia, nudus
 In Tiberi stabit. Casus medicusve levarit
 Ægrum ex præcipiti; mater delira necabit
 In gelidâ fixum ripâ, febrimque reducet.

290

Quone malo mentem concussa? timore Deorum.

295

Hæc mihi Stertinius, sapientum octavus, amico
 Arma dedit, posthac ne compellarer inultus.

O R D O.

excerpens semina pomis Picens, gaudes si fortè
 percussisti cameram; es penes te? Quid? cum
 feris verba balba palato annoso, quì sanior
 ædificante casus? adde cruorem stultitiæ, at-
 que scrutare ignem gladio. Inquam fuit Ma-
 rius cerritus cum præcipitat se modò percussa
 Hellade? An absolves hominem crimine men-
 tis commotæ, & damnabis eundem sceleris,
 ex more imponens vocabula cognata rebus.

cum venderet exciperet mentem nisi litigiosus.
 Chrysippus ponit hoc vulgus quoque in fœcun-
 dâ gente Menenî.

Erat senex libertinus qui, lautis manibus,
 manè ficcus currebat circum compita, & ora-
 bat unum, surpitem me unum morti, (addens
 quid tam magnum?) etenim est facile Dis; sa-
 nus utrisque auribus atque oculis: Dominus

Jupiter, qui das adimisque dolores ingentes,
 (ait mater pueri jam cubantis quinque menses)
 si frigida quartana reliquerit puerum; illo die
 manè, quo tu indicis jejunia, nudus stabit in
 Tiberi. Casus medicusve levarit ægrum ex
 præcipiti; delira mater necabit fixum in ge-
 lidâ ripâ fluvii reducetque febrim. Quone
 malo concussa mentem? timore Deorum.

Stertinius octavus sapientum dedit hæc ar-
 ma mihi amico, ne posthac compellarer inultus.

N O T E S.

272. Quid? cum Picens, &c.] The
 Poet still continues to mention the super-
 stitious Follies of Lovers.

281. Libertinus erat.] Stertinius quits
 the Lovers to begin with the Superstitious.
 The Philosopher here means by the Super-
 stitious

have picked from an Apple, are you Master of your Reason? What! when from your aged Palate you strike out lisping Words to please your *Mistress*, how are you wiser than the *Child* building his Castles of Clay? To this Folly of Love add its bloody Effects, and *, you can't conceive bad enough of it. I ask you was Marius stark mad when lately he threw himself over a Precipice after he had stabb'd his *Mistress* Hellas? Or will you clear the Man of the Charge of Madness, and yet condemn him of a Crime which implies it, after your usual Manner affixing Names to Things that are much the same in Sense tho' they differ in Sound.

Again, what greater Madness than Superstition? An old enfranchised Slave was wont before he eat or drank to run about the Streets in a Morning after he had washed his Hands, crying out: Oh rescue me from Death (adding, what mighty Matter is it?) me who am but one of so many Millions, for sure it is easy to the Gods: this Man had the perfect Use of his Eyes and Ears, but for the Soundness of his Mind his Master when he sold him could not warrant, unless he had a mind to be litigious: This Herd Chrysippus likewise ranks in the numerous and foolish Family of Menenius.

Almighty Jove, who givest and takest away the burthensome Calamities of Life, says the Mother of a Boy lying ill now five Months; if this Quartan Ague leave my Boy; that Day in the Morning, when thou appointest a Fast, he shall stand naked in the Tyber: Let Chance or the Physician recover the Patient from Extremity, the foolish Mother by keeping him fixed in the River near its cold Bank will bring back the Fever and kill the Boy. By what Distemper was she thus shaken and disordered in Mind? By a superstitious Dread of the Gods.

These are the Arms, Stertinius, that eighth † Wise-Man furnished me with as his Friend, that henceforth I might not be attacked

* Ransack the Fire with the Sword.

† Of the Wise-Men.

NOTES.

litigious all those, who have either unjust or dishonourable Notions of the Deity, and asks of him what his Nature will not permit him to grant.

283. *Quid tam magnum?*] This shews to Admiration the superstitious Temper of a foolish vicious old Man, who has nothing to alledge for his Petition, but that it is an easy Matter for the Gods to grant it; and never troubles his Head with the Consideration whether his Prayer be just, or wou'd not, shou'd he obtain it, disturb the Order of Providence.

285. *Mentem nisi litigiosus excipere.*] Those who sold Slaves were obliged to mention all their known Defects and Vices; or else they were liable to be prosecuted by Law.

287. *Fœcunda in gente Meneni.*] The Family of the Menenii was one of the most ancient in Rome. It was made illustrious by Menenius Agrippa, who in the Beginning of the Republic triumphed over the Sabini, and appeas'd a Sedition of the People by the Fable of the Members being at War with the Stomach; but this Family was gone to

X 2

Decay

Dixerit insanum qui me, totidem audiet; atque
Respicere ignoto discet pendentia tergo.

Stoice, post damnum sic vendas omnia pluris:

Quâ me stultitiâ (quoniam non est genus unum)

Insanire putas? ego nam videor mihi sanus.

Quid? caput abscissum demens cum portat Agave

Gnati infelicis, sibi tum furiosa videtur?

Stultum me fateor (liceat concedere veris)

Atque etiam insanum; tantum hoc ediffere, quo me

Ægrotare putes animi vitio. Accipe: primum

Ædificas; hoc est, longos imitaris, ab imo

Ad summum totus moduli bipedalis: & idem

Corpore majorem rides Turbonis in armis

Spiritum & incesum: quî ridiculus minus illo?

An quodcunque facit Mæcenas, te quoque verum est,

Tanto dissimilem, & tanto certare minorem?

Absentis ranæ pullis vituli pedē pressis,

Unus ubi effugit, matri denarrat, ut ingens

Bellua cognatos eliserit. illa rogare,

Quantane? num tandem, se inflans, sic magna fuisset?

Major dimidio. Num tanto? Cum magis atque

Se magis inflaret; Non, si te ruperis, inquit,

Par eris. Hæc à te non multum abludit imago.

Adde poemata nunc; (hoc est, oleum adde camino)

Quæ si quis sanus fecit, sanus facis & tu.

O R D O.

Qui dixerit me insanum audiet totidem; atque discet respicere pendentia tergo ignoto.

Stoice, sic vendas omnia pluris post damnum: quâ stultitiâ putas me insanire, (quoniam non est genus unum) nam ego videor mihi sanus.

Quid? cum demens Agave portat abscissum caput gnati infelicis, tum videtur sibi furiosa? Fateor me stultum, atque etiam insanum, liceat concedere veris: tantum ediffere

hoc, quo vitio animi putes me ægrotare. Accipe: primum ædificas, hoc est ab imo ad summum totus bipedalis moduli imitaris longos:

& idem rides spiritum & incesum majorem

corpore Turbonis in armis: quî minus ridiculus illo? An est quoque verum, te tanto dissimilem, & tanto minorem certare quodcunque Mæcenas facit? Pullis ranæ absentis pressis pedē vituli, ubi unus effugit, denarrat matri, ut ingens bellua eliserit cognatos. Illa cepit rogare, Quantane? Num fuisset sic magna tandem, inflans se? Major dimidio. Num tanto? Cum magis atque magis inflaret se; si ruperis te, inquit, non eris par. Hæc imago non multum abludit à te. Nunc adde poemata; (hoc est, adde oleum camino) quæ si quis sanus fecit, & tu facis sanus. Non dico ra-

N O T E S.

Decay in the Time of Horace, and the last of them was unhappily a Fool. He calls it *facunda*, because there is always Plenty of this Character.

299. *Pendentia terga.*] This alludes to a Fable in *Æsop*, who says that *Jupiter* has given to all Men two Satchells, which they carry, one before and another behind; and

without being able to revenge myself. Whoever shall call me mad, shall have his Compliment return'd, and learn to inspect his own Faults which hang at his Back out of Sight.

HOR. *Profound* Stoic, so may you sell every Thing to a greater Advantage after your Losses; in what Kind of Folly (since there are more Kinds than one) think you my Madness consists? for I fancy myself in my Senses. DAM. What of that? When frantic Agave is carrying the Head of her unhappy Son which she had cut off, is she then conscious of her own Madness? HOR. *Well*, I confess myself a Fool (let me yield to the Conviction of Truth) and Madman too; only tell me, in plain Terms with what Distemper of Mind you think me affected. DAM. Know then: First you build; that is, you who at most, from the lowest of you to the highest, are but of the two Foot Size, affect to be as tall as others; and at the same Time when you see Turbo in Arms you laugh at his haughty Air and Gait, which are too big for the little Body: How are you less ridiculous than he? Is it fit that you should rival whatever Mæcenas does, you who bear so little Resemblance to him, and are so much his Inferior? The young ones of a Frog in her Absence being trod upon by the Foot of a Calf, one of them having escaped told his Dam, how a terrible Beast had crush'd his Brethren to Pieces. How big, she asked? was she as big as I am, swelling herself. Bigger by half. Was she so big? when she swelled herself more and more: If you should even burst yourself, says he, you will not equal her. This Image bears no ill Resemblance to you. Add now (*what after the other Proofs of your Madness* is to throw Oil on the Fire) your making Verses, which if ever any wise Man did then I grant you are wise too. I say nothing of your horridly outrageous Passion. HOR. Now no more.

N O T E S.

and that they put the Faults of their Neighbours in that before, but throw those of their own into that behind.

302. *Ego nam videor mihi sanus.*] The Eyes of the Mind are like those of the Body. They cannot reflect their Rays upon themselves. And this is what gave Plato a truly divine Sentiment. For he says in one of his Dialogues called *Alcibiades*, that as the Eye cannot see itself, but in another Thing that is distinct from it, and resembles it; so the Soul cannot immediately contemplate itself, but must fix its Eye upon its Resemblance to pass a right Judgment of its Perfections or Defects; and

this Resemblance is no other than God.

308. *Edificas.*] This is the only Place, where any direct Mention is made of *Horace's* Building. But we shou'd not the less suppose, that he had a Foible in this Respect; tho' perhaps he meant it to hit several others at the same Time.

308. *Longos imitaris.*] This was a vulgar Expression, and like most of them that pass for witty, consists in a Pun on the Word *longos*.

309. *Moduli bipedalis.* This is an Hyperbole. *Horace* however was very little, and very fat.

Non dico horrendam rabiem—Jam define—Cultum
 Majorem censu—Teneas, Damasippe, tuis te—
 Mille puellarum, puerorum mille furores—
 O major tandem parcas insane minori.

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biem horrendam.—Jam define.—Cultum majorem censu—Damasippe, teneas te tuis—Mille furores puellarum, mille furores puerorum— | *rum—O major insane tandem parcas minori.*

N O T E S.

323. *Non dico horrendam rabiem.*] Ho- | mon a Defect in Persons of a quick Appre-
 race by his own Confession was subject to | hension, but may be perfectly remedied by
 sudden Starts of Passion, which is too com- | Care.

323.

S A T I R A IV.

In the preceeding Satire Horace made a Jest of the Stoics, here he ridicules the Epicureans, especially such who made Pleasure consist only in Sensuality, and not in the noble Satisfaction that flow from Virtue, Honour and Integrity. The Person here introduced by Horace is of this Character. He

UNDE, & quò Catius? Non est mihi tempus aventi
 Ponere signa novis præceptis; qualia vincunt
 Pythagoran, Anytique reum, doctumque Platona.
 Peccatum fateor, cum te sic tempore lævo
 Interpellarim: sed des veniam bonus, oro. 5
 Quòd si interciderit tibi nunc aliquid, repetes mox:
 Sive est naturæ hoc, sive artis, mirus utroque.
 Quin id erat curæ, quo pacto cuncta tenerem;
 Utpote res tenues, tenui sermone peractas.
 Ede hominis nomen; simul, an Romanus, an hospes. 10
 Ipsa memor præcepta canam: celabitur auctor.

O R D O.

Unde, Catius, & quo? Tempus non est mihi aventi ponere signa novis præceptis; qualia vincunt Pythagoran, rcumque Anyti, doctumque Platona. Fateor peccatum cum sic interpellarim te tempore lævo: sed oro bonus des veniam. Quòd si nunc, aliquid intercide- | *rit tibi, mox repetes: sive hoc est natura, sive artis, mirus utroque. Quin id erat curæ quo pacto tenerem cuncta; utpote res tenues, & peractas tenui sermone. Ede nomen hominis, simul an Romanus, an hospes. Memor canam præcepta ipsa; auctor celabitur.*

N O T E S.

2. *Novis præceptis.*] This pretended busy | of discovering to him a wonderful Secret.
 Person is notwithstanding so much at Lei- | 3. *Pythagoram.*] Pythagoras, Native of
 sure, that he gives broad Hints to Horace | Samos, was one of the first Authors of Phi-
 losophy.

DAM. Of your Way of Living which exceeds your Income.
 HOR. Pray Damasippus, mind your own Affairs. DAM. Your
 loves to a thousand Girls. HOR. O elder Madman at length shew
 some Indulgence to a younger Brother.

N O T E S.

323. *Jam desine.*] This admirably shews the natural Aversion which all have to hear from others of their own Weaknesses, or Imperfections.

324. *Cultum majorem censu.*] Horace was frequently obliged to appear at the Court of Augustus, and therefore was forced to put himself to particular Expences. Besides, his

Father had educated him liberally, and given him Sentiments above the Vulgar.

326. *O major tandem.*] Horace begins to be moved with his natural Impatience; but yet, like a Man of Wit, he dismisses the impertinent Philosopher, by telling him, that while he pretends to correct others, he is purblind to his own greater Follies.

S A T I R E IV.

pretends to be a great Philosopher and Cook at the same Time; and shews as great an Ignorance, says a Commentator, in Cookery as he does in Philosophy. As for who this Catius was, we are at too great a Distance of Time, and the Person too insignificant, to know any Thing certain of him.

HOR. **W**HENCE, Catius, and whither? CAT. I have not Leisure to answer you, being impatient to mark down a few admirable Precepts that surpass those of either your Pythagoras, * Socrates, or the learned Plato. HOR. I own my Fault in having thus interrupted you at an unseasonable Time: But pray be so good to forgive me. Should any thing escape you at present, you will soon recover it, either by the Help of your natural or artificial Memory, being wonderfully happy in both. CAT. Be that as it will, I was considering by what Method I might best retain them all: As being both of a delicate Nature, and handled in a delicate Style. HOR. Tell me the Person's Name; and whether he be a Roman or a Foreigner. CAT. I shall deliver the Precepts themselves to you from my Memory: But the Author must not be known.

* Socrates who was accused by Anytus.

N O T E S.

Philosophy. He left his Country to fly from the Tyranny of Polycrates, about the 50th Olympiad, and opened a School at Crotona in Italy, where he was at last killed.

3. *Anytique reum.*] Socrates was put to Death by the false Accusations of Anytus and Melitus.

9. *Res tenues tenui sermone.*] This finely

hints at the insignificant Doctrine of voluptuous Epicures.

11. *Celabitur auctor.*] Heinsius, and all those that have written on Horace, have believed, that the Person's Name here concealed is Epicurus, because it was become infamous by his dissolute Followers.

Longa quibus facies ovis erit, illa momento,
 Ut succi melioris, & ut magis alba rotundis,
 Ponere: namque marem cohibent callosa vitellum.
 Caule suburbano, qui ficcis crevit in agris,
 Dulcior: irriguo nihil est elutius horto.
 Si vespertinus subito te opprefferit hospes;
 Ne gallina malum responset dura palato,
 Doctus eris vivam misto mersare Falerno;
 Hoc teneram faciet. pratensibus optima fungis
 Natura est: aliis malè creditur. ille salubres
 Æstates peraget, qui nigris prandia moris
 Finiet, ante gravem quæ legerit arbore solem.
 Aufidius forti miscebat mella Falerno
 Mendosè: quoniam vacuis committere venis
 Nil, nisi lene, decet: leni præcordia mulso
 Prolueris meliùs. Si dura morabitur alvus;
 Mitulus & viles pellent obstantia conchæ,
 Et lapathi brevis herba; sed albo non sine Co.
 Lubrica nascentes implent conchyliis lunæ.
 Sed non omne mare est generosæ fertile testæ.
 Murice Baianâ melior Lucrina peloris:
 Ostrea Circæis, Miseno oriuntur echini:
 Pectinibus patulis jactat se molle Tarentum.
 Nec sibi cænarum quivis temere arroget artem,
 Non priùs exactâ tenui ratione saporum.
 Nec satis est carâ pisces averrere mensâ,
 Ignarum quibus est jus aptius, & quibus assis

O R D O.

Quibus ovis longa facies erit, memento ponere illa, ut melioris succi, & ut magis alba rotundis; namque callosa cohibent marem vitellum. Caulis qui crevit in agris ficcis est dulcior caule suburbano: nihil est elutius horto irriguo. Si vespertinus hospes subito opprefferit te; ne dura gallina malum responset palato; eris doctus mersare vivam falerno misto aqua: hoc faciet teneram. Natura est optima fungis pratensibus: malè creditur aliis. Ille peraget salubres æstates, qui finiet prandia nigris moris, quæ legerit arbore ante solem gravem. Aufidius mendosè miscebat mella forti Falerno: quoniam decet com-

mittere nil venis vacuis nisi lene: melius prolueris præcordia leni mulso. Si alvus morabitur dura; mitulus & viles conchæ, & brevis herba lapathi pellent obstantia; sed non sine albo Co. Nascentes lunæ implent conchyliis lubrica. Sed omne mare non est fertile testæ generosæ. Lucrina peloris melior murice Baianâ: Ostrea oriuntur Circæis, & echini oriuntur Miseno: molle Tarentum jactat se patulis pectinibus. Nec quivis temere arroget artem cænarum sibi; tenui ratione saporum non prius exacta. Nec est satis quampiam averrere pisces carâ mensâ, ignarum quibus aptius jus est, & quibus assis languidus

N O T E S.

13. Magis alba.] Dr. Bentley reads *magis alba*, more nourishing.

20. Pratensibus optima fungis.] Quite

the contrary, says Father Sannadon. These in Woods, and on Heaths, or Commons, are best.

First then be sure to serve up at Table those Eggs that are of a long Shape, as being more succulent, and whiter than the round ones : For being *more* tough-shelled they contain a male Yolk. Coleworts that grow in Lands never watered are sweeter than those about Town. Nothing is more flashy or insipid than a watered Garden. If a Guest shall pop in upon you suddenly in an Evening ; lest the Fowl you are to give him for Supper prove tough and unpalatable, learn to steep it alive in Falernian Wine mixed with Water : This will make it tender. Those Mushrooms that grow in Meadows are of the best Quality : It is not safe trusting to others. He shall pass the Summer in perfect Health, who ends his Dinner with * ripe Mulberries, gathered from the Tree before the Heat of the Day.

Aufidius, when he wanted a Whet, used to dilute his Honey with strong Falernian ; a bad Custom ! For one ought to infuse nothing into the Veins when empty but what is soft : † You will find the soft Wine and Honey a better Draught for the Stomach.

If you are costive, Limpins and other Shell-Fish, which you may have for a Trifle, will remove all Obstructions ; and the short Leaves of Sorrel, but not without white Coan Wine.

The waxing Moons are best for all Sorts of Shell-Fish : But every Sea is not productive of the generous kind. The Lucrine Muscle is preferable to the Burret of Baiæ : Oysters are the Product of Circaeï, Crab-Fish of Misenum ? Delicate Tarentum boasts of her wide-mouthed Cockles. Nor let any rashly arrogate to himself this Science of eating, without having first examined the nice Doctrine of Tastes. Neither is it enough that one sweep away great Quantities of Fish from the costly Fishmonger's Stall, while he is ignorant which of them agrees best with stewing, and ‡ which of them

* Black, which is a Sign of their being ripe. † You will wash your Stomach better with soft Wine. ‡ To which of them roasted the palled Guest will again recline himself upon his Elbow : Alluding to the eating Posture among the Romans.

N O T E S.

22. *Prandia moris finiet.*] The Physicians recommend eating Mulberries rather in the beginning of an Entertainment. But Pleasure and Health are sometimes at variance.

25. *Mendose*] This Marcus Aufidius Lurco was a Man of great Delicacy, and lived in a voluptuous Manner. Our Epicurean Doctor gives another peremptory Decision without Reason. Aufidius did wisely

to drink fasting a Glass of strong Falernian Wine, temper'd with Honey, which must necessarily warm the Stomach and prepare it for Digestion. This is the Sentiment of Dioscorides and Pliny. *Mulsum* properly signifies old strong Wine softened with Honey.

32. *Melior lucrina peloris.*] The Muscles that were taken in the Lake called *Lucrinus* were esteemed by far the best.

Languidus in cubitum jam se conviva reponet.
 UMBER, & illignâ nutritus glande, rotundas
 Curvat aper lances carnem vitantis inertem :
 Nam Laurens malus est, ulvis & arundine pinguis.
 Vineâ summittit capreas non semper edules.
 Fœcundi leporis sapiens sectabitur armos.
 Piscibus, atque avibus, quæ natura, & foret ætas,
 Ante meum nulli patuit quæsitâ palatum.
 Sunt quorum ingenium nova tantum crustula promit.
 Nequaquam satis in re unâ consumere curam :
 Ut si quis solum hoc, mala ne sint vinâ, laboret ;
 Quali perfundat pisces securus olivo.
 Massica si cœlo supponas vina sereno ;
 Nocturnâ, si quid crassi est, tenuabitur aurâ,
 Et decedet odor nervis inimicus : at illa
 Integrum perdunt lino vitiata saporem.
 Surrentina vafer qui miscet fœce Falernâ
 Vina, columbino limum bene colligit ovo :
 Quatenus ima petit volvens aliena vitellus.
 Tostis marcentem squillis recreabis & Afrâ
 Potorem cochleâ : nam lactuca innatat acri
 Post vinum stomacho ; pernâ magis ac magis hillis
 Flagitat in morsus refici : quin omnia malit,
 Quæcunque immundis fervent allata popinis.
 Est operæ precium duplicis pernoscere juris
 Naturam : simplex è dulci constat olivo ;
 Quod pingui miscere mero muriâque decebit
 Non aliâ quàm quâ Byzantia putuit orca.
 Hoc ubi confusum sectis inferbuit herbis,

O R D O.

conviva jam reponet se in cubitum. UMBER
 aper, & nutritus illigna glande curvat ro-
 tundas lances vitantis inertem carnem : nam
 Laurens aper pinguis ulvis & arundine est
 malus. Vineâ summittit capreas non semper
 edules. Sapiens sectabitur armos leporis fœ-
 cundi. Quæsitâ quæ natura, & ætas fo-
 ret, piscibus, atque avibus, patuit nulli ante
 palatum meum. Sunt quorum ingenium tan-
 tum promit crustula nova. Consumere curam
 in una re est nequaquam satis : ut si quis so-
 lum laboret hoc ne vinâ sint mala securus qua-
 li olivo perfundat pisces. Si supponas Massi-
 ca vinâ cœlo sereno ; si quid crassi est, tenu-
 abitur aurâ nocturnâ, & odor inimicus nervis
 decedet : at illa vitiata lino perdunt saporem
 integrum. Vafer qui miscet vinâ Surrentina
 fœce Falernâ, bene colligit limum columbino
 ovo : quatenus vitellus volvens aliena petit
 ima. Recreabis marcentem potorem tostis
 squillis & Afrâ cochleâ : nam lactuca inna-
 tat acri stomacho post vinum : magis ac ma-
 gis flagitat refici in morsus perna & hillis :
 quin malit omnia quæcunque fervent allata
 immundis popinis. Est operæ precium perno-
 scere naturam duplicis juris : simplex constat
 è dulci olivo, quod decebit miscere pingui me-
 ro muriâque, non aliâ, quàm quâ Byzantia
 orca putruit. Ubi hoc confusum sectis herbis

roasted will provoke the Guest tho' palled to fall to again with fresh Appetite.

Let the Boar of Umbria, and that which has fed on Mast of the ever-green Oak, bend his round Platters who has an Aversion to all soft effeminate Meats: For the Laurentine *Boar* that fattens on Sedges and Reeds is bad.

The Vineyard furnishes Kids not always the best to eat. A Man of Taste will be curious of the Wings of a prolific Hare.

No Palate before my own could distinguish upon Trial the best Quality and the Age of both Fish and Fowl.

Some there are whose Genius produces nothing but *some* new-fashion'd Cheese-Cakes: *But* to employ one's Care about one Thing only is by no Means enough: As if a Man should be careful only not to have bad Wines, quite unconcerned what Oil he pours upon his Fish. If you expose your Massic Wine in fair Weather, whatever gross Particles are therein will be refined by the Night Air; and its Smell so hurtful to the Nerves will go off: But by *passing it thro' a linnen Strainer* it becomes tainted, and loses its entire Relish. The Connoisseur who mixes his Surrentinian Wines with Falernian Lees, * fines down the Sediment thoroughly with a Pigeon's Egg; by Reason that the Yolk tends to the Bottom, precipitating the heterogeneous Particles. When your Bottle Companion flags you will recruit his Spirits with roasted Shrimps, and African Cockles: For Lettice swims *undigested* in the Stomach sowered after drinking: It incessantly craves to be restored *to its Vigour* by being stimulated with Bacon and Sausages: Nay rather *than cold Lettice* it chooses whatever is brought hot from the sordid Cooks Shops.

It is worth while thoroughly to understand the Nature of Sauces, whereof are two Sorts, *Simple and Compound*. The Simple consists of Sweet-Oil: Which, *in order to make the Compound*, it will be proper to mix with strong-bodied Wine, and Pickle; the same with that of which the Jars of Byzantium smell Rank. After this has been well boiled with Variety of cut Herbs, sprinkled with Corry-

* *Collects or draws together.*

N O T E S.

45. *Piscibus atque avibus.*] Here is a wonderfull Delicacy indeed, to be able to distinguish the Age of Fishes and Birds at the first Taste.

51. *Massica si caelo supponas vina.*] Pli- says this is proper for all the Wines of *Campania*, which should be left Night and day expos'd in Barrels to the Sun, Winds, and Rain.

57. *Vitellus.*] This seems to be a Blun-

der in *Catius*; for our Wine-Coopers per- form with the White what *Catius* pre- tends to do with the Yolks.

61. *Inmorsus* in one Word, with Dr. *Bent-* ley. See his Note on the Passage.

65. *Quod.*] Dr. *Bentley* reads *at pingui.* In Opposition to *tenui.*

66. *Putuit.*] See Dr. *Bentley's* Note. This is the reading of some of the best. Manuscripts.

Corycioque croco sparsum stetit, insuper addes
 Pressa Venafranæ quod bacca remisit olivæ.
 Picenis cedunt pomis Tiburtia succo :
 Nam facie præstant. Venucula convenit ollis.
 Rectius Albanam fumo duraveris uvam.
 Hanc ego cum malis, ego sæcem primus, & alec,
 Primus & invenior piper album cum sale nigro
 Incretum, puris circumposuisse catillis.
 Immane est vitium, dare millia terna macello,
 Angustoque vagos pisces urgere catino.
 Magna movet stomacho fastidia, seu puer unctis
 Tractavit calicem manibus, dum furta ligurrit ;
 Sive gravis veteri crateræ limus adhæsit.
 Vilibus in scopis, in mappis, in scobe, quantus
 Consistit sumtus ? neglectis, flagitium ingens.
 Ten' lapides varios lutulentâ radere palmâ,
 Et Tyrias dare circum illota toralia vestes ;
 Oblitum, quanto curam sumtumque minorem
 Hæc habeant, tanto reprimi justius illis,
 Quæ nisi divitibus nequeunt contingere mensis ?
 Docte Cati, per amicitiam Divosque rogatus,
 Ducere me auditum, perges quocunque, memento.
 Nam quamvis referas memori mihi pectore cuncta ;
 Non tamen interpret tantundem juveris. Adde
 Vultum habitumque hominis ; quem tu vidisse beatus
 Non magni pendis, quia contigit : at mihi cura
 Non mediocris inest, fontes ut adire remotos,
 Atque haurire queam vitæ præcepta beatæ.

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inferbuit, sparsumque corycio croco stetit, insuper addes, quod pressa bacca Venafranæ olivæ remisit. Tiburtia poma cedunt Picenis pomis succo : nam præstant facie. Venucula uvæ convenit ollis. Rectius duraveris uvam Albanam fumo. Ego invenior primus circumposuisse hanc cum malis puris catillis, ego primus sæcem & alec, & album piper incretum cum nigro sale. Est vitium immane, dare terna millia macello, urgereque pisces vagas catino angusto. Movet magna fastidia stomacho, seu puer tractavit calicem unctis manibus, dum ligurrit furta : sive gravis limus adhæsit veteri crateræ. Quantus sumtus consistit in vilibus scopis, in mappis, in scobe ?

Neglectis, ingens flagitium. Ten' radere varios lapides lutulenta palmâ, & dare Tyrias vestes circum illota toralia ; oblitum, quanto hæc habeant minorem curam sumtumque tanto justius sis reprimi illis, quæ nequeunt contingere nisi mensis divitibus ?

Docte Cati, rogatus per amicitiam Divosque, memento ducere me auditum, quocunque perges. Nam quamvis referas cuncta mihi memori pectore : tamen interpret non juveris tantundem : adde vultum habitumque hominis ; quem tu beatus, non pendis magni quia contigit vidisse : at non mediocris cura inest mihi, ut queam adire fontes remotos, atque haurire præcepta vitæ beatæ.

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70. *Picenis cedunt pomis.* He passes to the second Table, or what is called by Mæternus the Desert.

75. *Puris circumposuisse Catillis.* Circumposuisse signifies to put round the Table a Plate for every Guest, instead of serving all in one.

cian Saffron, and settled; you shall pour upon it * right Venafran Oil. The Apples of Tivoli are inferior to those of Ancona in Juiciness, for all they surpass them in Beauty. The Venusian Grape is fit for *preserving in Pots*. That of Alba you had better dry in the Smoke. I first invented the Fashion of serving up these Grapes with Apples in little Dishes; and claim the Invention of the delicious Sauce composed of Lees and Anchovies, and white Pepper mingled with black Salt. It is a monstrous Blunder *first* to lay out vast Sums in the Fish Market, and *then* to cramp in a scanty Dish your Fishes whose Nature is to be unconfined and free. It raises no small Squeamishness in one's Stomach, if either the Valet handles the Glass with greasy Fingers, while he has just been slobbering up the stolen Sauce; or if Dirt grown venerable with Age adheres to the antique Family-Cup. What great Expence is there in paltry Brooms, Rubbing Cloths, and † Whiting? or to want them what a heinous Crime. *Monstrous!* that you should sweep the chequered Marbles with a dirty Palm-Besom, and spread Tyrian Carpets over a sordid Mattress? unmindful that the less Care and Charge these Things require, the more justly are you liable to censure for *wanting* them, than those Things that can only belong to the Tables of the Rich.

HOR. Learned Catus, let me request you by our Friendship and by the Gods not to fail to conduct me to hear *him*, how far soever you are to go: for tho' you give me a faithful Narrative of all; yet as you are but an Interpreter you cannot please me so much: Besides there is the Air and Address of the *incomparable* Man, which you, who have already enjoyed it, don't much mind: But I am more than ordinary solicitous to be allowed Access to the Springs of Science remote from vulgar Minds, and to drink in the Precepts of a happy Life.

* What the press'd Berry of the Venafran Olive yields. Things of that Nature used for cleaning.

† Scobe, Saw-Dust, or

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one Dish. The former appears to have been the Fashion: For Lucian, in his Banquet, mentions it as a Thing extraordinary that a Plate was not served to each: *περὶ καὶ τοῦ δι' ἑνὶ ἐκάστῳ πινυμένου*: But that there was but one Plate between two.

76. *Dare millia terna macello*] Literally, to bestow three thousand Sesterces on the Market.

83. *Radere palma*.] The Romans made Use of Besoms made of Palm-Leaves to sweep their Rooms with.

92. *Adde vultum habitumque hominis*.]

Catus had said in the Beginning that he cou'd not discover who the learn'd Author was of this virtuous Discourse. But Horace, who easily perceived that it was no other than Catus himself, urges his Vanity with new perplexing Questions.

94. *Fontes ut adire remotos*.] This is a fine Irony in Respect of Epicurus's Doctrine, as understood by the abandoned and dissolute amongst his Disciples, who placed their *summum bonum*, or the highest Felicity, in Voluptuousness.

SATIRA V.

Horace describes here at length the sordid Practices, and infamous Flatteries they made Use of at Rome, to succeed to the Inheritance of such old Men as had no Children, or but infirm ones. One cannot imagine any Thing more ingenious than the Turn he gives to this Satire, or any properer Actors than those he introduces. Homer in the Eleventh Book of the *Odyssey* feigns that Ulysses descended to Hell to consult the Prophet Tiresias about his Voyage Home again. Horace makes an admirable Use of this Passage: and under Pretence that Ulysses had been beggared either by the Losses of his Voyage, or Disorders of his House in his Absence, continues the Conversation the Hero is suppos'd to have had with the Prophet. Tiresias upon this Account gives him just such Counsel as they followed in the Time of Horace to get into the Favour of old Misers. This Satire is entirely written in that fine Taste

HO C quoque, Tiresia, præter narrata, petenti
 Responde: quibus amissas reparare queam res
 Artibus atque modis—quid rides? Jamne dolose,
 Non satis est Ithacam revehi, patriosque penates
 Aspicere? O nulli quidquam mentite, vides, ut
 Nudus inopsque domum redeam, te vate: neque illic
 Aut apotheca procis intacta est, aut pecus. atqui
 Et genus, & virtus, nisi cum re, vilior algâ est.

Quando pauperiem (missis ambagibus) horres;
 Accipe quâ ratione queas ditescere. turdus,
 Sive aliud privum dabitur tibi; devolet illuc,
 Res ubi magna nitet, domino sene: dulcia poma,
 Et quoscunque feret cultus tibi fundus honores,

O R D O.

Tiresia, præter narrata, responde quoque
 hoc petenti: Quibus artibus atque modis queam
 reparare amissas res?—Quid rides? Do-
 lose nonne jam satis est revehi Ithacam, aspi-
 cereque penates patrios? O mentite quidquam
 nulli, vides, ut nudus inopsque redeam do-
 mum, te vate: neque illic aut apotheca est
 intacta, aut pecus procis. Atqui & genus,
 & virtus, nisi cum re, est vilior algâ.

Quando, (missis ambagibus) horres paupe-
 riem; accipe quâ ratione queas ditescere.
 Turdus sive aliud privum dabitur tibi; illuc
 devolet ubi magna res nitet, domino sene:
 dives venerabilior Lare ante Larem gustet
 dulcia poma, & quoscunque honores cultus fun-
 dus feret tibi: qui quamvis erit perjurus,

N O T E S.

1. Tiresia.] The Prophet Tiresias is
 related to have been blind, but particularly
 skilled in Prophecy. He is said to have lost
 his Sight for having seen Pallas bathing;
 but that the Gods granted him the Gift of

Prophecy. Ovid says, he lost his Sight for
 having decided a jocose Question in Favour
 of Jupiter against Juno.

3. Quid rides?] Those are Ulysses's
 Words.

SATIRE V.

which Lucian has so happily writ on. Horace's Design in this Satire is to explode the hypocritical Measures they took in his Time to insinuate themselves into the Benevolence of the Rich. It is true that Tiresias proposes to Ulysses Methods that are unworthy of his Character; but besides, that from the well-known Character of both Persons, one may at first perceive the Poet's Design of only ridiculing others, who deserv'd it, he takes particular Care not to shock Decency. For Ulysses preserves his Honour by rejecting at the 18th Verse the flagitious Methods that were proposed to him: and tho' he hears Tiresias patiently out, yet he leaves him without an Answer. It is evident this Satire was not composed before the Year 734, when Augustus had recovered the Roman Standards from the Parthians.

ULYSS. **N**OW that you have told me so much, Tiresias, pray answer me this one other Question: By what Expedients and Means I may retrieve my broken Fortune.—Why do you smile? TIR. O practised in Deceit! Is it not enough that thou hast returned to Ithaca, and *once more* beholdest thy paternal Seats? ULYSS. Great Oracle * whom none ever found false, thou seest in what a naked and indigent Condition I am returned to my Dominions, according to thy Prediction; neither † Store nor Flocks are left me by Penelope's Suitors. And Birth, you know, and Merit without an Estate are more undervalued than the *worthless* Weed. TIR. Since then ‡ in plain Terms *you own* you have a Horror of Poverty, learn by what Method you may grow rich. Is a Present made you of a Thrush or some other Rarity? thither be it in haste conveyed where, a great Fortune whose Owner is old, attracts you: Delicious Apples, and whatever exquisite Fruits thy well-cultivated

* O thou who never lied to any.
Circumlocutions.

† Storehouse.

‡ Setting aside Ambiguity and

NOTES.

3. *Jamne dolose.*] The Prophet laughs at him, because at his Age he had not learnt to acquiesce in Providence, but was afraid of Want and Misery, after all his wonderful Escapes from the most imminent Dangers.

Dolose.] Heinsius reads *dolose*, to which he observes, *O nulli quidquam mentite* facetiously answers. Thus it is also in the *Codex Petrensis*; for which Reason Dr. Bentley has adopted it in his Edition. Tho' others read *Doloso*. The Sense is the same.

4. *Ithacam.*] This little Island was a Part of Ulysses's Dominions, and lies be-

twixt the Island *Cephaonia* and the Coasts of *Southern Albania*.

5. *O nulli quidquam mentite.*] Homer says of *Tiresias*, that he was the only Man who never told a Lye. And therefore he describes him as the only Person amongst the Ghosts that were wise, whereas the others were but vain Shadows. This was doubtless to give us to understand, that Truth and Integrity were the only solid Accomplishments.

10. *Turdus.*] 'Tis evident from ancient Authors that Flatterers used to inveigle old Men with Presents of wild Fowl and Fruits.

Ante Larem gustet venerabilior Lare dives :
 Qui quamvis perjurus erit, sine gente, cruentus
 Sanguine fraterno, fugitivus ; ne tamen illi
 Tu comes exterior, si postulet, ire recuses.
 Utne tegam spurco Damæ latus ? haud ita Trojæ
 Me gessi, certans semper melioribus. Ergo
 Pauper eris. Fortem hoc animum tolerare jubebo ;
 Et quondam majora tuli. tu protinus, unde
 Divitias, ærisque ruam, dic, augur, acervos.
 Dixi equidem, & dico. captes astutus ubique
 Testamenta senum : neu, si vaser unus & alter
 Infidiatorem præroso fugerit hamo,
 Aut spem deponas, aut artem illusus omittas,
 Magna minorve foro si res certabitur olim ;
 Vivet uter locuples sine gnatis, improbus ultro
 Qui meliorem audax vocet in jus, illius esto
 Defensor : famâ civem causâque priorem
 Sperne, domi si gnatus erit, fecundave conjux.
 Quinte, puta, aut Publi, (gaudent prænomine molles
 Auriculæ) tibi me virtus tua fecit amicum.
 Jus anceps novi ; causas defendere possum.
 Eripiet quivis oculos citiùs mihi, quàm te
 Contemptum cassâ nuce pauperet. hæc mea cura est,
 Ne quid tu perdas, neu sis jocus. ire domum, atque
 Pelliculam curare jube. si cognitor ipse :
 Persta, atque obdura : seu rubra Canicula findet
 Infantes statuas ; seu pingui tentus omafo
 Furius hibernas canâ nive conspuet Alpes.
 Nonne vides (aliquis cubito stantem prope tangens
 Inquiet) ut patiens, ut amicis aptus, ut acer ?

O R D O.

*sine gente, cruentus fraterno sanguine, fugi-
 tivus ; tamen tu comes exterior illi, ne re-
 cuses ire si postulet. Utne tegam latus spurco
 Damæ ? haud ita gessi me Trojæ, semper cer-
 tans melioribus. Ergo eris pauper. Jubebo
 fortem animum tolerare hoc ; & quondam tu-
 li majora. Augur, dic tu protinus, unde ru-
 am divitias acervosque æris. Equidem dixi,
 & dico. Astutus ubique captes testamenta
 senum : neu, si unus & alter vaser fugerit
 infidiatorem præroso hamo, aut deponas spem
 aut illusus omittas artem. Si olim magna
 minorve res certabitur foro ; uter vivet lo-
 cuples sine gnatis, sit improbus, qui ultro au-
 dax vocet meliorem in jus, esto defensor illius :*

*sperne civem priorem famâ causaque, si gnatus
 fecundave conjux erit domi. Quinte, pu-
 ta, aut Publi, molles auriculæ gaudent præ-
 nomine, tua virtus fecit me amicum tibi. No-
 vi, jus anceps ; possum defendere causas. Qui-
 vis citius eripiet oculos mihi, quàm pauperet te
 contemptum nuce cassa. Hæc est mea cura, ne
 tu perdas quid, neu sis jocus. Ipe si cog-
 nitor : persta, atque obdura : seu rubra Cani-
 cula findet statuas infantes ; seu Furius tentus
 pingui omafo conspuet Alpes hibernas nive co-
 na. Nonne vides, (aliquis inquiet, tangens
 prope stantem cubito) ut patiens, ut aptus ami-*

Orchard shall produce, let the rich *Worldling* taste before thy Household-God whom you are to reverence less than him. Who tho' he be a Perjurer, of no Family, defiled with Brother's Blood, a Renegado *Slave*; yet refuse not to accompany him, if he desire you, still giving him the Wall. ULYSS. What, to walk side by side with an *infamous* Damas? Not so did I demean myself at Troy, where I still vied with my Betters. TIR. Then you must live in Poverty. ULYSS. Well, I will fortify my Mind to bear it patiently; and greater Hardships formerly I bore: *But* tell me, Prophet, without more ado, how I may hastily amass Riches and Heaps of Money. TIR. In good earnest I have told you, and I tell it you *now*. By wily Arts hunt every where after the Wills and Fortunes of old Men: And tho' one or two of *superior* Cunning escape the Angler, after nibbling at the Bait, neither lose Hope, nor quit the Art for being *sometimes* baulked. If at any Time there shall be a Trial at the Bar, whether important or trivial; whichever of the Parties is rich and without Heirs, *tho'* he be a Knave, who without Cause has impudently sued an honest Man at Law: Be his Advocate. The Citizen who has the Preference both in Point of Fame and the *Merits of the Cause*, despise, if he have a Son at Home, or a fruitful Wife. *On the contrary address the other thus*: "Quintus, suppose, or Publius (those soft delicate Ears are tickled with such civil Compellations) your Merit hath made me your Friend. I know * all the Points of the Law. I have a knack at pleading Causes. *That Man* be who he will shall sooner snatch from me these Eyes, than wrong you of the Value of a rotten Nut. This is my Province to take Care that you lose nothing, nor be made a Jest of." Bid him go Home and make much of his delicate Person: Be you the sole Manager of his Affairs: Persevere, and be indefatigable in his *Service*: whether the fiery Dog-star cleave the Infant Statues; or Furius distended with fat Paunch bespew the wintry Alps with hoary *Flakes of Snow*. Don't you observe (will one say jogging his Neighbour who stands by him with his Elbow) how patient, how attached to his Friends,

* *The two-edged Law.*

N O T E S.

17. *Comes exterior.*] The exterior Side is always that which is most exposed to the Inclemency of the Weather. When this Distinction cannot take Place, 'tis the left Hand; except when three walk together; for then either Side is equal, and the middle the honourable Place.

46. *Sublatus.*] This Word here is used upon Account of the Custom the Ancients had of laying the Children on the Ground as soon as born; when the Fathers took them up, if they designed they should not be exposed, but educated in their own Houses.

Plures annabunt thynni, & cetaria crescent.

Si cui præterea validus malè filius in re
Præclarâ sublatus aletur; ne manifestum
Cœlibis obsequium nudet te, leniter in spem
Arrepe officiosus, ut & scribare secundus
Hœres, &, si quis casus puerum egerit Orco,
In vacuum venias: perrarò hæc alea fallit.
Qui testamentum tradet tibi cunque legendum,
Abnuere, & tabulas à te remove inemento:
Sic tamen, ut limis rapias quid prima secundo
Cera velit versu: solus, multisne cohœres
Veloci percurrere oculo. plerumque recoctus
Scriba ex quinqueviro corvum deludet hiantem;
Captatorque dabit risus Nasica Corano.

Num furis? an prudens ludis me, obscura canendo?

O Laertiade, quidquid dicam, aut erit, aut non:
Divinare etenim magnus mihi donat Apollo.

Quid tamen ista velit sibi fabula, si licet, ede.

Tempore quo juvenis Parthis horrendus, ab alto

Demissum genus Æneâ, tellure marique

Magnus erit; forti nubet procera Corano

Filia Nasicæ metuentis reddere foldum.

Tum gener hoc faciet: tabulas socero dabit, atque

Ut legat, orabit: multum Nasica negatas

O R D O.

eis, ut acer? plures thynni annabunt, & cetaria crescent.

Præterea ne manifestum obsequium nudet te cœlibis, si cui malè validus filius aletur & sublatus in præclara re, officiosus leniter arrepe in spem, & ut scribare secundus hœres, & venias in vacuum si quis casus egerit puerum Orco: hæc alea perraro fallit. Quicunque tradet tibi testamentum legendum, memento abnuere, & remove tabulas à te: tamen sic, ut limis rapias quid prima cera velit secundo versu: percurrere veloci oculo, solusne, an cohœres multis. Plerumque recoctus scriba ex

quinqueviro deludet corvum hiantem; Nasicaque captator dabit risus Corano.

Num furis? an prudens ludis me, canendo obscura? O Laertiade, quidquid dicam aut erit, aut non: etenim magnus Apollo donat mihi divinare. Tamen ede, si licet, quid ista fabula velit sibi.

Quo tempore juvenis, horrendus Parthis, genus demissum ab alto Æneâ, erit magnus tellure marique; procera filia Nasicæ metuentis reddere foldum nubet Corano forti. Tum gener faciet hoc: dabit tabulas socero, atque orabit ut legat: tandem Nasica accipiet mul-

N O T E S.

53. *Quid prima secundo cera velit versu.* He that made a Will put his own Name in the first Line, and in the next those of his Heirs, after which came the Legacies. It has been mentioned before, how the Romans wrote on Wax.

56. *Corvum deludet hiantem.* This al-

ludes to the Fable of the Fox and Crow, which is known by every Body.

59. *Quidquid dicam, aut erit, aut non.* This is the true Character of most who pretend to Prophecy: And it is no difficult Matter to be a Prophet so far.

61. *Si licet.* The Gods were not supposed

how alive *he is* ! thus more Gudgeons shall swim into *thy Net*, and your Fish-Ponds shall grow.

Moreover, left open Flattery to *old Batchelors* betray you, if any one has a weak and sickly Son nursed and brought up to a splendid Fortune ; steal gently into his Favour in Hopes of being destin'd his second Heir, and of coming into his Son's Room, if any Accident should carry off the Boy : This Plot very seldom miscarries. Whoever offers you his Will to read, be sure to refuse it, and put the Writings from you : Yet so as with a Side-Glance to snatch what the first Page in the second Paragraph contains : Run over with a quick Eye whether you be sole Heir or Co-heir with many. Often * an old Stager of a Notary, who has grown grey in the Profession, shall baulk *your Hopes* as *Æsop's Fox* did the gaping Crow ; and *Nasica* the Legacy-Hunter shall become the Dupe of a *Coranus*.

ULYSS. Are you mad, or do you designedly amuse me by delivering Riddles ? TIR. *Illustrious* Offspring of *Laertes*, whatever I say, shall either be or not be *according to my Prediction* : For great *Apollo* hath endowed me with the Gift of Divination. ULYSS. Explain to me however if you may, what that Fable of yours means.

TIR. What Time a Youth, the Parthian's Terror, descended from high-born *Æneas*, shall be mighty *both* by Sea and Land ; the stately Daughter of *the Churl Nasica*, who dreads the Payment of his Debts, shall be given in Marriage to vigorous *Coranus* in *Expectation of his Money*. Then the Son in Law shall do thus : He shall deliver his Will to his Father in Law, and beg him to peruse it. *Nasica* after many a *sham* Refusal shall take it at last, and

* One who from a *Quinque-vir* rises to be a well practised Scribe or publick Notary.

N O T E S.

posed always to let their Prophets see into Futurity.

64. *Forti nubet procera Corano filia Nasica metuentis.*] It is very uncertain at this Distance of Time, who the Persons mentioned here particularly were. But we may guess perhaps pretty near the Truth by what *Horace* says of them. This then seems probable : *Coranus* was a debauch'd old Man, who had lent *Nasica* Money. *Nasica*, who hated nothing so much as to part with Cash and pay his Debts, takes it in his Head to flatter *Coranus* in his favourite Vice, and prostitutes his Daughter to him, hoping by

this Means not only to be excus'd from paying his Debt, but to be left considerably in his Will. *Coranus* takes Advantage of this infamous Wretch's Baseness, and enjoys his Daughter : But after a scandalous Commerce, instead of shewing him any Favour, he play'd him this Trick. He made his Testament, and gave him, it to read. *Nasica* thought he should find in it a Reward equal to his Expectation ; but on the contrary, found nothing in it but Despair and Disappointment. For the old lecherous Fox beat him with his own Weapons, Knavery and Dissimulation.

Accipiet tandem, & tacitus leget; invenietque
Nil sibi legatum, præter plorare, suisque.

Illud ad hæc jubeo: mulier si fortè dolosa,
Libertusve senem delirum temperet; illis
Accedas focius: laudes, lauderis ut absens.
Adjuvat hoc quoque: sed vincit longè prius ipsum
Expugnare caput. scribes mala carmina vecors?
Laudato. scortator erit? cave te roget: ultro
Penelopen facilis potiori trade. Putasne,
Perduci poterit tam frugi, tamque pudica,
Quam nequiere proci recto depellere cursu?
Venit enim magnum donandi parca juventus,
Nec tantum veneris, quantum studiosa culinæ.
Sic tibi Penelope frugi est: quæ si semel uno
De sene gustarit, tecum partita lucellum;
Ut canis, à corio nunquam absterrebitur uncto.

Me sene, quod dicam, factum est: anus improba Thebis
Ex testamento sic est elata: cadaver
Unctum oleo largo nudis humeris tulit hæres;
Scilicet elabi si posset mortua: credo
Quòd nimium institerat viventi. cautus adito:
Neu desis operæ, neve immoderatus abundes.
Difficilem & morosum offendet garrulus ultro.
Non etiam fileas. Davus sis comicus; atque
Stes capite obstipo, multum similis metuenti.
Obsequio grassare: mone, si increbruit aura,
Cautus uti velet carum caput: extrahe turbâ
Oppositis humeris: aurem substringe loquaci.
Importunus amat laudari? donec, ohe jam

O R D O.

tum negatas, & tacitus leget; invenietque
nil legatum sibi suisque, præter plorare.

Jubeo illud ad hæc: si dolosa mulier, li-
bertusve fortè temperet senem delirum; acce-
das socius illis: laudes, ut lauderis absens.
Hoc quoque adjuvat: sed longè prius vincit
expugnare caput ipsum: Vecors scribes carmi-
na mala? Laudato. Erit scortator? Cave
roget te: ultro facilis trade Penelopen potiori.
Putasne tam frugi tamque pudica poterit per-
duci, quam proci nequiere depellere cursu rec-
to? Enim juventus venit parca donandi mag-
num, nec tantum studiosa Veneris quantum Cu-
linæ. Sic Penelope est frugi tibi: quæ si
semel gustarit de: no sene, & partita lucellum

tecum; ut canis, nunquam absterrebitur à co-
rio uncto.

Me sene, hoc factum est quod dicam: anus
improba Thebis sic elata est ex testamento: hæ-
res nudis humeris tulit cadaver unctum oleo
largo; scilicet si mortua posset elabi: credo,
quòd nimium institerat viventi. Cautus adito:
neu desis operæ, neve immoderatus abundes.
Garrulus ultro offendet difficilem & morosum.
Non etiam fileas. Sis Davus comicus; atque
stes capite obstipo, similis multum metuenti.
Grassare obsequio: si aura increbruit, mone,
uti cautus velet caput carum: extrahe turbâ
oppositis humeris: substringe aurem loquaci
Importunus amat laudari? Urge, & infla

read it softly to himself, and find that nothing is bequeathed to him and his but *Tears and Disappointment*.

To those *now mentioned* I add this *other* Prescription: If a crafty Wife, or enfranchised Slave chance to have the Management of an old Dottard; associate with them: Praise them, that in your Absence you may be praised by them *before your Patron*. This too is of Service; but the far more effectual Method is to lay close Siege to the *Old-Man* himself. Is he so mad to write sorry Verses? applaud them. Is he a Rake? prevent his asking; of yourself obsequious deliver up Penelope to him *as more deserving of her*. ULYSS. Do you imagine that she so virtuous and so chaste could be gained over, whom the Suitors were unable to remove from the right Course? TIR. No wonder for the Youths who came about her had no heart to make her handsome Presents, nor were studious so much of Pleasure, as of Gluttony and Riot. Hence is your Penelope *chaste and virtuous*: who had she once made Trial of one old *fond* Gallant, and shar'd with you the Profit; *she had been* like the Hound that will never be scared away from the Hide dipt in Blood.

In my old Days this fact happened, which I am going to relate: A malicious old Woman at Thebes thus by her Will was carried out to her *Interment*: her Heir *was obliged* to bear upon his naked Shoulders her Corpse copiously besmeared with Oil; on Purpose to escape his Clutches, if possible, now that she was dead: Because I suppose he had too closely beset her when alive. Be cautious *therefore* in your Approaches: neither be wanting in Courtesy, nor be lavish beyond Measure. If you talk too much you'll disoblige the peevish and morose *old Fellow*: You are not therefore to be always silent. Act the Part of Davus in the Comedy. Stand *in his Presence* with your Head awry, much like one impressed with Awe. Attack him with Obsequiousness: If a Gale of Wind rises, put him in Mind to wrap up carefully his dear Head: Extricate him from a Crowd, by opposing your Shoulders *to the Mob*: Prick up your Ear to him when talkative. Is he excessively fond of Praise? ply him therewith, and

N O T E S.

79. *Venit enim magnum.*] Simeon du Bois offers an ingenious Conjecture by substituting *magno* for *magnum*: *Venit enim magno*, it is because her Price was very high.

83. *Ut canis, à Corio.*] *Corium unctum* here signifies a bloody Skin. The ancient Hunters us'd to give their Dogs sometimes the Skins and Entrails of Beasts to make them more eager of the Chace.

84. *Me sene, &c.*] This seems to hint that the following Story is *Horace's* Invention.

84. *Anus improba.*] Some one is supposed to have so closely besieged an old Woman, that not being able to escape from him while alive, she thought of an humorous Method of doing so after her Death, and left it in her Will, that he should carry her Body to the Funeral Pile, well smeared over with Oil on his Shoulders.

91. *Davus sis comicus.* This shews the Comic Posture of *Davus* on the Stage, with his Neck held out, and Head inclin'd in a servile Manner.

Ad cœlum manibus sublatis dixerit, urge; &
 Crescentem tumidis infla sermonibus utrem.
 Cùm te servitio longo curâque levarit;
 Et certum vigilans, Quartæ sit partis Ulysses, 100
 Audieris, hæres: Ergo nunc Dama sodalis
 Nusquam est? unde mihi tam fortem, tamque fidelem?
 Sparge subinde: &, si paulum potes, illacrymare. est
 Gaudia prodentem vultum celare. sepulcrum
 Permissum arbitrio, sine sordibus extrue. funus 105
 Egregiè factum laudet vicinia. si quis
 Fortè cohæredum senior malè tussiet; huic tu
 Dic, ex parte tuâ, seu fundi, five domûs sit
 Emor, gaudentem nummo te addicere. sed me
 Imperiosa trahit Proserpina. vive, valeque. 110

O R D O.

crescentem utrem tumidis sermonibus; donec manibus sublatis ad cœlum dixerit obe jam. Cum levarit te longo servitio curâque; & certum vigilans, audieris Ulysses sit hæres quartæ partis: Ergo nunc sodalis Dama est nusquam? Unde reperiam tam fortem tamque fidelem mihi? Subinde sparge; & paulum illacrymare si potes. Est celare vultum prodentem gaudia. Extrue sepulcrum permissum arbitrio, sine sordibus: vicinia laudet funus egregiè factum. Si fortè quis cohæredum senior malè tussiet; dic tu huic, te gaudentem addicere ex tua parte nummo, seu sit emor fundi five domus. Sed imperiosa Proserpina trahit me. Vive, valeque.

SATIRA VI.

Horace in this Satire, more artfully to make his Court to Mæcenas, shows that he is content with his present Fortune, and that his Patron's Generosity has put him out of a Possibility of rationally wishing for more. He afterwards makes a Comparison of the Cares and Perplexity he meets with

HOC erat in votis: modus agri non ita magnus,
 Hortus ubi, & tecto vicinus jugis aquæ fons,
 Et paulum silvæ super his foret. auctius, atque
 Di melius fecere. bene est: nihil ampliùs oro,
 Maiâ nate, nisi ut propria hæc mihi munera faxis. 5

O R D O.

Hec erat in votis: modus agri non ita magnus, ubi hortus, & fons jugis aquæ vicinus tecto, & paulum silvæ foret super his. Di auctius, atque melius fecere. Bene est: nate Maiâ, oro nihil ampliùs, nisi ut faxis

with swollen Compliments blow up the growing Bladder till with Hands to Heaven up-lifted he say, Oh now no more! When at length he shall release thee from thy long Bondage and Solitude; and broad awake thou shalt hear *these Words of his Will pronounced*: Let Ulysses be Heir of a fourth Part: Is then my dear Friend Damas now no more! Where shall I find one so faithful and so generous as he! Drop *these or such like Lamentations* now and then; and, if you can, shed a few Tears. You must disguise the Face that would betray your *inward Joy*. Be not niggardly in erecting a Monument to him, when it is left to your Discretion, and let the whole Neighbourhood praise the splendid Funeral you give him. If any of your Co-heirs in Years have an unhappy Cough; tell him you will chearfully make over to him, for a mere Trifle, whatever of your Share, be it House or Land, he would purchase. But imperious Proserpine summons me *hence*. Live, and be happy.

N O T E S.

109. *Nummo addicere.*] That is, for nothing. When there was a formal Contract the Parties concerned went to a public Officer, who was called *Libripens*, viz. a Balance-Carrier, and in the Presence of Witnesses the Purchaser put into one of the

Scales a Piece of Money, which the Seller afterwards took out, and the Purchase was ratified.

110. *Imperiosa.*] Is a very beautiful Epithet, and well adapted to *Proserpine*, as being described by the Poets inflexible.

S A T I R E VI.

at Rome, and the Peace and Serenity he enjoys in his Sabin Retreat: And he describes at large the Advantages Privacy has over a busy publick Life. This Satire is very moral and full of entertaining Passages. It was composed in the Year of Rome 720, and the 33d of Horace's Life.

THIS was always the utmost of my Wishes: A Portion of Land not very large, where I might have a Garden, and near my House a never-failing Spring, and a little Grove besides. The Gods have done more bounteously and better than *my Wishes*. I'm contented: O Maia's Son, I crave no more, but that you

N O T E S.

1. *Modus agri non ita magnus.*] A noble Example this of Moderation in a Courtier and Poet, who had the Favour of the greatest Prince and Minister in the World. Others were always importuning their Patron, but Horace asked for little, and was con-

tent with it. So true it is, that it is Reason and Virtue which make a Man happy, and not Superfluity. When all the real Necessities of Nature are satisfied, it is only Passion and Folly that make us wish for more.

Si neque majorem feci ratione malâ rem,
 Nec sum facturus vitio culpâve minorem :
 Si veneror stultus nihil horum ; O si angulus ille
 Proximus accedat, qui nunc denormat agellum !
 O si urnam argenti fors quâ mihi monstret ! ut illi,
 Thesauro invento qui mercenarius agrum
 Illum ipsum mercatus aravit, dives amico
 Hercule : si, quod adest, gratum juvat : hac prece te oro
 Pingue pecus domino facias, & cœtera, præter
 Ingenium : utque soles, custos mihi maximus adsis.
 Ergo ubi me in montes & in arcem ex Urbe removi,
 Quid prius illustrem Satyris Musâque pedestri ?
 Nec mala me ambitio perdit, nec plumbeus Auster,
 Autumnusque gravis, Libitinæ quæstus acerbæ.

Matutine pater, seu Jane libentiùs audis,
 Unde homines operum primos vitæque labores
 Instituunt, (sic Dîs placitum) tu carminis esto
 Principium. Romæ sponso rem me rapis : Eia,
 Ne prior officio quisquam respondeat, urge :
 Sive Aquilo radit terras, seu bruma nivalem
 Interiore diem gyro trahit, ire necesse est.
 Postmodo, quod mî obfit, clare certumque locuto,
 Luctandum in turbâ ; facienda injuria tardis.
 Quid vis, insane, & quas res agis ? (improbus urget
 Iratis precibus) tu pulses omne quod obstat,
 Ad Mæcenatem memori si mente recurras.

O R D O.

Hæc munera propria mihi. Si neque feci rem majorem malâ ratione : nec facturus sum minorem vitio culpâve, si stultus veneror nihil horum ; O si ille proximus angulus accedat, qui nunc denormat agellum ! O si quâ fors monstret urnam argenti mihi ! ut monstraverit illi, qui, invento thesauro, mercenarius mercatus illum ipsum agrum quem aravit, dives amico Hercule : si, quod adest, juvat gratum : oro te hac prece ; facias pingue pecus domino, & cœtera præter ingenium : utque soles, adsis maximus custos mihi. Ergo ubi removi me ex urbe in montes & in arcem, quid illustrem prius Satyris Musâque pedestri ? Nec mala ambitio perdit me, nec plumbeus

Auster, gravisque autumnus, quæstus Libitinæ acerbæ.

Pater matutine, seu libentius audis Jane, unde homines instituunt primos labores operum vitæque, (sic placitum Dîs) tu esto principium carminis. Romæ rapis me sponso rem : eia, urge ne quisquam prior respondeat officio : ire est necesse si ve Aquilo radit terras, seu bruma trahit diem nivalem gyro interiore. Postmodo, clare certumque locuto, quod obfit mî, luctandum in turbâ ; injuria facienda tardis. Insane, quid vis, & quas res agis ? (improbus ait, & urget iratis precibus) tu pulses omne quod obstat, si memori mente recurras ad Mæcenatem. Hic juvat & est

N O T E S.

11. *Qui, &c.*] Literally: Who a hire-ling Labourer having bought that very Land ploughed it.

13. *Amico Hercule.*] Hercules was believed Mercury's Associate in distributing Riches.

would make these Blessings permanent: If I have neither encreased my Estate by dishonest Means, nor shall impair it by Vice and Mismanagement; if I foolishly make none of these Prayers: O for the Addition of that neighbouring Spot of Ground, which now spoils the Beauty of my Field! O that Fortune somewhere would shew me a Pot of Money! as *she did* to him, who, having found a Treasure, purchased that very Land he as a Hireling ploughed before, enriched by the Favour of Hercules: If my present Condition contents my grateful Mind; I address thee with this *one* Petition; make my Cattle fat, and all Things else I possess, except my Mind; and as thou art wont, be still my powerful Guardian. Therefore so soon as I retire from the City into the Mountains of *Tusculum*, and my *little* Fort, wherein can I better exercise my Genius than in Satires, and simple epistolary Strains? *There* neither mischievous Ambition undoes me, nor the South-wind of Leaden Weight *sinks my Spirits*, nor the unwholesome Autumn, fullen *Libitina's* gainful Season *affects me*!

Father of the Morning, or Janus, if thou hadst rather be called by that Name, *thou* with whom Men usher in the first Labours of their Lives and Professions, (such is the Pleasure of the Gods) with thee let my Song begin. At Rome you hurry me away to be Surety for my Friend: Quick, *say you*, make haste, lest any one prevent you in that good Office: Away I must, whether the North-wind sweep the Earth, or the Winter Solstice leads on the snowy Day in a shorter Circle. After this, when I have pronounced distinctly and in precise Terms *the Form of giving Bail*, which I may possibly repent, *the Difficulty is how to return*: I must struggle through the Croud, rudely insult and *justle against* the Slow. What mean you, Madman, what would you be at, *says* some surly Fellow, and loads me with Curses? You forsooth must throw down all that is in your Way, because calling to mind *the appointed Hour* you are posting to Mæcenæ. This, I will not lie, sooths and tickles my Vanity.

N O T E S.

15. *Utque soles Custos.*] For our Poet supposed Mercury had already given him singular Marks of his Protection. He had saved him in the Battle of *Philippi*. Ode the 7th. Book the 2d. He had preserved him from the Fall of a Tree, Ode the 13th. Book the 2d. &c.

17. *Quid prius illustrem, &c.*] May signify *what or whom shall I first celebrate in*: Cruquius makes it, *what shall I celebrate preferably to the Satires and rural Muses*.

20. *Matutine Pater!* It is here the Satire properly begins, and the foregoing Part

is only a Kind of Preface. It has been mentioned elsewhere who *Janus* was, and how the Heathens used to give several Names to their Gods.

26. *Interiorem diem, &c.*] When the Sun is in the Southern Solstice, which the *Latins* call *Bruma*, our Day is but about eight Hours long, because we see him then only the third Part of the Circle which he describes about our Earth. Now this gives *Horace* the Occasion poetically to call it an interior Circle.

Hoc juvat, & melli est ; non mentiar. at simul atras
 Ventum est Esquilias ; aliena negotia centum
 Per caput, & circa saliunt latus. Ante secundam
 Roscius orabat sibi adesses ad Puteal cras.
 De re communi scribæ magnâ atque novâ te
 Orabant hodie meminisses, Quinte, reverti.
 Imprimat his cura Mæcenas signa tabellis.
 Dixeris, Experiar : Si vis, potes, addit ; & instat.
 Septimus octavo propior jam fugerit annus,
 Ex quo Mæcenas me cœpit habere suorum
 In numero ; duntaxat ad hoc, quem tollere rhedâ
 Vellet, iter faciens, & cui concedere nugas
 Hoc genus : Hora quota est ? Thrax est Gallina Syro par ?
 Matutina parum cautos jam frigora mordent ;
 Et quæ rimosâ bene deponuntur in aure.
 Per totum hoc tempus, subjectior in diem & horam
 Invidiæ. Noster ludos spectaverat unâ,
 Luserat in campo, Fortunæ filius, omnes.
 Frigidus à Rostris manat per compita rumor ;
 Quicunque obvius est, me consulit : O bone (nam te
 Scire, Deos quoniam propiùs contingis, oportet)
 Numquid de Dacis audisti ? Nil equidem. Ut tu

35

40

45

50

O R D O.

melli, non mentiar. At simul ventum est Esquilias atras, centum aliena negotia saliunt per caput & circa latus. Roscius orabat ut adesses sibi cras ante horam secundam ad Puteal. Quinte, scribæ orabant ut meminisses te reverti hodie de re magnâ, novâ, atque communi. Cura, Mæcenas imprimat signa his tabellis. Dixeris, Experiar : addit, potes, si vis ; & instat. Septimus annus propior octavo jam fugerit, ex quo Mæcenas cœpit habere me in numero suorum ; duntaxat ad hoc, quem vellet tollere rhedâ, inter faciens,

& cui posset concedere nugas hoc genus ; Quota hora est ? Est Thrax Gallina par Syro ? Matutina frigora jam mordent parum cautos ; & quæ bene deponuntur in aure rimosâ. Per totum hoc tempus, in diem & horam subjectior invidiæ. Noster Quintus filius Fortunæ, omnes aiunt spectaverat ludos, & luserat in campo una cum Mæcenate. Frigidus rumor manat à Rostris per compita ; quicunque est obvius, consulit me : O bone, audisti numquid de Dacis, (nam oportet te scire,

N O T E S.

32. Hoc juvat, & melli est.] He says he takes a singular Pleasure in hearing that he regards no one, but makes his Way through the greatest Throng when he is hastening to Mæcenas.

35. Sibi adesses ad Puteal cras.] When the Lightning fell in any Place, the old Romans took Care to cover that Place over like a public Well ; and such a Place they properly called Puteal. There was one in the Roman Forum joining to the Arch of

Fabius, near to the Statues of Marsias and the two Januses. The Banquiers lived round this Place. And near it was the Tribunal of the Prætor, who judged all Causes relating to such People. Roscius therefore prayed Horace that he would meet him the Day after at that Place about Eight in the Morning, to assist him to get a favourable Sentence in a Law-Suit he had to be pleaded before the Prætor.

38. Imprimat his cura Mæcenas, &c.] Mæcenas

But I'm no sooner arrived at * the Esquilæ, † than I'm stunn'd on every Side with a hundred Affairs of other People. "Roscius begs you would attend him to morrow before eight at the Pretor's Bench. The Secretaries desire you would remember, Horace, you are to return to day, about some new Affair of great Importance, that concerns their common Interest. Get Mæcenas to set his Seal to these Writings. Should I say, I'll try it: You can, he adds, if you will, and teazes me to Death." The seventh Year, near the eighth, is now elapsed since Mæcenas began to rank me in the Number of his Friends; for no other Purpose but to take me in his Chariot when he goes a Journey, and communicate to me common Chit-chat, such as: What is it o'Clock? Is Gallina the Thracian *Gladiator* a Match for Syrus? The Morning Air now pinches those who don't provide against it; and Secrets of like Importance that are safely deposited in leaky Ears. During this whole Period, I have been daily and hourly more and more the Object of Envy. This Horace of ours, say all, this Creature of Fortune, was seeing the Shows with Mæcenas; they performed their Exercises together in the Campus Martius. Is any alarming News spread from the Rostra thro' the Streets; whoever I meet consults me as an Oracle: Good Sir let me ask you, for you must needs know, since you have near Access to ‡ the Great, hear you any Thing of the Dacians? Not a Word. How you always jest! May

* Black Esquilæ.
and round my Side.

† Than a hundred Affairs of other People dance thro' my Head
‡ Our Gods.

N O T E S.

Mæcenas was as it were *Augustus's* Chancellor; and all the Patents *Augustus* granted passed through his Hands.

42. *Duntaxat ad hoc.*] Horace is here, as he expresses it, *Dissimulator opis propriæ*, and does not mention all the Confidence Mæcenas had in him. The Emperor's Favourite often trusted him with the most important Secrets of State; but *Horace* knew how to behave in such a Circumstance. And had Mæcenas made as prudent a Choice of other Friends to communicate his Thoughts to, *Augustus* would not have had Cause to reproach him with Want of Reserve to others.

44. *Tbrax est Gallina Syro par.*] There were various Kinds of Gladiators at Rome; See *Kennet's* Antiquities. These here are the Names of Gladiators.

49. *Fortunæ filius.*] He was called the Son of Fortune who from an obscure Birth arrived at some exalted Station.

50. *Frigidus à rostris.*] The Rostrum was a Kind of Platform, the Base of which was adorned with Prows of Ships. Above it was a kind of Pulpit, or Tribunal, where the Magistrates, and those who harrangued the People, ascended, to be in public View. This Building was almost in the Midst of the Roman Forum. The Figure of it is still seen on Medals. *Horace* designs to intimate that such News was feigned there on the Spot.

53. *De Dacis.*] The *Daci* were reported to be disposed to assist *Antony* against *Augustus*, upon Account of his having refused them some Petition.

Semper eris derisor! At omnes Dî exagitent me,
Si quidquam. Quid? militibus promissa Triquetra
Prædia Cæsar, an est Italâ tellure daturus?
Jurantem me scire nihil mirantur, ut unum
Scilicet egregii mortalem atque silenti.

55

Perditur hæc inter misero lux, non sine votis:

O rus, quando ego te aspiciam? quandoque licebit,
Nunc veterum libris, nunc somno & inertibus horis,
Ducere sollicitæ jucunda obliviam vitæ?

60

O quando faba Pythagoræ cognata, simulque
Uncta satis pingui ponentur oluscula lardo?

O noctes, cœnæque Deûm! quibus ipse, meique,
Ante Larem proprium vescor; vernasque procaces
Pasco libatis dapibus. prout cuique libido est,

65

Siccat inæquales calices conviva, solutus
Legibus insanis: seu quis capit acrimonia fortis

Pocula; seu modicis uvescit lætius. Ergo

70

Sermo oritur, non de villis domibusve alienis,

Nec malè necne Lepos saltet: sed quod magis ad nos

Pertinet, & nescire malum est, agitur: utrumne

Divitiis homines, an sint virtute beati:

Quidve ad amicitias, usus rectumne, trahat nos:

75

Et quæ sit natura boni, summumque quid ejus.

O R D O.

quoniam propius contingis Deos? Equidem
audivi nil. Ut tu semper eris derisor! At
omnes Dî exagitent me, si novi quidquam.
Quid dicis? An Cæsar daturus prædia pro-
missa militibus in Triquetra, an in Italâ tel-
lure? Mirantur, me jurantem scire nihil, sci-
licet ut unum mortalem egregii atque silenti.

Inter hæc lux perditur misero, non sine vo-
tis: O rus, quando ego aspiciam te? quan-
doque licebit, nunc legendis libris veterum,
nunc somno, & inertibus horis, ducere jucun-
da obliviam vitæ sollicitæ? O quando cognata
faba Pythagoræ, simulque oluscula satis uncta

lardo pingui ponentur? O noctes, cœnæque
Deûm! quibus ipse meique, vescor ante Larem
proprium; pascoque vernas procaces dapibus
libatis. Prout libido est cuique, Conviva sic-
cat inæquales calices, solutus insanis legi-
bus: seu quis fortis capit pocula acrimonia; seu
quis lætius uvescit modicis. Ergo sermo ori-
tur, non de villis domibusve alienis, nec Le-
pos malè saltet necne: sed agitur, quod ma-
gis pertinet ad nos, & nescire est malum: u-
trumne homines sint beati divitiis, an virtute:
quidve trahat nos ad amicitias, usus rectum-
ne: & quæ natura boni sit, quidque summum

N O T E S.

60. O rus! quando ego te aspiciam?] This Place is adorn'd with all the Charms of Poetry. And nothing but a Philosophic Temper exalted with, a Genius for Poetry cou'd be capable of producing them. That Freedom and Tranquility which may be enjoyed to Perfection, if a Person be qualified with Virtue and a Competence, are here

set forth in the most amiable Light.

63. O quando faba.] Pythagoras had taught, how the Bean had been produced at the same Time with Man, and from the same Corruption. Upon this Account the Poet satirically calls it related to Pytha-
goras.

all the Gods put me to the Rack if I know a Syllable. What *say* you, will Cæsar give his Soldiers their promised Lands in Sicily, or in Italy? When I swear I know nothing of the Matter, they're amaz'd, as doubtless accounting me a Man of extraordinary Reserve and profound Secrecy.

Amidst these *Impertinences* the Day is lost in Misery, not without longing Wishes, O my dear rural Retreat, when shall I see you again! When shall I have it in my Power, now by *reading* ancient Authors, now by Sleep and Hours of Indolence, to lose in sweet Oblivion the Disquietudes of Life! O when shall Pythagoras's kindred Bean, and Herbs well seasoned with fat Bacon be set before me! O heavenly Nights, divine Repasts! with which I regale myself and my Friends in Presence of my Household Gods, and feed my pert Slaves, with * consecrated Viands. Each Guest, as he's dispos'd, drinks † his Glass, free from the mad Laws of a *Debauch*: Whether one couragious chooses stout Bumpers, or another soaks away more joyous with moderate Draughts. The Conversation arises not about the Country-Seats or Houses of our Neighbours, nor whether Lepos dances well or ill; but we debate on what more nearly concerns us, and is criminal not to know: Whether by Means of Riches or Virtue Men be happy; what engages us in Friendships, Utility or Merit; and what is the Nature of Good, and wherein the chief Good *consists*. My Neighbour Cervius the

* With the *Vi&uals* whereof I had made a Thank-Offering to the Gods: Or, as others, Whereof I had first tasted myself. † Unequal Glasses.

N O T E S.

65. *O noctes! cœnæque Deûm!*] He calls those peaceful Evenings, and sweet Suppers he enjoyed in the Country, the Repasts and Nights of Gods, by Reason of the compleat Happiness he found there. Such Expressions cou'd only come from real Sentiment, and a Soul that remembered with Transport rational Pleasure.

67. *Libatis dapibus.*] When our Poet had a Mind to enjoy the good Humour and Freedom of all his Family, and divert himself with their natural Mirth, he entertained them with those Meats he had offered Part of to the Gods, that is, the very best he had.

68. *Solutus legibus insanis.*] He here calls mad Laws the compulsive Methods of making Persons drink more than they can bear.

72. *Male necne lepos saltet.*] It is at this Day as in Horace's Time. Forbid the To-

pics of the Play, Opera, or the present Mode, and you'll strike two Parts in three, of those who are called the Beau Monde, quite dumb.

76. *Et quæ natura boni summumque.*] The Disputes about the supreme Good, or the ultimate Happiness of Man, were endless amongst the Heathen Philosophers. Socrates seems to have been the only Person who first entertained any true Notion of it. For he judg'd the supreme Good cou'd be no other, than he who comprehended in an infinite Degree the Perfections of all others. Wherefore he and his Disciples made it entirely consist in the Fruition or Sight of God. But as a preceding Preparation, they supposed a Conformity to him in this Life by Virtue, and avoiding every Action that might stain his Image. How few Christians practise these exalted Rules!

Cervius hæc inter vicinus garrit aniles
 Ex re fabellas. nam, si quis laudat Arellī
 Sollicitas ignarus opes, sic incipit: Olim
 Rusticus urbanum murem mus paupere fertur 80
 Accepisse cavo, veterem vetus hospes amicum;
 Asper, & attentus quæsitis; ut tamen arctum
 Solveret hospitii animum. quid multa? neque illi
 Sepositi ciceris, nec longæ invidit avenæ;
 Aridum & ore ferens acinum, semesaque lardi 85
 Frustra dedit, cupiens variâ fastidia cœnâ
 Vincere tangentis malè singula dente superbo:
 Cum pater ipse domus paleâ porrectus in hornâ
 Effet ador loliumque, dapis meliora relinquens.
 Tandem urbanus ad hunc, Quid te juvat, inquit, amice, 90
 Prærupti nemoris patientem vivere dorso?
 Vin' tu homines urbemque feris præponere silvis?
 Carpe viam (mihi crede) comes: terrestria quando
 Mortales animas vivunt fortita, neque ulla est,
 Aut magno aut parvo, lethi fuga. quo, bone, circa, 95
 Dum licet, in rebus jucundis vive beatus:
 Vive memor, quàm sis ævi brevis. Hæc ubi dicta
 Agrestem pepulere; domo levis exfilit; inde
 Ambo propositum peragunt iter, urbis aventes
 Mœnia nocturni subrepere. jamque tenebat 100
 Nox medium cœli spatium, cum ponit uterque
 In locuplete domo vestigia: rubro ubi cocco
 Tincta super lectos canderet vestis eburnos,
 Multaque de magnâ superessent fercula cœnâ,

O R D O.

ejus. Inter hæc vicinus Cervius garrit ani-
 les fabellas ex re. Nam si quis ignarus lau-
 dat sollicitas opes Arellī: sic incipit: Olim
 rusticus mus vetus hospes fertur accepisse mu-
 rem urbanum, amicum veterem: asper, &
 attentus quæsitis; tamen ut solveret arctum
 animum hospitii. Quid loquor multa? ne-
 que invidit illi sepositi ciceris, nec longæ
 avenæ; & ferens aridum acinum ore, seme-
 saque frustra lardi dedit, cupiens variâ cœnâ
 vincere fastidia convivæ malè tangentis sin-
 gula superbo dente: cum ipse pater domus por-
 rectus in hornâ paleâ, effet ador loliumque
 reliquens meliora dapis. Tandem urbanus lo-
 cutus ad hunc, Amice inquit, quid juvat te
 patientem vivere in dorso prærupti nemoris?
 Vin' tu præponere homines urbemque silvis fe-
 ris? (crede mihi) uti comes carpe viam:
 quando fortita terrestria vivunt mortales ani-
 mas, neque ulla fuga lethi est aut magno aut
 parvo. Quocirca, bone, vive beatus dum
 licet in jucundis rebus: Vive memor, quàm
 brevis ævi sis. Ubi hæc dicta pepulere agre-
 stem; levis exfilit domo; inde ambo peragunt
 iter propositum, aventes nocturni subrepere
 mœnia urbis. Jamque nox tenebat medium
 spatium cœli, cum uterque ponit vestigia in
 locuplete domo: ubi vestis tincta cocco rubro
 canderet super lectos eburnos, multaque beser-
 na fercula superessent de cœnâ magnâ, quæ

while chats away old Stories as Occasion offers : For if one injudiciously applauds Arellius's Estate on which so many Anxieties attend, he thus begins : Once upon a Time a Country Mouse is said to have received into his poor Cell a Mouse of the City, an old Host, his old Friend ; a painful Animal, and thrifty of what he earned, yet so as he could open his narrow Soul in Acts of Hospitality. To be short, he grudged him neither the Vetches he had hoarded up, nor the long and goodliest Oats ; and fetching in his Mouth a dry Raisin and nibbled Scraps of Bacon, set them before him, endeavouring by the Variety of the Entertainment to overcome the Squeamishness of his Guest, who scarcely touch'd the several Dishes with his dainty Tooth : While the Master of the House himself, laid along on fresh Straw, made a Shift to eat *some Grains of Flower and Tares*, reserving the best of the Provision for his Friend. At length the City Mouse addressing him : " Friend, " says he, what Pleasure have you to live in Toil and Misery on " the Slope of a rugged Wood. Had you not better prefer Men " and a City-Life to the savage Wilderness ? Take my Counsel, " come along with me : Since terrestrial Beings are destined to " Mortality, nor is there any avoiding Death to great or small ; " wherefore, my good Friend, live happy, while you may, in " Mirth and Jollity : Live mindful of your short Duration."

Soon as these Arguments had perswaded the Country Mouse, he springs nimbly out of his Cell. Then both set forward on their destined Journey, wishing to steal by Night incog into the City. And now the Night possessed the Mid-Region of the Sky, when they arrive in a stately Palace both together : Where Carpets dyed with Crimson Grain glowed upon the Ivory Couches, and many Dishes of Yesternights sumptuous Supper remained, which were

N O T E S.

77. *Aniles fabellas.*] That is, ancient Stories. The Fable which *Cervius* here relates is taken from *Æsop*, who lived in Greece about the Time that *Servius Tullius* reigned at Rome. Horace has embellished it suitably to that happy Talent he has for Narration, which every where discovers itself. This Fable is not at present found in *Æsop*, but there is no Doubt but it was formerly amongst his Fables. What is a singular Beauty here is, that the Application of the Fable, or as *Plato* calls it, the Soul, is agreeable to Horace's Design throughout the Satire.

85. *Semesaque elardi frustra.*] This was what the Country Mouse valued as a great Dainty,

because he was obliged to go far, and run many Dangers to get it.

87. *Male.*] Here has the Signification of *agre*, as *Virg. Georg. I.* 360.

88. *Cum pater ipse domus.*] Here's a Mouse immediately made a Person of Importance, and his Hole a good Farm-House.

93. *Quando mortales animas.*] This is very diverting to find a Mouse so finish'd an Epicurean.

94. *Terrestria quando, &c.*] Literally : Since terrestrial Beings live having mortal Souls allotted to them.

100. *Jamque tenebat nox medium cæli.* Here are three elevated Verses that have a fine Effect, and cause an agreeable Variety.

Horace

Quæ procul exstructis inerant hesternæ canistris.

105

Ergo ubi purpureâ porrectum in veste locavit

Agrestem ; veluti succinctus curstat hospes,

Continuatque dapes ; necnon vernaliter ipsis

Fungitur officiis, prælambens omne quod affert.

Ille cubans gaudet mutata sorte, bonisque

110

Rebus agit lætum convivam : cum subito ingens

Valvarum strepitus lectis excussit utrumque.

Currere per totum pavidæ conclavæ ; magisque

Exanimes trepidare, simul domus alta Molossis

Personuit canibus. tum rusticus, Haud mihi vitâ

115

Est opus hac, ait ; & valeas : me silva, cavusque

Tutus ab insidiis tenui solabitur ervo.

O R D O.

procul inerant canistris exstructis. Ergo ubi locavit agrestem porrectum in veste purpureâ ; veluti succinctus hospes curstat, continuatque dapes ; necnon vernaliter fungitur ipsis officiis, prælambens omne quod affert. Ille cubans gaudet mutata sorte, agitque lætum convivam bonis rebus : cum subito ingens strepitus

valvarum excussit utrumque lectis. Pavidæ cœpere currere per totum conclavæ ; exanimesque magis trepidare, simul alta domus personuit canibus Molossis. Tum rusticus, ait haud opus est mihi hac vitâ, & valeas ; silva cavusque, tutus ab insidiis solabitur me tenui ervo.

SATIRA VII.

During the Feast called Saturnalia the Servants were waited on by their Masters ; and they might say with Impunity all that they thought of them. Horace therefore feigns, that one of his Slaves, making Use of this Privilege, takes the Opportunity of telling him boldly of his Faults. There is scarce a Man but is offended at direct Reprehension. But Horace, by seeming to receive Reprehension himself, finely insinuates into the Breasts of the

JAMDUDUM ausculto ; & cupiens tibi dicere servus

Pauca, reformido. Davusne ? Ita, Davus, amicum

Mancipium domino, & frugi, quod sit satis : hoc est,

Ut vitale putes. Age, libertate Decembri

(Quando ita majores voluerunt) utere : narra.

5

O R D O.

Ego servus jamdudum ausculto ; & cupiens dicere pauca tibi, reformido. Davusne ? Ita, Davus, amicum mancipium domino, & frugi, quod sit satis : hoc est, ut putes vitale. Age, utere Decembri libertate, (quanto majores ita voluerunt) narra,

disposed of apart in Baskets piled on one another. When thus the Cit had placed his Country Friend on a Purple Carpet; like a nimble Host he runs about, serves up one Dish close after another, and with cringing Formality performs each servile Office, first tasting all that he sets before his Guest. He lying at ease rejoices in his changed Condition, and expresses the highest Satisfaction with his good Cheer; when suddenly the rattling of the Gates shook each of them from his Couch. In fearful Disorder they run thro' all the Room, and scud up and down more and more aghast: At the same Time the lofty Dome resounds with *huge* Molossian Dogs. Then the Country Mouse *turning to his Friend*: This Life, says he, is not for me; and so farewell: My Wood and little Cell, secure from unseen Dangers, shall with homely Tares solace me *for the Loss of your good Cheer*.

N O T E S.

Horace knew better than any other Latin Poet, how to diversify his Subjects with the Contrasts of sublime and familiar Thoughts.

101. *Cum ponit, &c.*] Literally: When each sets down his Feet.

106. *Ergo ubi purpurea.* This is very entertaining to see the Country Mouse at Table on a purple Bed like a Roman Nobleman.

107. *Succinctus.*] Here he alludes to the Custom of Servants, who had their Garments bound up with a Girdle to give them a freer Motion.

115. *Tum rusticus.*] The concluding Moral is admirable. For how can wretched Wealth compare with innocent contented Competence! Tell me, ye Great of the Earth,

S A T I R E VII.

most averse to Correction, those Truths which he designs. Nothing can be imagined more ingenious, or more conducive to the End the Poet had in View. The main Design of Horace in this Satire is to illustrate this Truth, that none are truly free, but the Virtuous and Wise: In short, those who keep all their Passions in Subjection, and listen to nothing but right Reason.

DAV. LONG has your Slave lent an Ear, and would gladly tell you a few plain Truths * if he dar'd. HOR. Who, Davus? DAV. Yes Davus, the friendly Vassal of his Master, the honest and faithful; † in a moderate Degree I mean; that is, ‡ whom you need not think too good to be long lived. HOR. Well, use the Freedom of December Holidays, since our Ancestors would have it so, speak your Mind.

* I'm afraid to do it.
in a fair way to be long-lived.

† What is just enough.

‡ That you may still think him

N O T E S.

1. *Jam dudum ausculto.*] We must here suppose Horace to be in a Passion at his Servants, and speaking a thousand harsh Things

to them. Davus, who hears him for some Time, at last loses all Patience, and breaks out in this abrupt Manner.

B b

§.

Pars hominum vitiis gaudet constanter, & urget
 Propositum : pars multa natat, modò recta capeffens,
 Interdum pravis obnoxia. sæpe notatus
 Cum tribus annellis, modò lævâ Priscus inani,
 Vixit inæqualis, clavum ut mutaret in horas ;
 Ædibus ex magnis subitò se conderet, unde
 Mundior exiret vix libertinus honestè ;
 Jam mœchus Romæ, jam mallet doctus Athenis
 Vivere ; Vertumnis, quotquot sunt, natus iniquis.
 Scurra Volanèrius, postquam illi iusta chiragra
 Contudit articulos, qui pro se tolleret, atque
 Mitteret in phimum talos, mercede diurnâ
 Conductum pavit : quanto constantior idem
 In vitiis, tanto leviùs miser ac prior ille,
 Qui jam contento, jam laxo fune laborat.

10

15

20

Non dices hodie, quorsum hæc tam putida tendant,
 Furcifer ? Ad te, inquam. Quo pacto, pessime ? Laudas
 Fortunam & mores antiquæ plebis ; & idem,
 Si quis ad illa Deus subitò te agat, usque recuses :
 Aut quia non sentis, quod clamas, rectius esse ;
 Aut quia non firmus rectum defendis, & hæres,
 Nequicquam cœno cupiens evellere plantam.
 Romæ rus optas ; absentem rusticus Urbem
 Tollis ad astra levis. si nusquam es fortè vocatus
 Ad cœnam, laudas securum olus ; ac, velut usquam
 Vincit eas, ita te felicem dicis, amasque,

25

30

O R D O.

Pars hominum constanter gaudet vitiis, & urget propositum : multa pars natat, modò capeffens recta, interdum obnoxia pravis. Priscus sæpe notatus cum tribus annellis modò inani læva, vixit inæqualis, ut mutaret clavum in horas ; ex magnis ædibus subito conderet se, unde mundior libertinus vix exiret honestè. Jam mallet vivere mœchus Romæ, jam doctus Athenis ; natus iniquis Vertumnis quotquot sunt. Volanèrius scurra, postquam iusta chiragra contudit articulos illi, pavit conductum diurnâ mercede, qui tolleret talos pro se, atque mitteret in phimum : quanto idem est constantior in vitiis, tanto leviùs miser ac ille prior, qui laborat jam fune contento jam laxo.

Furcifer, non dices hodie, quorsum hæc tam putida tendant ? Ad te, inquam. Quo pacto, pessime ? Laudas fortunam & mores plebis antiquæ ; & tu idem usque recuses, si quis Deus subito agat te ad illa ; aut quia non sentis id esse rectius quod clamas ; aut quia non firmus defendis rectum, & nequicquam cupiens evellere plantam cœno, heres. Romæ optas rus ; rusticus levis tollis urbem absentem ad astra. Si fortè vocatus es nusquam ad cœnam, laudas olus securum ; ac, velut eas usquam vincit, ita dicis te felicem, amasque, quod nusquam potandum sit tibi : Mæcenat' jussit te serum convivam venire ad se sub prima lumina. Nemon' ociùs feret oleum. Ecquis audit ? Blateras cum magno clamore.

N O T E S.

8. *Natus.* Signifies remarked for what is foolish or ridiculous.

9. *Sæpe notatus cum tribus annellis.* Before Horace's Time, it was esteemed a Fault

to appear with more than one Ring. But when Luxury was once introduced, they were accustomed to wear three.

DAV. One Part of Mankind persists with Constancy in Vice, and closely pursue their End: Not a few swim *with the Stream*, sometimes espousing Virtue, sometimes siding with Vice. Priscus, often remarked with three Rings, * sometimes with none, lived so various and inconsistent, that he would shift his Robe every Hour: From stately Apartments he would all of a sudden retire *into some pitiful Hole*, whence a decent Freed-Man † would be ashamed to come abroad. Now he would chuse to live a Debauchee at Rome, now a Virtuoso at Athens; born under the inauspicious Influence of still-varying Vertumnus.

Volanerius the Buffoon, after that the Gout, the just Punishment of his Excesses, had ‡ disabled him in the Use of his Hands, || maintained an Hireling by the Day to take up the Dice for him and throw them into the Box: The more steady this same Fellow is in Vice, so much less is he miserable than the former, who *sometimes checks, sometimes obeys his Passions*, § as he who struggles with a Rope one while strait another while slack.

HOR. Varlet, * how long will it be ere you tell me at whom this so insipid Stuff is aimed? DAV. At you, Sir, I tell you plainly. HOR. As how, Rascal? DAV. You praise the Fortune and Manners of the old Romans, and at the same Time, should some God suddenly reduce you to that State, you would be utterly averse to it; either because you are not convinced that what you make such Noise about is more eligible; or because you are not firm in the Defence of Virtue, and, † with all your vain Efforts to extricate your Feet out of the Mire, still stick fast. At Rome you long for the Country: In the Country you are so fickle to exalt the absent City to the Stars. If you happen to be no where invited out to Supper, you are in Raptures with your quiet Mefs of Herbs: And just as if you went by Compulsion, you ‡ thank your Stars,

* Sometimes with the Left Hand bare. † Whence a cleanly Freed-man could scarce come abroad with Decency. ‡ Crushed his Joints. || Maintained or hired for daily Wages. § See a parallel Expression which serves in great Measure to explain this, 1 Ep. x. 47.

Imperat aut servit collecta pecunia cuique;
Tortum digna sequi, potius quam ducere, funem.

* Will you not tell me to Day? † Wishing in vain. ‡ Pronounce yourself happy and love yourself.

N O T E S.

13. Jam mæchus Romæ, jam mallet.] The Poet describes Rome as the Seat of Impurity; and Athens, of Study and Virtue. But perhaps Davus was a Grecian, and upon that Account the Poet puts this Preference of Athens into his Mouth.

25. Aut quia non sentis.] He gives two admirable Reasons for the Contradiction which is observable between most Persons Actions and Words. The first is, that they often do not really believe what they say is better than what they do; and thus they speak

B b a

against

Quòd nusquam tibi sit potandum : jussit ad se
 Mæcenæ serum sub lumina prima venire
 Convivam ; Nemon' oleum feret ociùs ? ecquis
 Audit ? cum magno blateras clamore, fugisque.
 Milvius & scurræ, tibi non referenda precati,
 Discedunt. etenim fateor, me, dixerit ille,
 Duci ventre levem : nasum nidore supinor :
 Imbecillus, iners : si quid vis, adde, popino.
 Tu, cùm sis quod ego, & fortassis nequior, ultro
 Insectere, velut melior ? verbisque decoris
 Obvolvas vitium ? quid, si me stultior ipso
 Quingentis emto drachmis deprnderis ? aufer
 Me vultu terrere : manum stomachumque teneto,
 Dum, quæ Crispini docuit me janitor, edo.

Te conjux aliena capit, meretricula Davum :
 Peccat uter nostrum cruce dignius ? acris ubi me
 Natura incendit ; sub clarâ nuda lucernâ
 Quæcunque excepit turgentis verbera caudæ,
 Clunibus aut agitavit equum lasciva supinum,
 Dimittit, neque famosum, neque sollicitum ne
 Ditior, aut formæ melioris meiat eodem.
 Tu, cùm projectis insignibus, annulo equestri,
 Romanoque habitu, prodis, ex judice, Dama
 Turpis, odoratum caput obscurante lacernâ ;
 Non es quod simulas ? metuens induceris, atque
 Altercante libidinibus tremis ossa pavore.
 Quid refert, uri virgis, ferroque necari

O R D O.

fugisque. Milvius & scurræ discedunt, precati non referenda tibi. Etenim fateor, dixerit ille, me, levem duci ventre : supinor nasum nidore boni obsonii : sum imbecillus, iners : quid si vis, adde popino. Tu, velut melior ultro insectere, cum sis quod ego, & fortassis nequior & obvolvasque vitium decoris verbis ? quid, si deprnderis stultior me ipso emto drachmis quingentis ? aufer terrere me vultu : teneto manum stomachumque, dum, edo quæ janitor Crispini docuit me.

Alienâ conjux capit te, meretricula capit Davum : uter nostrum peccat dignius cruce ?

ubi acris natura incendit me ; sub clarâ lacernâ quæcunque lasciva excepit nuda verbera turgentis caudæ, aut agitavit supinum equum clunibus, dimittit me neque famosum neque sollicitum, ne quis ditior, aut melioris formæ meiat eodem. Cùm tu, ex judice prodis turpis Dama, projectis insignibus, annulo equestri, Romanoque habitu, lacernâ obscurante odoratum caput ; non es quod simulas ? metuens induceris, atque tremis ossa pavore altercante libidinibus. Quid refert, utrum eas auctoratus uri virgis, necarique ferro, an clausus in

N O T E S.

against their own internal Sentiments. And the second, that though they be persuaded of the Obligations of Virtue, yet their serious Endeavour to comply with them lasts

but for a Moment. Their natural Weakness and Inconstancy replunges them in the Dirt they endeavoured to get out of.

45. *Dum quæ Crispini.*] Davus has a malicious

and blefs yourself, * that you are not obliged to sup abroad. Let Mæcenas bid you come his Evening Guest, about the Time of the first Lamps: Is there none, *you cry*, to bring me Oil forthwith? † Does no Body hear? Thus you alarm the whole House with obstreperous Bauling, and fly away to him. Milvius and the other Parasites, *who had invited themselves to sup with you*, sneak off praying for you, ‡ what you would not wish to hear. For my Part I own it may be said that I am so irresolute to be drawn away by my Appetite: I cock up my Nose at the Scent of good *Victuals*: I am effeminate, slothful; add, if you will, a mere Sot. Shall you, when you are just as bad as I, and perhaps the naughtier of the two, without Cause fall foul of me, as tho' you were the better Man, and cloak your Vice with specious Names? What if you shall even be found a greater Fool than me whom you bought for sixty Crowns? Forbear to terrify me with Frowns, restrain your Hand and Passion, while I deliver what the Porter of Crispinus taught me.

You intrigue with your Neighbour's Wife, Davus with a common Courtesan: Which of our Transgressions *pray* deserves the Gibbet most? When keen Nature enflames my Blood, I resort openly to some House of Pleasure, take up with the first that offers: And when my Desires are gratified, go home without either Loss of Reputation, or Uneasiness left a richer, or more handsome Rival, enjoy the same Favour with myself. When you throwing aside your Badges of Distinction, your Equestrian Ring and Roman Habit, from a Judge, || transform yourself into a vile Slave, an old Cloak muffling up your perfumed Head, are you not the Thing you personate? You are introduced to your *Object* full of Terror, and tremble in every Joint, Fear combating with your Desires. What Difference makes it *as to your being a real Slave*, whether you go

* That you are no-where to be obliged to drink. | † Who bears. ‡ What must not be repeated. || Step forth an infamous Dama.

N O T E S.

malicious Meaning in this. For Horace's Faults must be supposed to be well known, since the lowest of the People were acquainted with them.

48. *Sub clara nuda lucerna.*] The Dishonest Places in Rome were under Ground, and had Lamps burning in them Night and Day.

53. *Tu cum, projectis insignibus.*] Augustus had entitled Horace to wear a Ring and the *Angusticlavus*.

54. *Prodis, ex judice.*] That is, instead of the Dress of a Knight, or Judge, you appear in the Masquerade of a Servant. Augustus had granted the Body of Roman Knights to judge certain Causes, both Civil and Criminal.

55. *Lacerna.* This was a Sort of Cloak with a large Cover for the Head.

Auctoratus eas ; an turpi clausus in arcâ
 (Quò te demisit peccati conscia herilis)
 Contractum genibus tangas caput ? estne marito
 Matronæ peccantis in ambos iusta potestas ?
 In corruptorem vel iustior ? illa tamen se
 Non habitu, mutatve loco, peccatve supernè ;
 Cùm te formidet mulier, neque credat amanti.
 Ibis sub furcam prudens, dominoque furenti
 Committes rem omnem, & vitam, & cum corpore famam.
 Evassi ? metues credo, doctusque cavebis.
 Quæres quando iterum paveas, iterumque perire
 Possis. ô toties servus ! quæ bellua ruptis,
 Cùm semel effugit, reddit se prava catenis ?
 Non sum mœchus, ais. neque ego, hercule, fur, ubi vasa
 Prætereo sapiens argentea. tolle periculum,
 Jam vaga profiliet frenis natura remotis.
 Tune mihi dominus, rerum imperiis hominumque
 Tot tantisque minor ? quem ter vindicta quaterque
 Imposita haud unquam miserâ formidine privet ?
 Adde supra dictis, quod non leviùs valeat : nam
 Sive vicarius est, qui servo paret, (utì mos
 Vester ait) seu conservus ; tibi quid sum ego ? nempe
 Tu, mihi qui imperitas, aliis servis miser, atque
 Duceris, ut nervis alienis mobile lignum.
 Quisnam igitur liber ? Sapiens, sibi que imperiosus :

O R D O.

turpi arcâ, tangas caput contractum genibus,
 (quò ancilla conscia herilis peccati demisit te ?)
 Iustane potestas est in ambos marito matronæ
 peccantis ? vel iustior in corruptorem ? ta-
 men illa mulier non utat se habitum, locove,
 peccatve supernè, cum formidet te, neque cre-
 dat amanti. Tamen prudens ibis sub fur-
 cam, committesque rem omnem, & vitam, &
 famam cum corpore, furenti domino. Evassi ?
 credo, metues, doctusque cavebis. Contra
 quæres quando iterum paveas, iterumque pos-
 sis perire. O toties servus ! quæ bellua pra-
 va reddit se catenis ruptis, cum semel effugit ?
 Non sum mœchus ? ais. Neque ego, hercule,

sum fur, ubi sapiens prætereo vasa argentea.
 Tolle periculum, frenis remotis, vaga natura
 jam profiliet. Tune eris dominus mihi, cum
 sis minor tot tantisque imperiis rerum homi-
 numque ? quem vindicta ter quaterque im-
 posita haud unquam privet miserâ formidine ?
 Adde supra dictis, quod non leviùs valeat :
 nam qui paret servo est vicarius, uti vester
 mos ait, seu conservus ; quid ego sum tibi ?
 Nempe tu miser, qui imperitas mihi, servis
 aliis atque duceris ut mobile lignum alienis
 nervis.

Quisnam igitur est liber ? Sapiens, imperio-

N O T E S.

63. *Illâ tamen se.* Davus goes on to
 shew Horace, that he is more culpable
 than the Woman. For she neither changes
 her Dress, nor goes from Home, &c.

66. *Prudens.* Here is another ma-

terial Distinction. Horace is a Slave by
 Choice ; but poor Davus by Necessity.

70. *Quæ bellua ruptis.* Nay, says Da-
 vus, you are not only a mean Slave, but
 even beneath a brute Beast. For what
 Beast

into the Possession of a Master bound over to be beaten with Rods, and to be put to Death with the Sword; or be shut up in a nasty Chest (into which the Handmaid conscious of her Lady's Guilt hath thrust you down) * doubled together with your Head touching your Knees? Has not the Husband of the offending Matron just Power over you both? Or even a juster one over you the Seducer? Yet she for whom you run such Risques shifts neither her Garb nor Place, † nor endeavours to make herself agreeable to you; while she is fearful and suspicious of you, nor dares trust her Lover. Yet to gratify this Passion you will knowingly ‡ incur the most slavish Infamy, and leave your Fortune, your Life, your Person and Reputation at the Mercy of a furious Master. Have you escaped? doubtless you will be afraid, and from Experience shun the like Adventure. On the contrary you will be enquiring when you may again be put into a Fright, and when once more be undone. O eternal Slave! What Savage having broke its Chains is so depraved to return, after it has escaped? I am no Adulterer, say you. Nor I, truly, a Thief, when I cautiously pass by your Plate, if any body's nigh. Take away the Danger, and all Restraints removed, Nature will || be Nature still. Shall you have Dominion over me, who yourself are subject to such imperious Sway of so many Men and Things? You whom the Prætor's Rod three or four Times laid on your Head, will never free from wretched Fear? though it would me of my Slavery. Add to the abovementioned what is of no less Weight: For whether he who obeys a Slave, be his Underling, as is your Phrase in Fashion; or his Fellow-Slave; what am I in respect of you; since you who lord it over me, are in wretched Servitude to others, and are drawn like wooden Puppets by foreign Springs.

HOR. Who then is free? DAV. The wise Man, who has the

* Touch your contracted Head with your Knees. † See v. 50. ‡ You will pass under the Fork or Gallows: An infamous Punishment inflicted on offending Slaves, whence came the Word *Furcifer*. || Sally forth dissolute.

N O T E S.

Beast that once broke its Chain, ever returned to it again. But you are a thousand Times enslaved by the same Passions.

75. *Rerum imperiis hominumque.*] A Man is no less a Slave to those Things he violently covets, than he who is forced to obey another Man.

76. *Vindicta.*] Was the Wand with which the Pretor touched the Head of him who was made Free. The Pretor might give the Liberty of the Body, but cou'd not

give that of the Mind, which is the Effect only of Virtue.

79. *Nam sive vicarius est.*] There was in every great House, a Master Slave, who commanded the others. He was called *Servus Atrienfis*. Those who obey'd him, and did the meanest Offices, were called *Vicarii*.

83. *Sapiens sibi imperiosus.*] Here is an admirable Description of a wise Man. For that Man is free indeed who commands all the

Quem neque pauperies, neque mors, neque vincula terrent ;
 Respondere cupidinibus, contemnere honores
 Fortis ; & in seipso totus, teres, atque rotundus,
 Externi ne quid valeat per leve morari :

In quem manca ruit semper fortuna. potesne
 Ex his, ut proprium, quid noscere ? quinque talenta
 Poscit te mulier, vexat, foribusque repulsum

Perfundit gelidâ ; rursus vocat. eripe turpi
 Colla iugo : liber, liber sum, dic age. non quis :
 Urget enim dominus mentem non lenis, & acres
 Subiectat lassò stimulos, versatque negantem.

Vel cum Pauisiacâ torpes, insane, tabellâ ;
 Quî peccas minùs atque ego, cum Fulvî Rutubæque
 Aut Placideiani contento poplite miror

Prælia rubricâ picta aut carbone, velut si
 Revera pugnent, feriant, vitentque moventes
 Arma viri ? nequam & cessator Davus ; at ipse
 Subtilis veterum iudex, & callidus audis.

Nil ego, si ducor libo fumante : tibi ingens
 Virtus atque animus coenis responsat opimis ?
 Obsequium ventris mihi perniciosius est : cur ?

Tergo plector enim : quî tu impunitior, illa,
 Quæ parvo sumi nequeunt, obsonia captas ?

Nempe inamarescunt epulæ sine fine petitæ ;
 Illusque pedes vitiosum ferre recusant

Corpus. an hic peccat, sub noctem qui puer uvâ
 Furtivam mutat strigilem ; qui prædia vendit,

Nil servile, gulæ parens, habet ? adde, quòd idem

O R D O.

susque sibi : quem neque pauperies neque mors, neque vincula terrent : fortis respondere cupidinibus, contemnere honores, & in seipso est totus teres atque rotundus, ne quid externi valeat morari per leve : in quem fortuna semper ruit manca. Potesne noscere quid ex his, ut proprium ? Mulier poscit te quinque talenta, vexat, perfunditque repulsum foribus gelidâ aqua ; rursus vocat. Eripe colla iugo turpi : age dic, liber, sum liber. Non quis : enim dominus non lenis urget mentem, & subiectat acres stimulos lassò versatque negantem. Vel cum insane, torpes in tabellâ Pauisiacâ, qui minus peccas atque ego, cum miror prælia Fulvî Rutubæque aut Placideiani picta ru-

brica aut carbone, contento poplite, velut si viri revera pugnent, moventes arma, ut feriant vitentque ? Etiam si Davus appellandus est nequam & cessator ; at ipse audis subtilis & callidus iudex veterum. Si ducor fumante libo, ego æstimor nil : ingens virtus atque animus quæ sunt tibi responsat opimis coenis ? obsequium ventris est perniciosius mihi : cur ? enim plector tergo : qui tu impunitior qui captas illa obsonia quæ nequeunt sumi parvo ? Nempe epulæ petitæ sine fine inamarescunt ; pedesque illusi recusant ferre corpus vitiosum. An hic puer peccat, qui mutat furtivam strigilem sub noctem uvâ ; habet nil servile, qui parens gulæ vendit prædia ? adde, quòd non potes esse

absolute Command over himself; whom neither Poverty, nor Death, nor Chains affright; has the Courage to restrain his Appetites, to contemn Honours; and who has his All within himself; *his Mind well turned and even-ballanced, like a Globe* polished and of a perfect Round, that nothing external can retard by reason of its Smoothness: On whom Fortune makes her Attacks still without Effect. Can you distinguish any of these Qualities for yours? Your Mistress demands of you five Talents, she teazes and torments you, and having turned you out of Doors throws Water on you, *then* calls you back. *Pray* extricate your Neck from so shameful a Yoke, and like a Free-man say I am *and will be* free. You cannot say it, for an unrelenting Tyrant overpowers your Mind, plies you with the galling Spur when tired, and turns you which way he pleases in Spite of yourself. Again when you with Extasy stand staring, like a Mad-man, on Pausias's Pictures, how are you less in Fault than I when *sent on a Message* I gaze with Admiration on the Combats of Fulvius and Rutuba, or of Placidianus, drawn *on some Sign-Post* with Red-Oker or with Charcoal, with one Knee bent in a *fencing Posture*, as if the Champions were actually engaged in Fight, brandishing their Arms to push and parry off *the Thrusts*? Yet Davus for this must be called a Rogue, a Loiterer; but you are stiled a nice Judge, and great Critic in Antiques. If I be drawn away sometimes with the Scent of a Cake smoking from the Oven, I am good for nothing: But is your high Virtue and Resolution Proof against the Temptation of sumptuous Entertainments*? The Gratification of my Appetite, say you, costs me dearer than it does you: Why? because my Back is drub'd for it. But pray how are you less punished for hunting after costly luxurious Fare? Be assured feasting incessantly pursued ends in bitterness, and the Feet cheated of their proper Nourishment refuse at last to support the Body ruined by Debauchery. Does that Slave offend who takes a Bunch of Grapes in Exchange for a Comb he had stole by Night? and has he nothing servile in his Nature, who, to please his Palate, sells his

* Dr. Bentley in his Edition puts a Note of Interrogation after *opimis*. So does Cuningham. If it be read without the Interrogation, it must be considered ironically which makes the Sense the same.

N O T E S.

the Motions of his own Soul. They are all fixt to Happiness by Virtue, and let loose to Misery by Vice.

83. 86. *In seipso totus.*] As Cicero *Parricidii* 11. *Non potest non beatissimus esse qui totus aptus est ex sese, qui in se uno sua ponit omnia.*

86. *Teres atque rotundus.*] The Globular Figure is the most perfect and lasting, be-

cause it most easily resists Impressions from other Things, which cannot easily take hold of it, but slip on one Side. So Plato says, *God made the Universe round, that nothing might destroy it, but the Will of him who made it.*

95. *Pausiata.*] Pausias was a famous Painter of Sicily, contemporary with Apelles, and Scholar of Pamphilus. He was the first
C c who

Non horam tecum esse potes, non otia rectè
Ponere; teque ipsum vitas fugitivus & erro,
Jam vino quærens, jam somno fallere curam:
Frustra: nam comes atra premit, sequiturque fugacem.

115

Unde mihi lapidem? Quorsum est opus? Unde sagittas?
Aut insanit homo, aut versus facit. Ociùs hinc te
Ni rapis, accedes opera agro nona Sabino.

*idem tecum horam, non rectè ponere otia;
quærens fallere curam jam vino jam somno:
frustra: nam atra comes premit sequiturque
fugacem.*

*Unde ministrabunt lapidem mihi? Quorsum
est opus? Unde accipiam sagittas? Aut homo
insanit, aut facit versus. Ni ocius rapis te
hinc, accedes nona opera Sabino agro.*

SATIRA VIII.

This whole Piece is a very entertaining Scene. Nasidienus who is a very rich Person, but has no Taste, will needs entertain Mæcenas and his Attendants. He procures as Company for him, Varius, Fundanius and Viscus, three Persons distinguish'd by their Merit, and highly in Mæcenas's Favour. Mæcenas brings along with him Servilius and Vibidius. To those seven are added Nomentanus and Porcius two Parasites of Nasidienus's Table. The Entertainment is such as might be expected from a covetous Wretch, who had a Mind to do himself an Honour, and gain Reputation by treating Persons of Distinction and Generosity. There is indeed Profusion; but totally irrational, and such as leaves the Guests very sensible of a good Sta-

UT Nasidieni juvit te cœna beati?

Nam mihi quærenti convivam, dictus heri illic

De medio potare die. Sic, ut mihi nunquam

In vitâ fuerit meliùs. Da (si grave non est)

Quæ prima iratum ventrem placaverit esca.

In primis Lucanus aper; leni fuit Austro

Captus, ut aiebat cœnæ pater; acria circùm

O R D O.

*Ut cœna beati Nasidieni juvit te? Nam quæ prima esca placaverit ventrem iratum.
heri dictus mihi quærenti convivam, potare In primis fuit Lucanus aper, captus leni
illic de medio die? Sic, ut nunquam fuerit Austro, ut pater cœnæ aiebat; circum quem
meliùs mihi in vitâ. Da (si non est grave)*

N O T E S.

1. *Nasidieni.* It was one Nasidienus Rufus, which is all we know of him, besides what Horace mentions, *beati* is here a Word of ridicule.

3. *De medio potare die.* This avartice Debauchee, wou'd give himself the Air of true one, by beginning his Entertainment

No

Estate? Add to all these that you cannot bear to be one Hour alone, nor can employ your Leisure Moments to any good Purpose; but fly from yourself like a Fugitive and Vagabond; now with Wine, now with Sleep seeking to steal away from Care: 'Tho' in vain: For the grim Companion treads close on your Heels, and pursues you as you fly.

HOR. Is there never a Stone? DAV. To what Purpose?

HOR. Where are my Arrows? DAV. The Man is either mad or making Verses. HOR. Hence quick, unless you take yourself away immediately, you shall make the ninth Drudge to labour in my Sabine Farm.

N O T E S.

who painted Chaplets of Flowers of different Colours to please his Mistress, who sold them. One of his most beautiful Pieces, was one wherein he had painted his Mistress

sitting, and sorting Flowers. This Picture was called Stephanoplocos, or the Maker of Chaplets. Lucullus bought it for a Thousand Crowns.

S A T I R E VIII.

mach. It is a common Expression that covetous Persons at Times treat the best: but whatever may be the popular Opinion, 'tis hard for a sordid Wretch to divest himself of his habitual Temper all at once. Some Dash of Avarice will shew itself in all his Hypocrisy. The fine Judgment of Horace in this Satire is wonderful, because he chuses for the Relator of this Adventure a Person of the finest Taste and Humour, and such a one as omits no one ridiculous Circumstance in the whole Affair. This Satire was writ before 744 of Rome, but that is all which can be determin'd about its Date.

HOR. **H**OW liked you your Entertainment pray at happy Nasidienus's? For last Night as I was in quest of you to

sup with me, I was told you had been there carousing since Noon.

FUND. So well, that I was never better pleased in my Life.

HOR. Tell me, if it be not troublesome, what Dish first appeased your craving Stomach.

FUN. There was first a Lucanian Boar caught when a gentle South Wind blew, as we were told by the Master of the Feast:

N O T E S.

Noon, contrary to the Custom of all the sober Romans.

3. *Sic ut mihi nunquam.*] Horace cou'd not put his Story into the Mouth of a proper Person than Fundanius, who was the

best Comic Poet of that Time, and cou'd easily hit all the Ridicule and Absurdity of the Entertainment. *Sic mihi nunquam*, is an Ironical Hint.

Rapula, lactucæ, radices ; qualia lassum
 Pervellunt stomachum ; fiser, alec, sæcula Coa
 His ubi sublatis, puer altè cinctus acernam
 Gausape purpureo mensam perterfit, & alter
 Sublegit quodcunque jaceret inutile, quodque
 Possset cœnantes offendere ; ut Attica virgo
 Cum sacris Cereris, procedit fuscus Hydaspes,
 Cæcuba vina ferens ; Alcon, Chium maris experts.
 Hic herus : Albanum, Mæcenas, sive Falernum
 Te magis appositis delectat, habemus utrumque.

10

15

Divitias miseras ! sed quis cœnantibus unà,
 Fundani, pulchre fuerit tibi, nosse laboro.

Summus ego, & prope me Viscus Turinus ; & infra,
 Si memini, Varius ; cum Servilio Balatrone
 Vibidius, quos Mæcenas adduxerat umbras.
 Nomentanus erat super ipsum, Porcius infra,
 Ridiculus totas simul absorbere placentas.

20

Nomentanus ad hoc, qui, si quid fortè lateret,
 Indice monstraret digito. nam cætera turba,
 Nos, inquam, cœnamus aves, conchyliæ, pisces,
 Longè diffimilem noto celantia succum :

25

Ut vel continuò patuit, cùm passeris atque
 Ingustata mihi porrexerit ilia rhombi.

30

Post hoc me docuit melimela rubere, minorem
 Ad lunam delecta. quid hoc interfit, ab ipso
 Audieris melius. tum Vibidius Balatroni ;

O R D O.

erant acria rapula, lactucæ, radices, qualia
 pervellunt lassum stomachum ; etiam fiser, a-
 lec, & sæcula Coa. Ubi, his sublatis, puer
 altè cinctus perterfit acernam mensam purpureo
 gausape, & alter sublegit quodcunque inutile
 jaceret, quodque possset offendere cœnantes ; ut
 Attica virgo cum sacris Cereris, fuscus Hy-
 daspes procedit, ferens Cæcuba vina ; & Al-
 con ferens Chium experts maris. Hic herus
 ait ; Mæcenas, sive Albanum, aut Falernum
 delectat te magis appositis ; habemus utrumque.

Miseras divitias ! sed, Fundani, laboro
 nosse quis unà cœnantibus pulchre fuerit tibi.

Ego summus, & Viscus Turinus prope me,

& Varius infra, si memini ; Vibidius cum
 Servilio Balatrone, quos umbras Mæcenas
 adduxerat tenebant medium lectum. No-
 mentanus in tertio lecto erat super ipsum,
 Porcius infra, ridiculus simul absorbere totas
 placentas. Nomentanus ad hoc, qui monstra-
 ret indice digito si quid fortè lateret. Nam
 cætera turba, nos, inquam, cœnamus aves,
 conchyliæ, pices, celantia succum longè diffimi-
 lem noto : ut vel continuo patuit cum porrexe-
 rit ilia passeris atque rhombi ingustata mihi.
 Post hoc docuit me melimela rubere, delecta ad
 lunam minorem. Quid hoc interfit, melius au-
 dieris ab ipso. Tum Vibidius ait Balatroni ;

N O T E S.

11. Gausape purpureo.] Here's another
 ridiculous Action. There was no Cloth laid
 on this vulgar Table, and yet it was to be

rub'd down with a purple Napkin, as if it
 had been of the greatest Value.

13. Ut Attica virgo.] He humorously
 compares

Around the *Brim* were poignant Turnips, Lattices, and Raddish, such as stimulate a palled Appetite, Skirrets, Anchovies, and Coan Lees. These when removed, a Boy tuck'd high cleaned our Maple Table with a rough purple Cloth; and another gathered up what Superfluities lay *under the Table*, and whatever might give Offence to the Guests: Like an Athenian Virgin with the sacred Symbols of Ceres, advances swarthy Hydaspes, bearing rich Cæcubian Wines; and Alcon carrying the Wine of Chios unmixed with Sea-Water. Then *says* our Host: Mæcenas, if you like Alban or Falernian better than what is before you, we have them both.

HOR. Unhappy Riches to have so bad a Master! But I am anxious to know * whom you had the Pleasure to sup with.

FUND. I was at the Top of the uppermost Couch, and next me Viscus Thurinus; and Varius, if I remember, below him; in the middle Couch Vibidius, with Servilius Balatro, whom Mæcenas, who sat between them, had brought along with him † uninvited. Nomentanus again in the lowest Couch was above our Host himself, and Porcius below, who afforded us Mirth by swallowing whole Cheese-Cakes at once. || Nomentanus made it his Business to point out to us with his Finger whatever nice chanced to escape our Observation. For the rest of us who had no Taste, we, I say, sup'd unheeding on Oysters, Fowl, or Fish, where lay concealed a § Relish quite different from common: As straight appeared, when he help'd me to the Guts of a Sole and of a Turbot such as I had never tasted. After this he informed me that the Apples of Paradise are ruddy, if gathered * when the Moon is not full. What Difference this makes, you will learn better from himself. Then Vibidius addressing Balatro: Come unless we drink the Poisoner ‡ dry, we shall

* *Queis cœnantibus una pulchre tibi fuerit.* Whom supping with you, you was so finely entertained. † *Umbras his Shadows.* i. e. Who came to accompany him without being invited.

|| Nomentanus ad hoc, &c. Ad hoc is here used the same Way as L. 2. Sat. 6. 42.—Duntaxat ad hoc, quem tollere rheda vellet, iter faciens. § Juice.

* *Ad lunam minorem*, the Moon not full may either signify her waxing or waning.

‡ Unless we drink to his Cost.

N O T E S.

compares the Walk of the Footman Hydaspes to that of the solemn religious Procession of the Athenian Virgins, who bore on their Heads in Baskets the sacred Gifts to the Goddesses Ceres. It is ridiculous to see a Servant come with such a slow Pace, who brings Wine.

20. *Summus ego.*] We ought to observe the Order of the Guests. There are three Couches; the middle is the most honourable; next the highest; and afterwards the lowest. On the highest Bed were laid Fun-

danius, with Viscus and Varius; then on the middle Bed, Mæcenas, between Servilius Balatro, and Vibidius; on the lowest Nasidienus, between Nomentanus and Porcius his Parasites.

24. *Ridiculus totas simul absorbere.*] Nasidienus had got those two Parasites to make the Elogium of his Entertainment. Porcius thought he cou'd not acquit himself better than by swallowing whole certain little Puffs or Tarts, in order to persuade every one of their Excellency.

Nos, nisi damnosè bibimus, moriemur inulti :

Et calices poscit majores. vertere pallor

Tum parochi faciem, nil sic metuentis ut acres

Potiores : vel quòd maledicunt liberiùs ; vel

Fervida quòd subtile exfurdant vina palatum.

Invertunt Aliphanis vinaria tota

Vibidius Balatroque, secutis omnibus : imi

Convivæ lecti nihilum nocuere lagenis.

Affertur squillas inter muræna natantes

In patinâ porrecta. sub hoc herus, Hæc gravida, inquit,

Capta est ; deterior post partum carne futura.

His mistum jus est ; oleo, quod prima Venafri

Pressit cella ; garo de succis piscis Iberi ;

Vino quinquenni, verùm citra mare nato,

Dum coquitur ; (cocto Chium sic convenit, ut non

Hoc magis ullum aliud) pipere albo, non sine aceto,

Quod Methymnæam vitio mutaverit uvam.

Erucas virides, inulas ego primus amaras

Monstravi incoquere ; illotos Curtillus echinos,

Ut melius muriâ, quam testa marina remittat.

Interea suspensa graves aulæa ruinas

In patinam fecere, trahentia pulveris atri

Quantum non Aquilo Campanis excitat agris.

Nos majus veriti, postquam nihil esse pericli

Sensimus, erigimur. Rufus posito capite, ut si

Filius immaturus obisset, flere : quis esset

O R D O.

nisi damnosè bibimus, nos moriemur inulti : & poscit majores calices. Tum pallor vertere faciem parochi, metuentis nil sic ut acres potiores : vel quòd liberiùs maledicunt ; vel quòd fervida vina exfurdant subtile palatum. Vibidius Balatroque invertunt tota vinaria Aliphanis, omnibus secutis, convivæ imi lecti nihilum nocuere lagenis. Muræna porrecta in patina offertur inter natantes squillas. Sub hoc herus inquit, hæc gravida capta est, post partum futura deterior carne. Jus his squillis mistum est ; nempe oleo quod prima cella Venafri pressit ; garo de succis Iberi piscis ; dum coquitur vino quinquenni verum nato, citrà mare ; (Chium sic convenit cocto, ut non

ullum aliud conveniat magis hoc) denique mistum est albo pipere, non sine aceto, quod mutaverit Methymnæam uvam vitio. Ego primus monstravi incoquere erucas virides, inulasque amaras ; sed Curtillus primus monstravit incoquere echinos. illotos, ut melius muriâ quam marina testa remittat.

Interea aulæa suspensa fecere graves ruinas in patinam, trahentia tantum pulveris atri quantum Aquilo non excitat agris. Nos veriti majus, postquam sensimus esse nihil pericli, erigimur. Rufus, posito capite, ut si filius immaturus obisset cœpit flere : quis esset finis ni sapiens Nomentanus sic tolleret ami-

N O T E S.

40. Secutis omnibus : imi convivæ lecti.] Horace says every Body followed the Example of Vibidius and Balatro, Mæcenas,

Varius, Fundanius, and Viscus begun to drink freely. But the Guests of the lowest Bed, Nomentanus and Porcius did no Harm to the Bottles.

die without Revenge; and calls for larger Glasses. Then Palenefs overcast our Entertainer's Face, who dreads nothing so much as stout Drinkers: *Doubtless* either because they are too free of ill Language; or because hot Wines blunt the Acutenefs of the Palate. Vibidius and Balatro* drunk Bumpers, and soon emptied their Bottles, the rest following their Example; † only at the lower End of the Table the Guests did no Harm to the Bottles. *Mean while* a Lamprey spread out in a Dish amidst swimming Shrimps is presented. With that the Master: This, says he, was caught when pregnant, *for* after spawning its Flesh had been worse. The Broth for these *Shrimps* is mixed up *with various Ingredients: viz.* Oil which the principal Cellar of Venafrum pressed; Pickle *made* of the Juice of Spanish Mackrel; Wine of five Years old, ‡ but such as Italy produces, poured into it while boiling; when boiled the Chian suits it so well, that none does better; *lastly* white Pepper, not without Vinegar || of the Lesbian Grape: I myself first taught to boil green Rockets with it, and I the bitter *Roots* of Elicampane; But Curtillus *is the first who taught to stew therein* the Sea-Urchin, without washing it in *fresh Water*, as better than the Pickle which the Shell-Fish of Greece does yield.

Mean while the suspended Hangings made a terrible Downfal on the Platter, drawing *along with them* more black Dust than the North Wind raises in the Campanian Plains. We fearing *some-what* worse, after we found there was no Danger, take Courage. Rufus *our Host* laying down his Head, as if his Son had untimely died, made piteous Lamentation. § How long might he have con-

* Turn whole Hogheads into Aliphanian Cups, So called from Alipha, where Cups of a capacious Size were made. † In the lowest Bed. ‡ But produced on this Side the Sea. || Which transformed the Methymnean or Lesbian Grape into Corruption. § What would have been the End.

N O T E S.

Bottles. For as they were Parasites of Nasidienus they were afraid of offending him, had they drunk like the rest; to please him they made a Shew of Sobriety, while the rest indulged themselves in a Debauch. Here's an Air of fine Ridicule in this Place; for the Behaviour of the Parasites exposes in the strongest Manner Nasidienus's Avarice.

45. *Quod prima Venafræ pressit cella.*] He has a Mind to put off a common Oil for the best in Italy.

52. *Illotos Curtillus echinos.*] Curtillus

had taught the Romans to pickle the Sea Hedge-hog, without washing it first: because it took from its Taste. This Curtillus was a Debauchee, and studied nothing but his Palate.

54. *Interea suspensa, &c.*] Here follow two heroic Verses, which have a very good Effect in such a ridiculous Description.

57. *Nos majus veriti.*] They were afraid the Cieling might be falling, which was no unnatural Thought in a Miser's House that wou'd not lay out a Crown to repair his Dwelling.

Finis, ni sapiens sic Nomentanus amicum
 Tolleret? Heu, Fortuna, quis est crudelior in nos
 Te Deus? ut semper gaudes illudere rebus
 Humanis! Varius mappâ compescere risum
 Vix poterat. Balatro suspendens omnia naso,
 Hæc est conditio vivendi, aiebat: eoque
 Responsura tuo nunquam est par fama labori.
 Tene, ut ego accipiar lautè, torquerier omni
 Solitudine districtum, ne panis adustus,
 Ne malè conditum jus apponatur, ut omnes
 Præcincti rectè pueri comitque ministrent?
 Adde hos præterea casus; aulæa ruant si,
 Ut modò; si patinam pede lapsus frangat agaso.
 Sed convivatoris, uti ducis, ingenium res
 Adversæ nudare solent, celare secundæ.
 Nasidienus ad hæc: Tibi Dî, quæcunque preceris,
 Commoda dent; ita vir bonus es, convivaque comis:
 Et soleas poscit. tum in lecto quoque videres
 Stridere secretâ divisos aure susurros.

Nullos his mallem ludos spectasse. sed illa
 Redde, age, quæ deinceps risisti. Vibidius dum
 Quærit de pueris, num sit quoque fracta lagena,
 Quòd sibi poscenti non dentur pocula; dumque
 Ridetur fictis rerum, Balatrone secundo;
 Nasidiene, redis mutatæ frontis, ut arte
 Emendaturus fortunam. deinde secuti
 Mazonomo pueri magno discerpta ferentes
 Membra gruis sparsi sale multo, non sine farre,
 Pinguibus & ficis pastum jecur anseris albi,
 Et leporum avulsos, ut multo suavius, armos,

O R D O.

cum? Heu, Fortuna, quis Deus est crudelior
 te in nos? ut semper gaudes illudere rebus hu-
 manis! Varius vix poterat compescere risum
 mappâ. Balatro suspendens omnia naso, aie-
 bat, est conditio vivendi: eoque par fama
 nunquam est responsura labori tuo. Tene, di-
 strictum torquerier omni solitudine, ut ego
 lautè accipiar, ne adustus panis, ne malè con-
 ditum jus apponatur, ut omnes pueri rectè præ-
 cincti comitque ministrent? Præterea adde
 hos casus; si aulea ruant, ut modo; si agaso
 lapsus frangat patinam pede. Sed res ad-
 versæ solent nudare, res secundæ celare in-
 genium convivatoris, uti ducis. Nasidienus
 ad hæc respondet: Dî dent tibi quæcunque

commoda preceris; ita es vir bonus, comisque
 conviva; & poscit soleas. Tum in lecto
 quoque videres divisos susurros stridere secretâ
 aure.

Mallem spectasse nullos ludos prius his. Sed
 age redde illa quæ deinceps risisti. Dum Vi-
 bidius quærit de pueris, num lagena quoque
 sit fracta, quòd pocula non dentur sibi poscenti;
 dumque ridetur fictis rerum, Balatrone secun-
 do; Nasidiene redis mutatæ frontis, ut emen-
 daturus fortunam arte. Deinde pueri secuti
 magno mazonomo ferentes discerpta membra
 gruis sparsi multo sale non sine farre; & je-
 cur anseris albi pastum ficis pinguibus; &
 avulsos armos leporum, ut multo suavius, quam

tinued, had not the sage Nomentanus thus raised *the drooping Spirits* of his Friend? Ah Fortune, what Deity is more cruel to us than thou? How thou always lovest to make a Jest of human Affairs! Varius could scarce smother a Laugh with his Napkin. Balatro, sneering at all *that pass'd*, This, said he, is the State of *human* Life: So that *do your best* adequate Fame will never answer your painful Endeavours. Must you, to give me sumptuous Entertainment, be thus perplexed and tortured with infinite Anxiety! Lest Bread over-baked, or ill seasoned Broth be served up; that all the Servants equipp'd and dressed out in proper Order perform their Duties? Add these unlucky Accidents besides: If the Hangings tumble down as just now: If the Foot-Boy stumbling break a Dish: But it is with the Master of a Feast as with a General, the Shocks of adverse Fortune usually put his Talents to the Proof which lie concealed in Prosperity. To this Nasidienus: May the Gods grant thee all the Blessings thou desirest; thou art so good, and so courteous a Guest: And calls for his Sandals. * Upon this a Whisper went quite round the Table.

HOR. No Diversion would I have more gladly seen: But prithee tell me what you laugh'd at next. FUND. While Vibidius asks the Boys whether the Bottle too is broke, that Wine is not given him when he calls; and while the Laugh goes round under feigned Pretences, Balatro promoting *our Mirth*; re-enter Nasidienus with a quite other Face, as designed to correct his *ill* Fortune by Address: Followed next the Foot-boys bearing in a huge Charger the dismembered Body of a Crane, powdered with Plenty of Salt, not without Flour; and the Liver of a white Goose fed with † fresh juicy Figs, and the Wings of Hares pluck'd off, as much sweeter

* Then in every Couch you might have marked divided Whispers buzzing in the secret Ear.
† Fat and juicy, i. e. Fresh in Opposition to Figs that are dried.

N O T E S.

60. *Ni sapiens sic Nomentanus.*] That is Nasidienus wou'd never have finish'd making his tedious Complaints and Excuses if Nomentanus with equal Wisdom and Gravity had not comforted him in the following Manner.

64. *Balatro suspendens omnia, &c.*] That is finely continuing the Jest in an Ironical Manner.

72. *Pede lapsus agaso.*] All *Servilius's* Words were so many smart Lashes of Satire. The Bread in short was burnt, the Sauces naught, the Servants rude, ignorant of their Business, and worse dressed.

73. *Sed Conjugatoris, &c.*] Balatro here makes use of a Comparison which puts the

Whole in a ridiculous Light.

77. *Et soleas poscit.*] When the *Romans* went to Table they put off their Shoes and took Slippers, which they quitted at the Foot of their Couches: And when they rose, they put them on again. *Nasidienus* therefore calls for his Slippers, that he may go, and give some pretended Orders.

84. *Nasidiene redis.*] This sudden Apostrophe of *Fundanius* gives a great deal of Vivacity to this Narration.

88. *Albi.*] The Livers of Birds were much esteemed by the ancient *Romans*, especially those, as it seems from this Passage, of white Geese.

Quàm si cum lumbis quis edit. tum pectore adusto
 Vidimus & merulas poni, & sine clune palumbes;
 Suaves res, si non causas narraret earum, &
 Naturas dominus: quem nos sic fugimus uli,
 Ut nihil omnino gustaremus; velut illis
 Canidia afflasset pejor serpentibus Afris.

90

95

O R D O.

si quis edit cum lumbis. Tum vidimus & merulas adusto pectore poni & palumbes sine clune; suaves res, si dominus non narraret causas & naturas earum: quem nos uli sic fugimus ut gustaremus nihil omnino; velut Canidia afflasset illis pejor serpentibus Afris.

N O T E S.

92. *Suaves res.*] Here Fundanius intimates, that Nasidienus's Absurdity in pretending to point out the Quality and Good-

ness of the different Dishes, was more insupportable, than the sordid Entertainment itself.

94



Q U I N T I
 H O R A T I I F L A C C I
 E P I S T O L A R U M.
 L I B E R P R I M U S.

E P I S T O L A I.

Horace discovers the same fine Taste, as a Philosopher, that he does as a Poet. Of all the Parts of Philosophy, Morality was his chief Study; because every other Part, comparatively speaking, is but an idle Speculation, and fruitless Curiosity; whereas the great Business of Morality is to better the Mind, and make Men happy. Virtue keeps always a Mean betwixt the opposite Vices that lie in Extremes, and few are capable of keeping it. Horace finding that the Philosophers themselves deviated from this Mean to either Extream, collected from each what was valuable, without attaching himself to any particular Sect. This wise and judicious Choice plainly appears in this Epistle, in which he excuses himself to Mæcenas (who chided him for having suspended his writing of Lyric Poems) and tells him that he destined the Remainder of his Time for forming his Morals. Among the many Impediments to Man's Happiness, he chiefly attach

than if one should eat them with the Loins; then we saw roasted Blackbirds also served up, and Ring-Doves without the Rump: Delicious Bits *enough*, had not the Master explained to us their Nature and Properties: From whom in Revenge * we fled without tasting a Morfel; as if Canidia had † poisoned them worse than the Serpents of Africa.

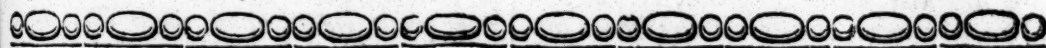
* *We fled so as to taste nothing at all.* † *Blown upon them.*

N O T E S.

94. *Ut nihil gustaremus.*] This plainly shews that when *Fundanius* said, he never was at a better Entertainment in his Life, he only spoke ironically.

95. *Canidia.*] Mention has been made of her before.

95. *Pejor serpentibus Afris.*] *Afric* has been always fruitful in Serpents and venomous Beasts.



H O R A C E'S E P I S T L E S.

B O O K I.

E P I S T L E I.

two of the most common Vices, and for that Reason the most insuperable. First, he shews that 'tis a grand Mistake to imagine that Happiness consists in vast Riches and high Preferments. Again, he shews that the Levity of Man's Mind incessantly carries him from one Object to another, without ever fixing upon any, which hinders us from discovering wherein our true Happiness lies. The Poet adds that the criminal Complaisance of our Friends greatly contributes to support us in our Vices. And concludes with a satirical Reflection on the Stoicks, to which the Surprise gives a great Deal of Wit and Beauty. In short this Piece is full of sprightly and pathetic Turns of excellent Morality.

PRIMA dicte mihi, summâ dicende camenâ,
 Spectatum satis, & donatum jam rude, quæris,
 Mæcenas, iterum antiquo me includere ludo.
 Non eadem est ætas, non mens. Vejanus, armis
 Herculis ad postem fixis, latet abditus agro,
 Ne populum extremâ toties exoret arenâ.
 Est mihi purgatam crebrò qui personet aurem ;
 Solve senescentem maturè sanus equum, ne
 Peccet ad extremum ridendus, & ilia ducat.
 Nunc itaque & versus & cætera ludicra pono ;
 Quid verum atque decens, curo & rogo, & omnis in hoc sum :
 Condo, & compono, quæ mox depromere possim.
 Ac ne fortè roges, quo me duce, quo lare tuter :

O R D O.

O Mæcenas, dicte mihi primâ, dicende mihi summâ camenâ, quæris includere iterum antiquo ludo me satis spectatum, & jam donatum rude. Eadem ætas non est mihi, non est eadem mens ; Vejanus, armis fixis ad postem Herculis, latet abditus in agro ; te toties exoret populum in extrema arena. Est qui crebrò personet aurem purgatam mihi : Solve sa-

nus maturè equum senescentem, ne ad extremum peccet ridendus, & ducat ilia. Nunc itaque pono & versus, & cætera ludicra : cura tantum & rogo quid est verum atque decens, & sum omnis in hoc. Condo & compono ea, quæ possim mox depromere. Ac ne forte roges, quo duce, quo lare tuter me ; addidit

N O T E S.

1. *Prima dicte mihi, summâ dicende camenâ.* 'Tis generally thought that these Epistles were composed by Horace after his Odes and Satires ; but the contrary will appear in the Sequel of these Remarks, where I shall shew that there are some Odes and Satires of a later Composition than several Epistles. What led the Learned into this Mistake, is the first Verse. Though at the same Time it must be owned, and and it requires no great Penetration to see it, that this Epistle is among the latest Pieces of Horace, which he has placed first, not for its uncommon Beauty, according to Scaliger's Judgment, but as a Dedication, a Practice observable in all the preceding Books ; and in it he imitates Virgil in his 8th Eclogue complimenting Augustus thus,

A te principium, tibi desinet.

Which is borrowed from Homer *ἢ σοὶ μὲν ἀρχὴν σὺ δ' ἀξιομαί*

i. e. *With you my Song shall begin, with thee shall end.*

Horace by such an Address to Mæcenas ho-

nours him like a Divinity, whom the Poets always invoke in the Beginning of their Performance.

5. *Vejanus, armis Herculis ad postem fixis.* When any gave up his Business or Profession, it was the Custom to dedicate his Weapons, Tools, or Instruments to the God that presided over them, as is observable in the Case of the celebrated Gladiator *Vejanus* (who for fear of losing his acquired Glory retired into the Country, to prevent Solicitations) after he had consecrated his Arms to *Hercules* the reputed God of the Gladiators, to whose Honour a Temple was built near the Amphitheatres and Places of Exercise ; and it was in these Temples that the Ceremony of admitting Gladiators was performed, and in them not only the Gladiators hung up their Arms, but likewise the Soldiers that were honourably discharged.

8. *Solve senescentem mature sanus equum.* These are the Words which Horace's Genius whispers into his Ears. A Metaphor taken from the Chariot Races in the Olympic Games. The Horses that in these Races had won the Prize were not to run in them when old. No doubt Horace had in his View

MÆCENAS, sung by my first *first and early* Muse, and
 † who justly claims my latest, you want to engage me
 a-new in the old Lists, after I have been * full long upon
 the Stage, and now presented † with a formal Discharge.
But alas! my Age, my Genius is not the same *as formerly*.
 Vejanus, having fixed up his Arms on the Door-Post of Hercules's
 Temple, lives retired in the Country, that on the Extremity of the
 Stage he may not *be under the shameful Necessity* to supplicate so oft
 the Favour of the People, *when worsted*. || Methinks I hear one
 incessantly sounding in my attentive Ear, *be wise betimes and dis-*
engage from the Race your Courser that now grows old, lest he make
 a ridiculous Figure, and fail at last, § having no Breath to run.
 Henceforth then I lay aside both Verse, and all other frivolous
 Amusements: I turn my Thought and Enquiry on * Truth and
 what is becoming *in Life*, and am wholly intent on this: I lay up
 and range in Order *Treasures*, which I may bring forth as Occasion
 offers. And if peradventure you would know, under what Lead-

† *To be sung by my latest Muse.* * *Seen enough.* † *Rude. The rudis was*
a wooden Foil given to the Gladiators in Sign of their Discharge. || *There is one who*
sounds frequently. § *Ducat ilia, draw his Flanks together, as Horses do that are broken*
winded. * *What is true.*

N O T E S.

View these beautiful Verses of *Ennius*,

Sicut fortis equus, spatio qui forte supremo
Vicit Olympia, nunc senio confectū quiescit.

"Like as the generous Courser, that in
 "the last Race has happily bore away the
 "Prize, now spent with Age enjoys Repose."

11. *Quid verum atque decens.*] Truth,
 Honesty and Honour, or what the *Greeks*
 call *ἀρετή*, and the *Latins* *decens* and *de-*
corum, are the two Things which should
 engross the Study and Attention of Mankind.
 The first depends on that Part of Philosophy
 which consists in the Contemplation and
 Knowledge of Things. The other depends
 on that which consists in the Practice of
 Virtue. Truth is the Parent of Virtue and
 ever productive of it. As *Plato* admirably
 has it in the 6th Book of his Republick

ἡγεμῖνης δ' ἀληθείας, &c.

"When Truth is our Guide, 'tis im-
 "possible that a Train or Series of Vice
 "can be found in her Retinue; For how

"is it possible? When Prudence and a re-
 "gular Life, which she never fails to pro-
 "duce, are her inseparable Companions."

The full Meaning of the Word *decens* may
 be seen in the 1st Book of *Cicero's Offices*,
 Where he proves that it includes the Prac-
 tice of all the Virtues, and of every Ac-
 tion that is worthy of human Nature. In
 short 'tis the Union of Virtue and Truth
 that makes the accomplished Philosopher or
 happy Man.

11. *Curo & rogo & omnis in hoc sum.*] How strong, concise, and expressive are these
 Words. A Man who makes it his Busi-
 ness to enquire after Truth, must use his
 Efforts, Industry, and Application to be
 informed of what is so; nor must he con-
 tent himself with his own proper Disquisi-
 tions, but must also ask and be instructed
 from others. Besides, if he has a Mind to
 be a genuine Proficient in Philosophy, he
 must without any Interruption be assiduous
 and constant in his Researches. Did Man-
 kind observe this Method laid down and put
 into Practice by *Horace*, nothing would be
 difficult for them.

Nullius addictus jurare in verba magistri,
 Quo me cunque rapit tempestas, deferor hospes. 15
 Nunc agilis fio, & merfor civilibus undis,
 Virtutis veræ custos, rigidusque satelles;
 Nunc in Aristippi furtim præcepta relabor,
 Et mihi res, non me rebus, subjungere conor.
 Ut nox longa quibus mentitur amica, diesque 20
 Longa videtur opus debentibus; ut piger annus
 Pupillis, quos dura premit custodia matrum:
 Sic mihi tarda fluunt ingrataque tempora, quæ spem
 Consiliumque morantur agendi gnaviter id, quod 25
 Æquè pauperibus prodest, locupletibus æquè,
 Æquè neglectum pueris senibusque nocebit.
 Restat, ut his ego me ipse regam solerque elementis:
 Non possis oculo quantum contendere Lynceus;
 Non tamen idcirco contemnas lippus inungi;
 Nec, quia desperes invicti membra Glyconis, 30
 Nodosâ corpus nolis prohibere chiragrâ.
 Est quodam prodire tenus, si non datur ultra.
 Fervet avaritiâ, miseroque Cupidine pectus?

O R D O.

jurare in verba nullius magistri, deferor hospes quocunque tempestas rapit me. Nunc fio agilis, & merfor undis civilibus, custos, rigidusque satelles virtutis veræ: nunc relabor furtim in præcepta Aristippi, & conor submittere res mihi, non me rebus. Ut nox videtur longa iis, quibus amica mentitur; diesque videtur longa servis debentibus opus: tu annus videtur piger pupillis, quos dura custodia matrum premit; sic tempora fluunt mihi tarda ingrataque, quæ morantur spem consiliumque agendi id gnaviter, quod præstitum æque prodest pauperibus, æque locupletibus; neglectum, æque nocebit pueris senibusque. Restat ut ego ipse regam solerque me his elementis. Si non possis contendere oculo tantum quantum Lynceus; tamen, non idcirco contemnas inungi, si fueris lippus. Nec quia desperes membra Glyconis invicti, nolis prohibere corpus nodosâ chiragrâ. Est prodire tenus quodam, si non datur ultra. Pectus fervet avaritiâ, miseroque Cupidine? Sunt ver-

N O T E S.

14. *Nullius addictus jurare in verba magistri.* Horace was never devoted to any Sect, but chose the Truth wherever it appeared: A long Enquiry and Experience led him into the Knowledge both of the good Sense, and the Foibles of every Sect; and as a Proof of this, with what surprising Success did he run down and ridicule the false Notions of the Philosophers, which none but one of an unprejudiced Mind could have done. Whereas had he blindly ad-

dicted himself to any one Sect, he would never have wrote with so much Success against the others; because his Railleries would have been look'd upon rather as the Effects of Party-Zeal, than the Conviction of Truth, and the Strokes of disinterested Wit.

18. *Aristippi furtim præcepta relabor.* Aristippus made all his Philosophy consist in living well and enjoying himself, without being anxious about any thing. See his Character

er, † under what *philosophic* Guide, I enlist myself : Tied down ‡ implicitly to follow no particular Master, wherever the Tempest drives me, || I take up my Lodging *sometimes with one, sometimes with another*. Sometimes I engage in active Life, and am immersed in the Waves of State-Affairs, a strict Observer of, and zealous Partisan for true Virtue : At other Times I slide back insensibly into the Maxims of Aristippus, and strive to accommodate Circumstances to my Temper, rather than suit my Temper to Circumstances. As long the Night appears to § disappointed Lovers ; as long the Day to those ||| whose Work's a Debt ; as slow the Year to Minors, whom the harsh Tutorage of Mothers curbs : So tedious and irksome flow those Moments, which retard my Hope and Resolution of vigorously executing that *Scheme of Life*, which equally concerns the Poor, as the Rich ; and the Neglect of which equally hurts the Young and Old.

It remains that I regulate, and solace myself with these Elements of *Wisdom*, till I be able to make farther Progress. Tho' you should not be so sharp-sighted as Lynceus, yet you would not therefore neglect to be anointed *if fore-ey'd* : Nor, because you despair of the invincible Glycon's * Strength, will you be averse to guard your Body from the knotty Gout. There is a certain Degree at least to which one may arrive, if farther is not permitted. Is your Breast inflamed with Avarice, or some wretched Passion ?

† Quo lare me tuter, under the Tuition of what House or Sect of Philosophers I put myself. ‡ Jurare in verba, to take an Oath to. || Deferor hospes, I am carried, or, I become a Guest. § Quibus mentitur amica, to whom a Mistress breaks her Promise. ||| Debentibus opus, Who owe or are bound to a Task. * Membra, Limbs.

N O T E S.

Character in the seventeenth Epistle of this Book.

28. *Non possis oculo quantum contendere Lynceus.*] This is some of that simple and natural Reasoning which he calls Elements : But however simple and natural they are, they fully point out to us, that the Man who puts them in Practice has considerably advanced in Wisdom. For what constitutes the true Philosopher is, fully to comprehend the Necessity of taking Wisdom for our Guide, even tho' we should be able to follow her but with a slow Pace. The Lynceus spoke of here was the Son of *Apharius*. He is reputed to have first found out Metal, and for this Reason he was reckoned to have

so sharp a Sight as to be able to penetrate by it into the very Bowels of the Earth. They tell us of another famous Lynceus who was so quick-sighted as to have seen, and numbred from the Harbour of *Cartbage*, a Fleet sailing out of the *Lelibeian Porte* in *Sicily*.

32. *Est quodam prodire tenus, si non datur ultra.*] If Men cou'd not get the better of their Vices till they arrived to the very Summit of Wisdom, they might have some Pretence for despairing of ever effecting it. But 'tis happily ordered, that every Step we advance to the Top of this rough Mountain is a Victory obtained over the Enemy.

Sunt verba & voces, quibus hunc lenire dolorem
Possis, & magnam morbi deponere partem.

35

Laudis amore tumes? sunt certa piacula, quæ te
Ter purè lecto poterunt recreare libello.

Invidus, iracundus, iners, vinosus, amator;
Nemo adèo ferus est, ut non mitescere possit,
Si modò culturæ patientem commodet aurem.

40

Virtus est, vitium fugere; & sapientia prima,
Stultitiâ caruisse. vides, quæ maxima credis
Esse mala, exiguum censum, turpemque repulsam,
Quanto devites animi capitisque labore.

Impiger extremos curris mercator ad Indos
Per mare pauperiem fugiens, per saxa, per ignes:

45

Ne cures ea, quæ stultè miraris & optas,
Discere, & audire, & meliori credere non vis?

Quis circum pagos, & circum compita, pugnax
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?

50

Vilius argentum est auro, virtutibus aurum.

O cives, cives, quærenda pecunia primum est;
Virtus post nummos: hæc Janus summus ab imo
Perdocet; hæc recinunt juvenes dictata, Senesque,
Lævo suspensi loculos tabulamque lacerto.

55

Si quadringentis sex septem millia desunt;
Est animus tibi, sunt mores, & lingua, fidesque,
Plebs eris. at pueri ludentes, Rex eris, aiunt,

O R D O.

ba & voces, quibus possis lenire hunc dolorem, & deponere magnam partem morbi. Tumes amore laudis? sunt certa piacula quæ, libello lecto ter purè, poterunt recreare te. Invidus, iracundus, iners, vinosus, amator, denique nemo est adeo ferus, ut non possit mitescere, si modo commodet patientem aurem culturæ.

Virtus est fugere vitium, & prima sapientia est caruisse stultitiâ. Vides quanto labore capitis animique devites ea quæ credis esse maxima mala, nempe exiguum censum, turpemque repulsam. Impiger mercator curris ad extremos Indos, fugiens pauperiem per mare, per saxa, per ignes: non vis discere, & audire, & credere meliori, ne cures ea

quæ stulte miraris & optas? Quis pugnax circum pagos, & circum compita, contemnat coronari ad magna Olympia, cui sit spes, cui dulcis conditio palmæ sine pulvere?

Argentum est vilius auro, aurum vilius virtutibus. O cives, cives, pecunia est primum quærenda; post nummos, virtus: Janus summus ab imo perdocet hæc: Juvenes senesque suspensi loculos tabulamque lævo lacerto, recinunt hæc dictata. Si sex aut septem millia desunt quadringentis millibus nummorum, est tibi animus, sunt mores & lingua fidesque; tamen eris plebs. At pueri ludentes aiunt, Eris rex si facies recte. Esto

N O T E S.

34. *Verba vocesque.*] He considers Philosophy as having a kind of magical Force, like spells and Incantations, to conjure away

the unruly Passions of the Mind.

37. *Ter pure lecto poterunt.*] Ter is used here ironically, by which Horace laughs at the

There are Rules and Maxims, whereby you may alleviate this Pain, and * in great Measure get rid of the Disease. Are you swelled with Love of Praise, there are certain Remedies in Philosophy, which, upon reading the Book of them thrice over with pure Intention, can restore you to yourself. The Envious, the Cholerick, the Indolent, the Intemperate, the Amorous; none is so wild and savage but he may be tamed, if he but lend a patient Ear to Discipline.

'Tis the first Virtue, to fly from Vice; and the first Wisdom to get rid of Folly. See, † how you stretch your Wit and rack your Brain to shun, what you reckon the greatest Evils, a small Estate, and a shameful Repulse to your *Ambition*. You haste away an undefatigable Merchant to the Indies, flying Poverty through Seas, over Rocks, through Flames: *And* will you not hear, and learn, and take Advice of one who is wiser, that you may attain to Unconcern about those Things which you foolishly admire and covet? What Wrestler remaining always about the Country ‡ Towns and Villages, would flight the Honour of being crown'd at the great Olympic Games, who had the Hope, who had the sweet Prospect of the Prize without Toil?

Silver is of less Worth than Gold, and Gold than Virtue: Yet O Citizens, Citizens, Money, *ye cry*, must be fought after in the first Place, and Virtue after Money: This is the general Doctrine || from one End of Janus Street to the other: These the Maxims sung over and over by young and old, with their Money-Bags and Cash-Books under their left Arm. If you want six or seven thousand Sesterces of four hundred thousand; tho' you have Courage, Probity, Eloquence, and Integrity, you shall *be no more than* a Plebeian. But the Boys at play will tell you, "If you act virtuously you shall be a King." Be this to each his brazen Wall, to be self-con-

* Put away great Part of the Disease. † With how much Toil of Mind and Head.
‡ Compita, the Places where the Country People met for their Wakes. || These Maxims the highest Janus from the lowest inculcates.

N O T E S.

the Superstition of the Stoicks, who thought that the Number three was mysterious and sacred.

43. *Turpemque repulsam*.] Horace terms a Refusal disgraceful in Compliance with the vulgar Way of Speaking: For he knew very well, that nothing made any Repulse, Refusal, or Disappointment shameful, but the Peoples Caprice who generally are ill Judges in this Case, as he observes in the 6th Satire of the 1st Book.

54. *Virtus post nummos*.] This is a Phrase of Phocylides, who says, "That we are to

"acquire Virtue after we have got where-
"upon to live." No doubt Poverty is an Enemy to Virtue: But Experience proves that Riches don't secure Virtue.

59. *Plebs eris*. The Roman People were divided into three Classes, viz. Senators, Equites, and Plebeians. Before a Roman cou'd be made a Senator, he must have 800000 Sesterces, and an Eque or Knight 400000. Under *Augustus* a Senator was to be worth 1200000. That is, about 8750 l. Sterling.

Si rectè facies. Hic murus aheneus esto,
 Nil conscire sibi, nullâ pallefcere culpâ.
 Roscia, dic sodes, melior lex, an puerorum
 Nænia, quæ regnum rectè facientibus offert,
 Et maribus Curiis, & decantata Camillis;
 Isne tibi meliùs suadet, qui, rem facias; rem,
 Si possis rectè; si non, quocunque modo rem;
 Ut propiùs spectes lacrymosa poemata Puppî:
 An qui fortunæ te responsare superbæ
 Liberum & erectum præfens hortatur, & aptat?
 Quod si me populus Romanus fortè roget, cur
 Non, ut porticibus, sic judiciis fruar iisdem,
 Nec sequar aut fugiam, quæ diligit ipse vel odit;
 Olim quod vulpes ægroto cauta leoni
 Respondit, referam: Quia me vestigia terrent,
 Omnia te adversum spectantia, nulla retrorsum.
 Bellua multorum es capitum. nam quid sequar, aut quem?
 Pars hominum gestit conducere publica: sunt qui
 Crustis & pomis viduas venentur avaras,
 Excipiantque senes, quos in vivaria mittant:
 Multis occulto crescit res senore. verùm
 Esto, aliis alios rebus studiisque teneri:
 Iidem eadem possunt horam durare probantes?
 Nullus in orbe sinus Baiis præluet amœnis,

60

65

70

75

80

O R D Q.

hic murus aheneus, conscire nil sibi, pallefcere nulla culpa. Dic sodes, an lex Roscia sit melior, an nænia puerorum, quæ offert regnum facientibus rectè, decantata & maribus Curiis, & Camillis? Isne suadet tibi melius, qui suadet ut facias rem: rem, (inquam) si possis rectè; si non, ut facias rem quocunque modo; ut spectes poemata lacrymosa Puppî propiùs: an is qui præfens hortatur & optat, te liberum & erectum responsare fortunæ superbæ?

Quod si populus Romanus forte roget me, cur ut fruor porticibus, sic non fruar iisdem judiciis, nec sequar aut fugiam, quæ ipse di-

ligit vel adit: referam idem quod cauta vulpes olim respondit leoni ægroto: Quia vestigia omnia spectantia adversum te, nulla vero retrorsum, terrent me. Bellua es multorum capitum, nam quid sequar, aut quem? Pars hominum gestit conducere vectigalia publica: sunt qui venentur avaras viduas crustis & pomis, excipiantque senes, quos mittant in sua vivaria. Res crescit multis occulto senore; verum esto alios teneri aliis rebus studiisque: an possunt iidem durare horam probantes eadem? Si dives dixit: Nullus sinus in orbe præluet amœnis Baiis; lacus & mare sentit

N O T E S.

60. *Hic murus aheneus esto.*] An able Critick has been perplexed in that he could not find the Reason why Horace uses this Mode of Expression *murus aheneus*. He undertook the painful Task, and having happily read in *Vegetius* that a Battalia of Soldiers armed cap-a-pie, each covering his Leader, were termed *murus aheneus*, he thought the Phrase might be borrowed from

this military Practice. Be that as it will, 'tis certain the Ancients intended no more by Brazen or Iron Walls but strong Walls, Thus *Virgil*

—Cyclopum educta caminis
 mœnia.

“ Walls brought from the Cyclops's Forges.
 And

scious of nothing ill; to be abashed with no Crime. Tell me, pray, which is more just, Roscius's Law, or this antiquated Song of the Boys, sung in former Days by the manly Curii and Camilli, which confers the Kingdom on those that do well? Whether is he more in the right who counsels you to make a Fortune, a Fortune, honestly if you can; if not, by any Means a Fortune; that you may have a Seat in the Orchestra, and have a nearer View of the moving Tragedies of Puppilus; or he who is constantly tutoring, and by his Example * forming you to make head against the perulant Attacks of Fortune, with Resolution and Bravery: If now the Populace of Rome should ask me, why I use not the same Judgment of Things with them, as I do the same Porticoes and publick Walks; and why I don't pursue or decline, just what they love or hate: I'll reply to them in the Words of the wary Fox of old to the sick Lion: "Because I am terrified to see all the Footsteps of your Visitors pointing towards you, not any from you." You are a Monster with many Heads: For what, or whom shall I follow? Some are fond of farming the publick Revenues: Some by Biskets and Fruits make their court to mercenary Widows, and seek to ensnare old Men, * whom they may make their Prey. Many raise a Fortune by clandestine Usury. But allowing that different Men are carried away by different Pursuits: Can the same Persons continue for an Hour in their Approbation of the same Objects? Let the Man of Fortune say, no Corner in the World in Beauty surpasses the charming Baiæ: Instantly the Lucrine Lake and Sea

* Quos in vivaria mittant, whom they may send into their Fish-Ponds, i. e. Whom they may devour like Fishes which they reserve for their Table. It is the same Allusion with that in Sat. v. L. ii.

Plures annabunt thynni, & cetera crescent:

N O T E S.

And in another Place,

—Stat ferrea turris ad auras.

61. Nil conscire sibi, nulla pallescere culpa.] This explains the recte facies in the preceding Verse in a Manner full of Strength and Beauty. Plato in the first Book of his Republick has a fine Passage to this Purpose borrowed from Socrates. "The Man, says he, who leads a just and unblameable Life, has pleasing Hope for his constant

" Companion, which is a perpetual Source
" of Joy to his Mind, and of Comfort to
" his old Age: Even that sweet Hope,
" which, more than any other Divinity,
" governs the inconstant Minds of Mortals."

62. Roscia, dic sodes, melior lex, an puerorum.] The Roscian Law was established by L. Roscius Otbo Tribune of the People. This Law distinguished Roman Citizens according to the Value of their Estates, and it expressly bore that neither the Liberti nor Libertini cou'd be class'd among the Equites.

Si dixit dives; lacus & mare sentit amorem
 Festinantis heri: cui si vitiosa libido
 Fecerit auspiciū; cras ferraamenta Teanum
 Tolletis fabri. lectus genialis in aulā est?
 Nil ait esse prius, melius nil cœlibe vitā:
 Si non est, jurat bene solis esse maritis.
 Quo teneam vultus mutantem Protea nodo?
 Quid pauper? ride: mutat cœnacula, lectos,
 Balnea, tonsores; conducto navigio æquē
 Nauseat, ac locuples quem ducit priva triremis.

Si curtatus inæquali tonsore capillos
 Occurri, rides: si fortè subucula pexæ
 Trita subest tunicæ, vel si toga dissidet impar,
 Rides: quid, mea cū pugnāt sententia secum?
 Quod petiit, spernit; repetit quod nuper omisit?
 Æstuat, & vitæ disconvenit ordine toto?
 Diruit, ædificat, mutat quadrata rotundis?
 Insanire putas solennia me, neque rides,
 Nec medici credis, nec curatoris egere
 A prætore dati; rerum tutela mearum
 Cū sis, & pravè sectum stomacheris ob unguem
 De te pendentis, te respicientis amici.

Ad summam, sapiens uno minor est Jove, dives,
 Liber, honoratus, pulcher, rex denique regum;
 Præcipuè sanus, nisi cū pituita molesta est.

O R D O.

amorem heri festinantis: cui, si libido vitiosa fecerit auspiciū, cras fabri tolletis ferraamenta Teanum. Lectus genialis est in aula? ait nil esse prius, nil melius vitā cœlibe. Si non est, jurat esse bene maritis solis. Quo nodo teneam hunc Protea mutantem vultus? Quid facit pauper? Ride; mutat cœnacula, lectos, balnea, tonsores: æque nauseat in conducto navigio, ac locuples quem priva triremis ducit.

Si occurri tibi curtatus capillos inæquali tonsore, rides: si forte trita subucula subest pexæ tunicæ, vel si toga dissidet impar, rides: quid vero cum mea sententia pugnāt se-

cum? Spernit quod petiit: repetit quod nuper omisit; æstuat, & disconvenit toto ordine vitæ? diruit, ædificat, mutat quadrata rotundis? Putas me insanire solennia, neque rides; nec credis me egere medici, nec curatoris dati à prætore; cum sis, O Mæcenas, tutela mearum rerum, & stomacheris ob pravè sectum unguem amici pendentis de te, & respicientis te unum.

Ad summam, sapiens est minor Jove uno, dives, liber, honoratus, pulcher, denique rex regum; sanus præcipue, nisi cum pituita est molesta.

N O T E S.

69. *Aptat.*] Seems to be the true Reading, as in Dr. Bentley's and other Editions, not *optat*.

73. *Olim quod vulpes ægroto cauta leoni.*] Horace alludes to the noted Fable of the Fox and old Lion. The latter finding himself thro' Age unable to seek his Prey, fell upon the Stratagem of decoying Animals into his Den under the Pretence of being sick. The Fox perceiving the Design, wou'd not enter, but asked at the Entrance how the

Lion did; upon which the Lion asked why he did not enter? His answer was, that he could observe the Traces of those that entered, but none of those that returned. The last Remark gives you the Application of this Fable.

76. *Bellua multorum es caput.*] This is an admirable Picture of an incessant giddy People. *Plato* calls them *ἄγριοι ὡθύνι-φαλον*.

shall feel the Ardour of this *new* Master, impatient *there to build a Seat*. To whom if once his capricious Humour * gives the Law : To Morrow Workmen, *he will cry*, you must remove your Tools to Teanum. Is the genial Bed *prepared* in his Hall? No State, he says, is more eligible, none more agreeable than a single Life. If not, he swears that the married People alone are happy. With what Chains shall I hold this Proteus *always* changing Shapes? † How is the *Case* with the Poor? equally ridiculous: *For all his Poverty* he changes his Garrets, his Beds, his Baths, his Barbers: And is surfeited *even with Pleasuring* in his hired Boat as much as the Rich who sails in a Galley of his own.

If I meet you with my Hair ‡ cut awry, you smile: If I chance to have a tattered Shirt below a Coat entirely new, or my Gown hangs more to one Side than the other, you laugh *and sneer*. What think you of me then, when my Mind is at variance with itself? Rejects what it desired, again desires what lately it despised: Is tossed with a Flux and Reflux of *Passion*, and in the whole Tenour of Life is jarring *and inconstant*: Pulls down, builds up, transforms square to round, and round to square: *When this is the Case* you think my Madness common, you neither laugh, nor believe that I have need of either Physician or a Guardian assigned by the Prætor; even you who are my Patron and Protector, and who would be disgusted with the || smallest outward Blemish in your Friend, who depends upon you and admires you.

To conclude, the wise Man is inferior to none but Jove, he is rich, free, noble, graceful; in short, a King of Kings; above all, sound and healthful, save when the Spleen molests him.

* Fecerit auspiciū, serves him for an *Auspice*. Which implies that Fancy and Caprice swayed him as much, as some Sign or Impulse from Heaven. † Quid pauper? ride. What does the Poor? laugh, or, mark his Absurdity. ‡ Cut by my uneven Barber. || Præve sectum ob unguem, for a Nail wrong cut.

N O T E S.

91. *Quid pauper? ride.*] Horace introduces *Mæcenās* to view the ridiculous Sight, viz. The poor People imitating in Miniature to the Life what the Rich do at large, by which the Poet shews that the Vice he treats of equally prevails among the Poor as among the Rich, and perhaps he has an Eye to himself, for Horace was very whimsical, which his Valet upbraids him with in the 7th Satire of the second Book.

Romæ, rus optas; absentem rusticus urbem Tollis ad astra levis.

97. *Conducto navigio.*] The Romans that were rich had their little Gallies to take their Pleasure in on Water; as *Plautus* informs us in the Case of *Gripius*, who be-

came rich, and no sooner was he so, but he must have a Pleasure Boat. His Words are,

Post, animi causa, mihi navem faciam, atque imitabor

Stratonicum

Oppida circumvectabor—

And the Poor who were not able to purchase the Pleasure Boats, rather than lose their Pleasure wou'd hire them.

102. *Nec curatoris egere a Prætore dati.*]

Fools were put under the Guardianship of their Parents. But if they had none, or if their Parents were not able to bear the Charge; the Prætors gave them Guardians.

EPISTOLA II.

Lollius, who was Consul in the Year of the City 733, and to whom Horace had wrote the 9th Ode of the 4th Book, had two Sons: One of these, but which is uncertain, obtained the Consulship, and was Father to the Empress Lollia: 'Tis to the eldest of these that Horace addresses this Epistle, in which he gives admirable Rules for reading the Poets with Advantage, particularly Homer their Prince; and at the same Time lays down excellent Precautions against Ambition, Avarice, Debauchery and Passion. And because these Vices perfectly agreed with the Character of the Father;

TROJANI belli scriptorem; maxime Lolli;

Dum tu declamas Romæ, Præneste relegi:

Qui, quid sit pulchrum, quid turpe, quid utile, quid non;

Pleniùs ac meliùs Chryssippo & Crantore dicit:

Cur ita crediderim, nisi quid te detinet, audi.

Fabula, quâ Paridis propter narratur amorem

Græcia Barbariæ lento collisa duello,

Stultorum regum, & populorum continet æstus.

Antenor censet belli præcidere causam.

Quid Paris? ut salvus regnet, vivatque beatus,

Cogi posse negat. Nestor componere lites

Inter Peliden festinat & inter Atriden:

Hunc amor, ira quidem communiter urit utrumque.

Quidquid delirant reges, plectuntur Achivi.

Seditione, dolis, scelere, atque libidine, & irâ,

Iliacos intra muros peccatur, & extra.]

O R D O.

O Maxime Lolli, dum tu declamas Romæ, ego relegi Præneste scriptorem belli Trojani; qui dicit, quid sit pulchrum, quid turpe, quid utile, quid non, plenius ac melius Chryssippo & Crantore. Nisi quid detinet te, audi cur crediderim ita.

Fabula, quâ Græcia narratur collisa lento duello Barbariæ propter amorem Paridis, continet æstus stultorum regum & populorum. An-

tenor censet præcidere causam belli. Quid Paris facit? Negat posse cogi, ut regnet salvus, vivatque beatus. Nestor festinat componere lites inter Peliden, & inter Atriden. Amor urit hunc, ira quidem communiter urit utrumque. Quicquid reges delirant, Achivi plectuntur. Et intra muros Iliacos, & extra, peccatur seditione, dolis, scelere, atque libidine, & ira.

N O T E S.

1. Trojani belli scriptorem.] Achilles's Resentment, and not the Trojan War, makes the Subject of the Iliad. But the Connection that this famous War has with that, and the Description Homer gives of all its Events in his Episodes, makes Horace consider him as an Historian.

1. Maxime Lolli.] That is, Lolli maxime fratrum, the eldest of the two Brothers.

2. Dum tu declamas Romæ.] The young Gentlemen of Rome thought it a very honourable Thing to frequent the Forum to plead the Cause of particular Persons: But before they adventured to give the Public any Proof

EPISTLE II.

Dacier thinks that it was him, and not the Son that Horace means here. But it cannot be the Father for this unanswerable Reason: Lollius was reputed a Man of unblemished Character in the Year 754, in which Augustus sent him to Asia as a Tutor to his Grand-Son Caius Cæsar to learn him the Art of War. So that his real Character was not known, by the Confession of all Historians, till the Year 754, i. e. eight Years after Horace's Death. 'Tis probable this Epistle was written about the Year 725 or 726.

WHILE you, illustrious Lollius, are making Declamations at Rome, I have once more read over at Præneste, Homer the Writer of the Trojan War: Who sets forth more fully and in a better Manner than either Crantor or Chrysippus, what is lovely, what deformed, what profitable, what pernicious. Hear, if Business don't hinder you, my Reason for being of this Opinion.

The Fable, wherein are described * the Miseries which Greece sustained from the lingering War † of Troy, occasioned by the criminal Love of Paris, delineates the unruly Passions of foolish Princes and People. Antenor gives it as his Opinion, timeously to cut off the Cause of the War, by giving up Helen. What does Paris? He declares that he never can be reduced to comply with this Expedient, tho' it be in order to reign in Safety, and secure the Happiness of Life. Nestor is officiously active to compose the Jarrs between Achilles and Agamemnon. Love inflames the latter, and Rage fires them both in common. Whatever Follies Kings commit, the Subjects suffer for them. Sedition, Frauds, Villany, Lust, and Revenge prevail both within the Trojan Walls, and without.

* Greece battered by. † Of Phrygia or Asia in general esteemed, as all other Nations, barbarous by Greece.

NOTES.

Proof of their Capacity in Eloquence, they used to exercise themselves on certain Themes in private, under the Direction of able Masters. *Declamare* signifies either of these, but in this Passage it bears the latter Meaning. Whatever Signification it bears, it can never be applied to Lollius the Father, as we have shewn already.

2. *Præneste*.] Was a Town of Latium, eighteen Miles distant from Rome, to which Horace retired during the Summer Heats for its fine cool Air.

4. *Chrysippo*.] This Philosopher succeeded Zeno noted for his many Compositions. Of him we have spoke in our Remarks upon the Satires.

4. *Crantore*.] Crantor was a Scholar of Xenocrates, and one of the most famous that

the Academic School produced. Cicero valued him much, and Pliny tells us in the Preface of his History, that the Roman Orator made great Use of his Principles in his Book *de Consolatione*. He was a Native of Solos, a Town situated on the Sicilian Shore. The Apathie or Insensibility of the Stoics was thought by him a whimsical Notion.

6. *Fabula qua*.] *Fabula*, *μῦθος*, the Fable is the Disposition of the Subject, the Order and Arrangement of Parts that enter into the Composition of a Poem. For the Subject of the *Iliad* is no less a Fable than the Subjects of *Æsop*, with this Difference only, that *Æsop* speaks of Beasts, but Homer of Men, which make one a moral, and the other a rational Fable.

Rursus quid virtus, & quid sapientia possit,
 Utile proposuit nobis exemplar Ulysssem :
 Qui domitor Trojæ, multorum providus urbes
 Et mores hominum inspexit ; latumque per æquor,
 Dum sibi, dum sociis reditum parat, aspera multa
 Pertulit, adversis rerum immerfabilis undis.
 Sirenum voces, & Circes pocula nosti :
 Quæ si cum sociis stultus cupidusque bibisset
 Sub dominâ meretrice fuisset turpis & excors,
 Vixisset canis immundus, vel amica luto sus.

Nos numerus sumus, & fruges consumere nati,
 Sponsi Penelopes, nebulones, Alcinoique
 In cute curandâ plus æquo operata juvenus ;
 Cui pulchrum fuit in medios dormire dies, &
 Ad strepitum citharæ cessantem ducere curam.
 Ut jugulent homines, surgunt de nocte latrones :
 Ut teipsum serves, non expergisceris ? atqui
 Si noles sanus, curres hydropicus : & ni
 Posces ante diem librum cum lumine, si non
 Intendes animum studiis & rebus honestis ;
 Invidiâ vel amore vigil torquere. nam cur,
 Quæ lædunt oculos, festinas demere ; si quid

O R D O.

Rursus proposuit nobis Ulysssem utile exemplar, quid virtus, & quid sapientia possit : Qui domitor Trojæ, providus inspexit urbes & mores hominum multorum ; & dum parat reditum sibi, dumque parat reditum sociis, pertulit multa aspera per æquor latum, immerfabilis adversis undis rerum. Nosti voces Sirenum, & pocula Circes ; quæ si stultus cupidusque bibisset cum sociis ; fuisset turpis & excors sub meretrice dominâ ; vixisset immundus canis, vel sus amica luto.

Nos sumus numerus, & nati consumere fru-

ges ; sponsi Penelopes, nebulones, juvenusque Alcinoi, operata plus æquo in curandâ cute : cui fuit pulchrum dormire in medios dies, & ducere somnum cessantem ad strepitum citharæ. Latrones surgunt de nocte, ut jugulent homines : tuque ut serves teipsum non expergisceris ? atqui si noles expergisci sanus, curres hydropicus : & ni posces librum cum lumine ante diem, si non intendes animum studiis & rebus honestis ; vigil torquere amore vel invidiâ. Nam cur festinas demere quæ lædunt oculos ; vero si quid est animum, dis-

N O T E S.

17. *Rursus quid virtus, &c.*] Horace after speaking of the Subject of the *Iliad* presents us with that of the *Odyssey* ; the Design of which is to shew us that Virtue and Wisdom are the Things that constitute Man's Happiness ; and that nothing but these can conduct us safely thro' the rough and steep Paths of Life.

22. *Immerfabilis.*] This beautiful Expression, which Homer's ἀβαντιτος suggested to Horace, is sufficient to make up the Panegyric of Ulysses.

28. *Sponsi Penelopes.*] Were the chief Men of *Ithaca*, and of the adjacent Isles, who made their Addresses to Penelope

Again, he hath set before us a fine Model of the Power of Virtue and Wisdom, in *the Person of Ulysses*: Who having subdued Troy, wisely studied the Policies and Manners of many People; and, while he labours to accomplish his own and his Friends Return over a vast Sea, endured numerous Hardships, never sinking in the Waves of Adversity. You have heard of the Songs of the Sirens, and *enchanting* Cups of Circe, which had he headlessly and intemperately drunk as his Companions did, he had been debased and deprived of Reason under the Dominion of a Prostitute; being obliged to lead the Life of a nasty Dog or Sow that's ever wallowing in the Mire.

We are † the *common* Herd, born to eat up the Fruits of the Earth, *like* the Suitors of Penelope, the Sons of Prodigality, and the Youth of Alcinous's Court, who minded nothing else but pampering their Bodies, who thought it glorious to lie a Bed till Noon, and lull Care asleep with the Sound of the Lute. Do Robbers rise by Night to cut Men's Throats; and will not you awake to save yourself? But if you won't *bestir yourself* in Health, when seized with a Dropsy you will *be forced to run for Cure*: And if you don't call for your Book and Candle before Day, and apply your Mind to Study and some laudable Pursuit, you shall be tormented and kept awake with Envy or with Love. For why, are you restless till you remove what affects your Eye; and yet put off from

† Numerus, a mere *Number*, So many Names without any Signification.

N O T E S.

28. *Alcinoique in cute curanda plus aequo operata juventus.*] Alcinous was King of Corsu, an Island in the Mouth of the Gulph of Venice. The Youth of this Prince's Court were sunk in Sloth and Effeminacy. Alcinous himself gives this Character of them in the 8th Book of the *Odysey*, "That Banqueting, Dressing, Musick, Balling, Bathing and Sleeping were the Circle of Life thro' which his Court did run."

35. *Ne posces ante diem librumcum lumine.*] Mechanics of the lowest Kind, to advance their Work, do often forget their Food and Sleep. But the Beau Monde have less Esteem for Wisdom than a Smith or Turner has for his Trade, as *Marcus Antoninus* expresses it. A constant and unwearied Application are the grand Means of acquiring Wisdom. Wisdom speaks thus in the Book of Truth, "I love those who love me, and those who seek me early shall find me."

37. *Vigil.*] Is opposed to *ante diem* in

the 35th. v. If you won't wake to Study and Business, you shall be forced to lie awake, when tormenting Love, Envy, or other unruly Passions, have sprung up like Weeds in your uncultivated Mind.

38. *Quæ lædunt oculos festinas demere, &c.]* Here we have a lamentable Instance of Man's Folly and Blindness, who frequently in his Illness does too soon put himself under the entire Direction of a Physician, who sometimes is no better than a Quack. But when he becomes a Prey to his Passions, the very worst of Distempers, he delays from Year to Year to apply for the Direction and Advice of wise and thinking Men, who have the only Sovereign Medicines for such Maladies. This Vigilance with Respect to the one, and Negligence of the other, is still more absurd from this Consideration, That our Souls are the very Things which denominate us Men, our Bodies being no more than a Machine to which the Soul gives Motion and Life.

Est animum, differs curandi tempus in annum?
 Dimidium facti qui cœpit habet. sapere aude :
 Incipe. vivendi rectè qui prorogat horam,
 Rusticus exspectat dum defluat amnis : at ille
 Labitur, & labetur in omne volubilis ævum.

Quæritur argentum, puerisque beata creandis
 Uxor ; & incultæ pacantur vomere silvæ.

Quod satis est, cui contingit, nihil ampliùs optet.
 Non domus, & fundus, non æris acervus & auri

Ægroto domini deduxit corpore febres,

Non animo curas. valeat possessor oportet,

Si comportatis rebus bene cogitat uti.

Qui cupit aut metuit ; juvat illum sic domus, & res,

Ut lippum pictæ tabulæ, fomenta podagram,

Aurículas citharæ collectâ sorde dolentes.

Sincerum est nisi vas ; quodcunque infundis, acescit

Sperne voluptates : nocet emta dolore voluptas.

Semper avarus eget : certum voto pete finem.

Invidus alterius macrescit rebus opimis :

Invidiâ Siculi non invenere tyranni

Majus tormentum. qui non moderabitur iræ,

O R D O.

fers tempus curandi in annum? Qui cœpit, habet dimidium facti. aude sapere, incipe. Qui prorogat horam vivendi recte, is ut rusticus exspectat dum amnis defluat : at ille labitur, & labetur volubilis in omne ævum.

Argentum quæritur, uxorque beata creandis pueris ; & sylvæ incultæ pacantur vomere. Is cui id quod est satis contingit, optet nihil amplius. Non domus & fundus, non acervus æris & auri, deduxit febres ægroto corpore domini, non deduxit curas animo. Opor-

tet ut possessor valeat, bene cogitat si uti rebus comportatis. Domus et res sic juvat illum, qui cupit aut metuit, ut tabulæ pictæ juvant lippum, fomenta, podagram, citharæ, aurículas dolentes collectâ sorde. Nisi vas sincerum est, quodcunque infundis, acescit. Sperne voluptates : voluptas empta dolore nocet. Avarus eget semper ; peto certum finem voto. Invidus macrescit opimis rebus alterius : Siculi tyranni non invenere tormentum majus invidiâ : is qui non moderabitur iræ,

N O T E S.

40. *Dimidium facti qui cœpit habet.*] Men are naturally indolent, and their Passions are mighty Obstacles to their very Resolutions of doing any Thing that is great or good. But when a Man surmounts this natural Indisposition, and other Embarrassments, his first Essays may be called a considerable Part of the Action. *Hesiod* was the first Author of this Proverb ἀρχὴν δὲ τὸ ἔργον πάντος, "A Work begun is half done."

42. *Rusticus exspectat dum defluat amnis.*] Horace compares a Man that puts off his

Resolutions upon meeting the least Difficulty, to the Country Fellow in the Fable, who having never seen a River till he was stopt in his Journey by one, resolves to proceed no further till the River should run dry. There cannot be a more natural or more simple Representation than this is : I make no doubt but in it *Horace* alludes to some common and received Fable of his Time.

47. *Non domus & fundus non æris acervus & auri.*] A certain Proof of this Truth, that every Thing beyond a Sufficiency is useless and superfluous, is this, that the Ex-

cess

Year to Year the Time of curing * the Distempers of your Mind?
 † The half of his Work is done, that has *well* begun. Dare to
 be wise: Begin. He who defers the Hour of living well, is like
 the Clown *in the Fable*, waiting till the River be run out, *that he*
might go on his Way: But *alass* it flows and will flow with a con-
 stant Course ‡ to Ages without End.

'Tis Money we're in quest of, and a Wife that seems to Pro-
 mise || a numerous Offspring; and, *to increase our Estates*, uncult-
 ivated Woods § are ploughed up: *But why all this ado*, he who
 is blest with what is enough, needs ask no more. 'Tis not Lands
 and Houses, nor Heaps of Gold and Silver, that can banish Fevers
 from the Body of the sick Owner, or Cares from his Mind. The
 Possessor must be sound and healthful, if he proposes to have the
 true Enjoyment of his Acquisitions. To him that's covetous, or
 is enslaved to Fear, a House or an Estate gives just such Satisfaction
 as a Picture to a Man whose Eyes are sore, Fomentations to one
 that has the Gout, or † Music to Ears tormented with an Abscess.
 If the Vessel is not sweet, whatever you pour into it becomes sowre.
 Contemn Pleasures: Pleasure bought with Pain ||| is much too dear.
 The covetous Man for ever wants: Set §§ Bounds to your De-
 sires. The envious Man pines away at the Prosperity of another:
 The Scillian Tyrants never invented a Torment more cruel than
 Envy. That Man who will not govern his Anger, shall sooner or

* Si quid est animum. If any thing consumes or preys upon your Mind. † He has the
 Half of the Work, who has begun. ‡ Thro' every Age. || The bearing of
 Children. § Tamed by the Plough. † The Harp to Ears afflicted with collected
 Filth. ||| Nocet, is hurtful. §§ A certain Boundary to your Wishes.

N O T E S.

cess cannot remove our Miseries, or af-
 ford us any Consolation in our uneasy Mo-
 ments. Wisdom can effect both.

52. *Fomenta podagram.*] The Gout is
 so penetrating and acid an Humour, that
 no outward Applications hitherto known can
 stop its Course. The same may be said of
 the Passions of the Soul; and he who ima-
 gines to alleviate them by the external Means
 of Wealth and Grandeur, ought to reason as
Anacreon does in his Combat against Love,
 "To what Purpose is it to defend our-
 selves without, when there is an Enemy
 within."

56. *Semper avarus eget.*] The Poet very
 abruptly presents us with the Miseries of
 Avarice, and one of the greatest is that an
 avaricious Man is always poor, as *Pub. Syrus*
 has very well expressed it.

*Avaro tam deest quod habet quam quod non
 habet.*

i. e. "An avaritious Man is as much
 "deprived of what he possesses, as if he
 "had it not in his Possession."

The *Arabians* explained this by a very in-
 genious Fable. They say that an avaritious
 Man and his Gold never live together.
 While the Miser lives, his Gold is buried
 and lies as it were dead till the Miser dies,
 and then it comes to light and circulates.

58. *Invidiâ Siculi non invenere tyranni.*] There is no Part of the World wherein there
 have been more Tyrants than *Sicily*. It was
 the very Nest and Nurse of Tyrants. No
 City was without them, as *Dionysius* informs
 us.

Infectum volet esse, dolor quod suaserit & mens,
 Dum poenas odio per vim festinat inulto.
 Ira furor brevis est. animum rege! qui nisi paret,
 Imperat: hunc frenis, hunc tu compesce catenâ.
 Fingit equum tenerâ docilem cervice magister
 Ire viam, quam monstrat eques: venaticus, ex quo
 Tempore cervinam pellem latravit in aulâ,
 Militat in silvis catulus. nunc adhibe puro
 Pectore verba, puer; nunc te melioribus offer.
 Quo semel est imbuta recens, servabit odorem
 Testa diu. quod si cessas, aut strenuus anteis;
 Nec tardum opperior, nec præcedentibus insto.

60

95

70

O R D O.

volet illud esse infectum, quod dolor & mens
 suaserit, dum per vim festinat poenas odio inulto.
 Ira est brevis furor; rege animum, qui im-
 perat, nisi paret: compesce tu hunc frenis,
 hunc catena. Magister fingit equum, doci-
 lem tenera cervice, ire viam quam eques mon-
 strat. Catulus venaticus, ex quo tempore la-

travit pellem cervinam in aula, militat in
 sylvis. Tu nunc adhibe verba puro pectore
 dum es puer; offer te nunc melioribus. Re-
 cens testa diu servabit odorem, quo est semel
 imbuta. Quod si cessas, aut strenuus anteis;
 nec opperior tardum, nec insto præcedentibus.

N O T E S.

60. Dolor & mens.] Mens here has the
 same Signification with animus. v. 62. Carm.
 1. 16.

Compesce mentem, &c. So Catul. Epig. xv.

Quod si te mala mens furorque vecors
 —impulerit.

63. Qui nisi paret imperat.] Socrates was
 the first that demonstrated this Truth. For
 as there is no Medium 'twixt Good and Evil,
 Happiness and Misery, Health and Sicknes,
 Folly and Wisdom: So there is none for a
 passionate Mind, between Obedience and
 Tyranny: In a Word, it must be either un-

E P I S T O L A III.

We have already remarked that Florus in the Year of the City 731, made one of Tiberius's Retinue in Dalmatia. That Prince was employed, the following Years, in visiting and regulating the Eastern Provinces until the Year 734, in which he received Orders to conduct his Troops into Armenia, while Augustus made Dispositions on his Side to attack the Parthians by the Way of Syria. Horace describes the Rout that Tiberius should hold thro' Thrace, the Hellespont, and the lesser Asia, and it agrees with Velleius Paterculus's

later wish to have undone what Rancour and Heat of Passion may prompt him to, while he violently rushes on Satisfaction with Repentment * thirsting for Revenge. Anger is a short Madness. Rule your Passion ; for if not kept under, it surely tyrannizes over you : Curb it with Reason's Reins, hold it fast bound in Shackles. The Master forms the docile Horse, while his Neck is yet tender, to go which ever Way his Rider † chooses. The young Hound, so soon as he hath learned to open at the Buck's-Skin in the Hall, is trained to the Chace in the Forest. Now then while you are young, and your Mind uncorrupted, drink in these Maxims ; now lend your Ear to those of more Experience than yourself. The Cask will long preserve the Tincture of the Liquor with which it once is seasoned when new. *Let us make uniform Progress in Virtue together* : But if you lag behind, or being full of Metal get before me, *I bid you adieu, for I neither wait for the slow, nor tread on the Heels of those who have got the Start of me.*

* Inulto unrevenged or not sated with Vengeance.
him.

† Monstrat, shows or directs

N O T E S.

der our Subjection and Obedience, or our absolute and tyrannical Master.

70. *Quod si cessas, aut strenuus anteis ; nec tardum, &c.*] These two last Verses seem to be nothing but Raillery ; however, they contain a wise and excellent Precept, viz. That Man once engaged in his happy

Race, must go on without regarding those who run with him. For to wait on those who lag behind, is a Mark of Sloth and Laziness ; as an Ambition of outstripping the first, betrays Envy and Frowardness. But Wisdom keeps a Medium between both these.

E P I S T L E III.

Paterculus's Account of it. This Letter presents us with Pleasures natural, moral, and critical ; also with those that regard Characters and Sentiments. Florus complained that Horace did not write to him. The latter, to pay him home in his own Coin, is at Pains to heap up a Number of Particulars both private and public, of which he would be glad to be informed from his Friend. 'Tis probable this Epistle was written in the 753d Year of the City.

JULI Flore, quibus terrarum militet oris
 Claudius Augusti privignus, scire laboro.
 Thracane vos, Hebrusque nivali compede vinctus,
 An freta vicinas inter currentia turres,
 An pingues Asiæ campi collesque morantur? 5
 Quid studiosa cohors operum struit? hæc quoque curo,
 Quis tibi res gestas Augusti scribere sumit?
 Bella quis & paces longum diffundit in ævum?
 Quid Titius, Romana brevi venturus in ora?
 Pindarici fontis qui non expalluit haustus, 10
 Fastidire lacus & rivos ausus apertos:
 Ut valet? ut meminit nostri? fidibusne Latinis
 Thebanos aptare modos studet, auspice Musâ?
 An tragicâ desævît & ampullatur in arte?
 Quid mihi Celsus agit? monitus, multumque monendus, 15
 Privatus ut quærat opes, & tangere vitet
 Scripta, Palatinus quæcunque recepit Apollo:
 Ne, si fortè suas repetitum venerit olim
 Grex avium plumas, moveat cornicula risum
 Furtivis nudata coloribus. ipse quid audes? 20

O R D O.

Juli Flore, laboro scire in quibus oris terrarum Claudius privignus Augusti militet. Thracane tellus, Hebrusque vinctus nivali compede, an freta currentia inter vicinas turres, an pingues campi collesque Asiæ morantur vos? Quid operum cohors studiosa struit? Curo hæc quoque; quis sumit tibi scribere res gestas Augusti? Quis diffundit ejus bella & paces in longum ævum? Quid Titius facit, venturus brevi in ora Romana? Qui ausus fastidire lacus & rivos apertos, non expal-

luit haustus Pindarici fontis. Ut valet? Ut meminit nostri? Studetne, Musa auspice, aptare modos Thebanos fidibus Latinis? An potius desævît & ampullatur in tragica arte? Quid mihi Celsus agit? monitus, multumque monendus, ut quærat opes privatas, & vitet tangere quæcunque scripta Apollo Palatinus recepit: ne, si forte grex avium olim venerit repetitum suas plumas, cornicula nudata furtivis coloribus moveat risum. Quid tu ipse

N O T E S.

4. *An freta vicinas inter currentia turres.* Here we have a small geographical Description of the Hellespont, now called the Dardanelles. Upon the Shores of this Strait were two Forts or Castles, viz. *Sestos* on the European, and *Abydos* on the Asian Side. *Museus* calls them two neighbouring Towns opposite to one another. This *Sestos* is famous for the Amours of *Hero* and *Leander*.

10. *Pindarici fontis qui non expalluit.* By taking Draughts of *Pindar's* Fountain he means the Imitation of his Style, as if *Pindar* had a Fountain peculiar to himself, whose Waters inspired him with Enthusi-

asm and Poetick Fire, or rather as if *Pindar's* Works were the very Fountain itself, which corresponds to what he says of *Pindar* in the 2d Ode of the 4th Book,

*Monte decurrens velut amnis, imbres
 Quem super notas aluere ripas,
 Fervet, immensusque ruit profundo
 Pindarus ore.*

The Word *expalluit* answers the Idea that *Horace* gave us formerly of *Pindar*, in the last mentioned Ode, where he says he found it so difficult a Task to imitate *Pindar*,

Pindarum

JULIUS Florus, I am in Pain to know in what Region of the Globe Claudius the Step-Son of Augustus is carrying on the War. Whether Thrace, and Hebrus bound in Chains of Snow, or the Firth of the *Hellepont* that runs between the neighbouring Towers of *Sestos* and *Abydos*, or Asia's fertile Plains and Hills detain you? In what Works is *that Prince's* studious Retinue engaged? This too I am solicitous to learn. Who undertakes to write the Actions of Augustus? Who delivers down to future Ages his Wars and Treaties of Peace? What is Titius about, whose Praises will e'er long be in every Roman Mouth, * whose Courage shrunk not from *bold Draughts* of the Pindaric Spring, daring to disdain the Lakes and Rivulets that are open *and common to all*, is he in Health? Does he ever mention me? Is he busied in adapting Theban *Pindar's* Strains to the Roman Lyre, under the Muse's auspicious Influence: Or does he rage and assume the pompous Style in the Tragic Art? And how is Celsus employed? Who has been reminded, and must be reminded often, to acquire a Stock of his own, and forbear to † pillage whatever Writings ‡ are received into the Palatine Library; lest if the Flock of Birds chance to come one Day to redemand their Feathers, the Daw stripp'd of his stolen Colours § become our Jest. What are you yourself attempt-

* Non expalluit haustus, *was not dismay'd, or did not grow pale at the Draughts he took of the Pindaric Spring.*
 † Tangere, *to touch or make free with.*
 ‡ The Palatine Apollo bath received.
 § Moveat risum, *raise Laughter.*

N O T E S.

*Pindarum quisquis studet emulari I-
 ale, ceratis ope Dædalea
 Nititur pennis, vitreo daturus
 Nomina ponto.*

11. *Fasidire lacus.*] This is a great Lesson to our young Poets, who cannot begin too early to form upon great Models. Titius did this, and made such considerable Progress, that his first Essays in Lyric Verse, deserved a Panegyric from Horace, which would have done Honour to the most accomplished Poet.

16. *Privatas ut quærat opes.*] This is an Advice of the utmost Consequence, and if it was observed there would be less of that Plagiarism which Horace upbraids *Albinovanus* with. 'Tis true one cannot too often read nor study the Authors in universal Vogue to be Masters of their Turn of Mind, the Justness of their Thoughts, the true

Taste of their Writings, with the Beauty and Purity of their Style. But Productions or Compositions must be made at our own Expence, for if we resolve to make a publick and splendid Appearance, it should always be with Money brought from our Stock.

17. *Palatinus quæcunque recepit Apollo.*] Horace speaks here of the Palatine Library which Augustus built round a Temple he had dedicated to Apollo. The greatest Honour paid to a Poet, was to have his Performances and Picture placed here.

19. *Grege avium plumas, moveat cornicularisum.*] Horace alludes to a Fable of Æsop's, which in short is this, "A Jack-Daw dressed himself in all the finest Feathers of the winged Tribe, and boasted that he was the most beautiful of Birds, upon which the Swallow came and made a Reprizal, whose Example the other Birds followed, and left the poor Daw naked."

Horace

Quæ circumvolitas agilis thyma? non tibi parvum
 Ingenium, non incultum est, nec turpiter hirtum.
 Seu linguam caulis acuis, seu civica jura
 Respondere paras: seu condis amabile carmen;
 Prima feres ederæ victricis præmia. quòd si
 Frigida curarum fomenta relinquere posses;
 Quò te cœlestis sapientia duceret, ires.
 Hoc opus, hoc studium parvi properemus & ampli;
 Si patriæ volumus, si nobis vivere cari.

25

Debes hoc etiam rescribere, si tibi curæ,
 Quantæ conveniat, Munatius. an malè facta
 Gratia nequicquam coit, & rescinditur? at vos
 Heu calidus sanguis, heu rerum inscitia vexat,
 Indomitâ cervice feros. ubicunque locorum
 Vivitis, indigni fraternum rumpere fœdus,
 Pascitur in vestrum reditum votiva juvenca.

30

35

O R D O.

audes? Quæ thyma agilis circumvolitas? Non est tibi ingenium parvum, non incultum, nec turpiter hirtum. Seu acuis linguam caulis, seu paras respondere civica jura, seu condis carmen amabile; feres prima præmia victricis ederæ. Quod si posses relinquere frigida fomenta curarum, ires quo sapientia cœlestis duceret te. Parvi et ampli properemus hoc opus, hoc studium, si volumus vivere cari patriæ, si volumus vivere cari nobis.

Debes etiam rescribere hoc: Si Munatius est tibi tantæ curæ, quantæ conveniat eum esse tibi; an gratia male facta nequicquam coit, & rescinditur? At heu calidus sanguis, heu inscitia rerum vexat vos feros indomitâ cervice. Ubicunque locorum vos indigni rumpere fraternum fœdus vivitis, votiva juvenca pascitur in vestrum reditum.

N O T E S.

Horace has put the Crow for the Jack-Daw, because the Daw is sufficiently gay and pretty with his own Feathers; whereas the Crow is black all over. The Moral or Meaning of the Fable is so plain, that it requires no Explanation.

21. *Quæ circumvolitas agilis thyma.*] Horace compares *Florus* to the Honey Bee, as he does himself in the 2d Ode of the 4th Book,

— Ego, apis Matinæ,
 More modoque,
 Grata carpintis thyma per laborem
 Plurimum, &c.

24. *Respondere civica jura.*] Respondere was the Term used of a Civilian, when he gave Advice to his Client in a Point of Law.

26. *Frigida curarum fomenta relinquere posses.*] "Could you but forsake the cold Fomentations of Care." We have explained in the Sense of the old Commentator, who understands by *Frigida fomenta*, avaritiam, ambitionem, quæ reddunt hominem ad bene agendum plane frigidum. So Cruquius: *Pereleganter divitius & opes ait esse fomenta frigida*, alludens ad frigoris naturam, quod simul & gravat & tardat festinantem, humique deprimit.

27

ing? What Thyme are you fluttering about *like the active Bee*? Your Genius is not low, not is it unpolished and shamefully neglected. Whether you improve your Eloquence for the Bar, or are preparing to give Council in the Laws of your Country, or are composing some charming Poem, you shall bear away the first Prize of the victorious Ivy. Could you but divest yourself of those Passions that nourish Care, and check the Fire of the Soul, you might arrive at *that Perfection* to which heavenly Wisdom would lead you. This Work, this Pursuit, let us, *whether* low or high, ply with Vigour, if we desire to be *of use* to our Country, or dear to ourselves. Of this too you must inform me in your Answer, whether you have that Regard for *your Brother* Munatius which you ought. Or is it but a sham Reconciliation, patched up and *just on being* dissolved again? But whether the Heat of *youthful* Blood, or Want of Experience, transports ye, thus wild and untractable: In whatever Spot ye live, tho' ye act thus unworthily to violate fraternal Union, I have a Heifer feeding which I have vowed to offer to the Gods at your Return.

N O T E S.

27. *Quo te celsis sapientia.*] How many young Gentlemen are there, endued with the happiest Geniuses and Dispositions in the World, and yet this glorious Prospect that promises so fair comes to nothing by their leading an obscure, idle, effeminate, and dull Life, useless to themselves, their Families, and to the State, of which they are burthen-some Members. At last they disappear to this World, as if they had never existed in it. To what might they not have aspired had they had Courage to conquer some of the Propensities of Youth, which disgraced and ruined them.

34. *Indomita ceruice.*] A Metaphor taken from a young Steer, whose Neck is not tamed, and accustomed to the Yoke.

35. *Indigni fraternum rumpere fœdus.*] Nothing should be reckoned more sacred and inviolable than the Friendship of Brothers, and nothing is generally attended with more dreadful Consequences than the Breach of it: For Brothers to differ, is as absurd as for the Hands, Feet, &c. to conspire to destroy one another, instead of mutually supporting

themselves, as by Nature designed. Mean Time 'tis a rare Thing to see Brothers in perfect Harmony; they are like the Scales of a Balance that are scarcely a Moment in *Æquilibrio*, but when one rises the other falls.

36. *Pascitur in vestrum reditum.*] Horace had the tenderest Affection for his Friends, which shewed itself in their Absence by a voluntary Vow of offering Sacrifice to the tutelary Gods upon their safe Return. This he did for *Plotius Numida* upon his Return from the *Spanish War*, as we have it in the 36th Ode of the first Book:

*Et thure & fidibus juroat
Placare & vituli sanguine debito
Custodis Numidæ Deos.*

Also upon *Augustus's* Return from *Gaul*

*Me tener solvet vitulus relicta
Matre, qui largis juvenescit herbis
In mea vola.*

EPISTOLA IV.

Some suspect that 'tis not to the Poet Tibullus that Horace addresses this Letter. Dacier is positive for the Affirmative: And tho' I'm of his Opinion, yet I cannot support it without destroying his Proofs for it.—This Piece is writ in that free and easy Manner that Friendship requires. There are in

ALBI, nostrorum sermonum candide iudex,
Quid nunc te dicam facere in regione Pedanâ?
Scribere quod Cassi Parmensis opuscula vincat;
An tacitum silvas inter reptare salubres,
Curantem quidquid dignum sapiente bonoque est?
Non tu corpus eras sine pectore. Dî tibi formam,
Dî tibi divitias dederant, artemque fruendi.

Quid voveat dulci nutricula majus alumno,
Quàm sapere, & fari ut possit quæ sentiat; utque
Gratia, fama, valetudo contingat abundè,
Et mundus victus, non deficiente crumenâ?

Inter spem curamque, timores inter & iras,
Omnem crede diem tibi diluxisse supremum.

O R D O.

O Albi, candide iudex nostrorum sermonum, quid dicam te nunc facere in regione Pedana? An dicam te scribere quod vincat opuscula Cassi Parmensis, an tacitum reptare inter salubres silvas, curantem quidquid dignum est viro sapiente bonoque? Non eras tu corpus sine pectore. Dii dederant tibi formam, dii dederant tibi divitias, artemque fruendi.

Quid nutricula voveat majus dulci alumno, quam sapere, & ut possit fari quæ sentiat; utque gratia, fama, valetudo contingat ei abundè, & victus mundus, crumenâ non deficiente?

Inter spem curamque, inter timores & iras, crede omnem diem diluxisse supremum tibi.

N O T E S.

1. *Sermonum.*] By which he modestly means his Satires and Epistles. Sat. I. iv.

47. *Nam si quis scribat, uti nos, sermoni propiora, putes hunc esse poetam.*

1. *In regione Pedana.*] Pedum was of old a little Town of Latium, situated between Preneste and Tivoli, near the Aqueduct *Aqua-Claudia*, a little below *Scaptia*. In this Territory of Pedum, Tibullus had a Country-seat, the Remainder of his Paternal Estate. *Titus Livius* says, that in his Time this Pedum was not in being.

7. *Di tibi divitias.*] If Dacier is to be believed, Tibullus was a prodigal debauched Gentleman, that was obliged to retire to the Country to avoid his Creditors. But if we examine Things narrowly, and without Pre-

judice, we will find him of a quite different Character, viz. A Gentleman, who finding his opulent Fortune considerably abridg'd, through the unhappy Circumstances of the Times, did, by a wise Oeconomy and Management of its Remains, live honourably, and spent his Time either in a Campaign, or in the useful Studies of Philosophy and the Belles Lettres. I could without Difficulty shew, that Tibullus's Misfortune was only owing to his Attachment, during the Triumvirate, to *Messala*, an Adherent of *Brutus Cassius*; that his Estate was distributed by *Augustus's* Orders to his veteran Soldiers in the Year 713, of which he only thereafter recovered a Part.

7. *Artemque fruendi.*] To tell a Man, after

EPISTLE IV.

it the nicest and most delicate Touches of Morality, Praise, and Rail'ery. The Date of this Epistle may be about the Year of the City 720. when Tibullus was thirty Years of Age, and Horace thirty-one.

ALBIUS Tibullus, thou candid Critic of these my Epistolary Writings, how may I suppose you are now employed at your Country-seat? in writing *Verses* which may exceed in Number the voluminous Epigrams of Cassius of Parma, or in taking* your solitary Walks amongst the healthful Groves, intent on whatever is becoming a wise and virtuous Man? † You have a fine Soul; the Gods have given you Beauty, the Gods have given you Riches, and Skill to use them. What more can the fond Nurse pray for in Behalf of her beloved Foster-child, than that he may have Wisdom, and be able to express his Sentiments aright; that he may be in high Respect and Credit; have Reputation, Health, a clean and wholesome Diet, and ‡ never know what it is to want Money? Amidst the Hopes and Cares, the Fears and Disquietudes of Life, deem every Day § you live to be your last; then welcome will || come the un-

* Creep softly or silently along, as those do who are in a musing Posture. † You was not a Body without a Mind. ‡ With a Purse never empty. § To have shone the last upon you. || That shall not be expected.

NOTES.

after he had embezzled a fine Estate, that the Gods gave him Wealth and the Secret of enjoying it, would be a noble Compliment! This is an Absurdity inseparable from those who have explained this Epistle according to Dacier, and which they are forced to give to several Passages of this Epistle.

8. *Quid voveat dulci nutricula majus alum-*
no.] There can be nothing more tender than the Affection that Nurses shew to the Children they foster: They never fail to pray for a thousand fine Things to them, as Persius observes;

Hunc optent generum Rex & Regina:
Puellæ

Hunc rapiant: quidquid calcaverit hic rosa
fiat.

"May my Child be the Son-in-law of some King or Queen. Let the young Ladies be captivated with him. Let the bloom-

ing Rose spring from the Ground he treads on."

13. *Omnem crede diem tibi diluxisse supremum.* Seneca in explaining a Saying of Hieracitus, *Unus dies par omni est*: "One Day is equal to all that succeeds;" does it thus in his 12th Epistle: *In somnum ituri, læti hilaresque dicamus; Vixi & quem dederat cursum fortuna peregi. Crastinum si adjunxerit Deus, læti recipiamus. Ille beatissimus est & securus sui possessor qui crastinum sine sollicitudine expectat. Quisquis dixit vixi, quotidie ad lucrum furget*: "When we go to bed, let us with Gaiety say; I have lived and finished the Course that the Fates decreed me. He is the only happy Man, and undisturbed Possessor of his Soul, who unconcernedly waits Tomorrow's Day. Whoever can say at Night, I have lived, can rise every Morning to say he is a Gainer."

Grata superveniet quæ non sperabitur hora.

Me pinguem & nitidum bene curatâ cutē vīses,
Cūm ridere voles, Epicuri de grege porcum.

15

O R D O.

Hora quæ non sperabitur superveniet grata.

Cum voles ridere, vīses me pinguem & nitidum, cutē bene curatā, porcum de grege Epicuri.

N O T E S.

14. *Grata superveniet, &c.*] Hope in | than it affords us. Any Happiness that we
some Sense deprives us of more Pleasure | obtain without being anticipated by Hope,
15

EPISTOLA V.

Horace writes this Epistle to Manlius Torquatus, inviting him to a Supper which he assures him would be neat and elegant, tho' he could not promise it to be sumptuous and splendid. The Style of this and the other Epistles is simple and natural. There are some light Touches of Morality, that were requisite for Torquatus, interspersed in it. To this he adds a short but

SI potes archaicis conviva recumbere lectis,
Nec modicâ cœnare times olus omne patellâ ;
Supremo te sole domi, Torquate, manebo.
Vina bibes iterum Tauro diffusa, palustres
Inter Minturnas Sinuessanumque Petrinum.
Si melius quid habes, arcesse ; vel imperium fer,
Jamdudum splendet focus, & tibi munda supellex.
Mitte leves spes, & certamina divitiarum,
Et Moschi causam. cras nato Cæsare festus

O R D O.

Si potes recumbere conviva lectis archaicis, nec times cœnare omne olus modicâ patellâ ; O Torquate, manebo te domi, supremo sole. Bibes vina diffusa, Tauro iterum consule, inter palustres Minturnas, Petrinumque Sinuessanum. Si habes quid melius, arcesse ; vel fer imperium. Focus jamdudum splendet, & supellex munda est tibi. Mitte spes leves, & certamina divitiarum, & causam Moschi. Cras festus dies nato Cæsare dat veniam som-

N O T E S.

1. *Archaicis.*] Whether we read *Archaicis*, or *Archiacis lectis*, the Sense is the same ; the one signifies ancient, or primitive ; the other of *Archias's* old-fashioned Make. Tho' it must be owned *Archiacis* seems to be the true Reading ; chiefly because *Archaicis* makes wrong Quantity, the second Syllable being long.

3. *Supremo te sole.*] That is, till the Setting of the Sun, It was one of the

twelve Tribes, *Sol occasus* *Suprema tempestas esto.* " Let the setting Sun conclud the " Day." A Man of *Torquatus's* Business could not come sooner to sup.

3. *Torquate.*] This cannot be the *Lucius Manlius Torquatus* that was Consul in the Year that *Horace* was born, for it is plain from *Cicero*, that this *Torquatus* died soon after his Consulship ; but it is probable he might have been the Grandson of *Torquatus*

expected Hour. When you would be merry, you may visit me, whom you will find fat and sleek, and in good Plight of Body; in short, a Hog of Epicurus's Herd.

N O T E S.

is received with higher Pleasure than when Hope gives us previous Notice of it, for this Advertisement beforehand serves to exhaust the Pleasure in Desires after it; while, on the contrary, the Mind with Vivacity grasps the Pleasure in its full Force. In short, no-

thing transports us more than agreeable Surprises.

15. *Me pinguem & nitidum.*] Horace is playing here upon his own Make and Stature, for he was corpulent and low of Stature.

EPISTLE V.

lively Encomium on Wine, as a Declaration of his Good-humour, and of the Disposition with which he was to receive his illustrious Guest. Dacier fixes the Date of this Epistle in the Year of Rome 728, others six Years later.

IF you can content yourself* to be a Guest at a Table of primitive Simplicity, and have no Aversion to sup on nothing but a † moderate Dish of Herbs, I'll expect you Torquatus ‡ in the Evening. You shall drink Wine tunned when Taurus was Consul the second time, it came from between marshy Minturnæ and the Mountains of Petrinus on Sinuessæ's Borders. But if you have any better, order it hither, or else § take up with mine. My Hearth has been garnished and in order long ago, and all my Furniture clean and neat for your Reception; lay aside frivolous Hopes, Competitions for Riches, and the Cause of Moschus. To-morrow, the

* To rest on ancient Couches.
last of the Sun, or Sun-setting.

† Wholly on Herbs in a moderate Dish.
§ Bear or take the Law from me.

‡ At the

N O T E S.

Torquatus the Consul, to whom Horace addresses the Ode, *Diffugere nives*.

7. *Jamdudum splendet focus.*] It appears from what follows, that this Epistle was written in Summer, consequently there was no occasion for a Chamber-fire, nor did a Dish of Herbs require any great Fire in the Kitchen: Therefore *Focus* here must signify his House. Horace uses a Phrase much like this in the 11th Ode of the 4th Book:

Ridet argento domus.

But if it is a Fire that the Poet means, it

must be one for the Bagnio, which the Entertainer furnished to his Guests. Thus in the 19th Ode of the first Book Horace demands of *Telephus*,

— *Quis aquam temperet ignibus?
Quo præbente domum?*

9. *Et Moschi causam.*] This Moschus, as we learn from some Scholiasts, was an Orator of Pergamus, for whom Torquatus stood Counsel upon an Impeachment of Poisoning.

9. *Gras nato Casare festus, &c.*] Some contend,

Dat veniam somnumque dies : impūnè libebit
Æstivam sermone benigno tendere noctem.

10

Quò mihi fortuna, si non conceditur uti ?
Parcus ob heredis curam, nimiumque severus,
Assidet infano. potare & spargere flores
Incipiam, patiarque vel inconsultus haberi,
Quid non ebrietas designat ? operta recludit,
Spes jubet esse ratas, ad prælia trudit inertem,
Solicitis animis onus eximit, addocet artes.
Fecundi calices quem non fecere disertum ?
Contractâ quem non in paupertate solutum ?

15

20

Hæc ego procurare & idoneus imperor, & non
Invitus ; ne turpe toral, ne sordida mappa
Corruget nares ; ne non & cantharus, & lanx
Ostendat tibi te ; ne fidos inter amicos
Sit, qui dicta foras eliminat ; ut coeat par,
Jungaturque pari. Brutum tibi, Septimiumque,
Et, nisi coena prior, potiorque puella Sabinum
Detinet, assumam. locus est & pluribus umbris :
Sed nimis arcta premunt olidæ convivia capræ.

25

Tu, quotus esse velis, rescribe ; & rebus omissis
Atria servantem postico falle clientem.

30

O R D O.

numque : licebit impune tendere æstivam noctem benigno sermone. Quo fortuna datur mihi, si non conceditur uti ea ? Homo parcus nimiumque severus ob curam heredis, assidet infano. Incipiam potare & spargere flores, patiarque haberi vel inconsultus. Quid ebrietas non designat ? Recludit operta, jubet spes esse ratas, trudit inertem ad prælia, eximit onus animis sollicitis, addocet artes. Quem fecundi calices non fecere disertum ? Quem non fecere solutum in contractâ paupertate ?

Ego & idoneus, & non invitus, imperor

procurare hæc ; ne toral turpe, ne mappa sordida corruget nares ; ne non & cantharus, & lanx ostendat te tibi ; ne sit aliquis inter amicos fidos, qui eliminat dicta foras ; ut par coeat jungaturque pari. Assumam tibi Brutum, Septimiumque, & Sabinum, nisi coena prior potiorque puella detinet eum. Est & locus pluribus umbris : sed capræ olidæ premunt convivia nimis arcta.

Rescribe tu, quotus velis esse ; & omissis rebus, postico falle clientem servantem atria.

N O T E S.

contend, that *Augustus*, others, that *Julius Cæsar* is meant here ; but I take it to be a more reasonable Conjecture to apply this Verse to *Caius Cæsar*, *Agrippa's* and *Julia's* Son, born the Beginning of *September*, in the Year of the City 734. *Nato Cæsare* is put for *ob Cæsarem recens natum*, at least it signifies so much. This appears to me to be the natural Sense ; and I can see no Force in any Objection against it. This young Prince was the First Fruit of *Agrip-*

pa's Marriage with the Heiress of the Family of the *Cæsars*. His Birth gave *Augustus* a Grandson, which must have been a great Consolation to him upon the Death of young *Marcellus*.

II. *Æstivam sermone benigno, &c.* This points out the Season in which *Caius* was born ; also the Time when this Letter was composed. *Tendere* is here put in Opposition to *æstivam noctem*, the short Summer Nights. *Horace* proposes to entertain his

Friend

Festival-Day for Cæsar's Birth, allows Suspension from Business and Time to be a-bed: *therefore* we may freely protract the Summer Night in facetious Conversation. For what End have I a Fortune, if 'tis not given me to enjoy it? He who is niggardly and too self-denied for the sake of his Heir, * is next to a Fool. I will begin the Debauch, and scatter Flowers around. I will even bear to be accounted mad. What Wonders does not † Wine? It discloses Secrets; ratifies and confirms our Hopes; thrusts the Coward forth to Battle; eases the anxious Mind of its Burthen; instructs the Ignorant in Arts and Sciences. Whom has not a chearful Glas made eloquent? Whom not quite free and easy from pinching Poverty?

This as my proper Task I willingly prescribe to myself, to take care that neither a greazy Carpet, nor foul Napkin, give Disgust; that both Pots and Plates *shine so bright as to shew you your own Image*; that there be none to carry out of Doors what is said among faithful Friends; that Intimates meet, and be matched with such. I'll invite Brutus to be with you, and Septimius, and Sabinus *too*, unless a prior Invitation, and a Mistress more engaging keep him from us. There is also Room for several Guests of your own bringing. But *in this sultry Season* sensible Inconveniencies attend too crowded Entertainments. Write me back how many you would be; and laying Business aside, steal out at the Back-door from your Client waiting in your Vestible.

* He sits by a Mad-man.

† See Note 16.

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Friend at a greater Length than the Summer Night would admit.

15. *Inconsultus baberi.*] Horace chose rather to enjoy his Estate with Pleasure among his Friends, than to deny himself all Amusements with a View to enrich his Heir, tho' he should be accounted a Fool for so doing.

16. *Quid non ebrietas designat?*] This is an Encomium on Wine, very like that in the Ode, *O nata mecum*. It does not mean here Drunkenness, but a moderate Carouse.

19. *Fecundi calices quem non fecere disertum?*] This is true of Wine taken moderately; but if there is Excess, the fine Vapour that carries Vivacity and Sprightliness to the Mind, is converted into a thick Smoke, that darkens the Understanding, and clouds the Judgment. The Humour that was formerly gay and facetious, now becomes Stupidity; the eloquent Tongue now falters,

and can express nothing but what is either foolish or extravagant.

21. *Hæc procurare & idoneus imperor, & non invitus.*] I am charged to take care of these Things, both as being the proper Person, and not unwilling.

23. *Corruget nares.*] Make you draw up your Nose in Wrinkles, as People do when any thing offends their Smell.

28. *Pluribus umbris.*] Several Shadows, *i. e.* Guests that come without formal Invitation in Company with those who are invited.

30. *Tu, quotus esse velis, rescribe.*] That the Master of the Feast might not be too short, or too much in his Preparations, those invited acquainted him what Number of Persons they were to bring along with them, at least he begged that they should determine the Number.

EPISTOLA VI.

The Subject of this Epistle is Admiration, the secret Spring that sets all human Passions in Play, and produces that infinite Variety of Movements that fills all the Scenes of Life: Of it there are two Kinds; one, clear-sighted and rational, that leads to Virtue; the other, blind and capricious, that makes us wander from it. Horace in this Epistle shews us, that the grand Cause of our Unhappiness and Misery, is the Admiration of Objects unworthy of it. From this he leaves you to conclude, that Virtue is the only Object worthy of our Esteem and Pursuit: This Truth has been handled by

NIL admirari, prope res est una, Numici,
 Solaque quæ possit facere & servare beatum.
 Hunc solem, & stellas, & decedentia certis
 Tempora momentis, sunt qui formidine nullâ
 Imbuti spectent. quid censes munera terræ?
 Quid maris, extremos Arabas ditantis & Indos?
 Ludicra quid, plausus, & amici dona Quiritis?
 Quo spectanda modo, quo sensu credis, & ore?
 Qui timet his adversa, fere miratur eodem
 Quo cupiens pacto: pavor est utrobique molestus:
 Improvisa simul species exterret utrumque:
 Gaudeat, an doleat; cupiat, metuatne, quid ad rem;

O R D O.

O Numici, nil admirari est prope res una solaque, quæ possit facere & servare hominem beatum. Sunt qui imbuti nulla formidine spectent hunc solem, & stellas, & tempora decedentia certis momentis. Quid censes quod ad munera terræ? Quid quod ad munera maris ditantis extremos Arabas & Indos? Quid quod ad ludicra, plausus, & dona amici Quiritis? Quo modo, credis, spectanda sunt, quo sensu, & ore? Qui timet adversa his, miratur fere eodem pacto quo cupiens: pavor est molestus utrobique, simul ac species improvisa exterret utrumque: Quid ad rem, num gaudeat, an doleat; cupiat, metuatne, si quidquid vidit melius pejuse spe

N O T E S.

1. *Nil admirari, prope.*] I join *prope* with *admirari* in the Translation, which I take to be Horace's Meaning; for otherwise, the Proposition would be both general and false, but exactly true when joined. To admire nothing is what we are incapable of, and a Thing even impossible to human Nature: But to abstract one's Esteem from the Things that are generally admired, is the Part that a wise Man will always act. And this is the very Thing that the Poet proposes here to render Men happy.
2. *Facere & servare beatum.*] These two Words contain an admirable Definition of true Happiness. Momentary or temporary Pleasure can never render us happy; therefore our Pursuits should center on Pleasures that are durable and lasting, or, in Horace's Words, *facere & servare beatum*.
3. *Hunc solem, & stellas.*] Naturally speaking, nothing can raise the Wonder and Admiration of Mankind so much, as the stupendous Structure of the Universe, the constant and uniform Motion of all the Bodies that make up the System of Things, the regular Revolution of our Seasons, with all the Wonders of the heavenly Bodies, and of this Globe we tread on. Yet there have

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him in several Places of the preceding Books; but here he represents it in a quite different Light, that has all the agreeable Graces and Strength necessary to Persuasion. The first Principles of Morality cannot be too often or sufficiently preached to Mankind; and in doing this, 'tis of the utmost Consequence to represent them in various Views and Colours: A Thing that the delicate Make of our Minds requires. This Epistle is later than the Year 729, as appears by the 26th Verse.

TO admire nothing, Numicius, is almost all in all, and what alone can make and keep us happy. There are those who can behold this Sun and Stars, and the Seasons that still are shifting with regular Variations, without being seized with any Concern. What think you then of the Treasures of the Earth, or those of the Sea, whereby the remotest Arabs and Indians are enriched? What of amusing Shows, the Applauses and * Honours which the Roman Populace confer on their Favourites; in what Manner, with what Thoughts, with what Looks are they to be regarded? The Man who dreads the Ills opposed to these, is carried away with blind Admiration, much in the same Way as he who desires them; Fear is equally troublesome to both; the unexpected Event amazes and confounds them both alike. What matters it whether he joy or

* The Gifts or Favours of the Roman when a Friend:

NOTES.

have been Philosophers who have unconcernedly looked upon all these Things without being transported with the least Degree of Wonder or Surprise. How is it possible then that we can value and admire Things so contemptible as Gold, Gems, Places, Popular Applause, Dignities, when we see Philosophers neither moved nor affected with the most astonishing and surprising Things in Nature? This is Horace's Reasoning. 'Tis past all Doubt, that there is nothing in the Universe that of itself deserves our Admiration. The Heavens, Sun, Stars, and Seasons, &c. obey, as we do, the Laws imposed on them by our Great Creator: All these grand Objects may serve to make us look down upon every Thing inferior to them; and while these refuse our Admiration, they direct it to that Being on whom it should center.

5. *Quid censes munera terræ?* By *munera terræ* is meant Gold, Silver, Precious Stones,

with all the valuable Metals that the Earth affords, or rather that Men laboriously extract out of its Bowels.

6. *Quid maris, extremos Arabas ditantis & Indos?* The Word *munera* must be repeated here, to denote the Riches of the Indian and Arabian Seas; the *Arabia* meant here is *Arabia the Happy*, that lies by the Persian Gulph, where to this Day they fish for Pearl, as they do at Cape de Commorin in the East-Indies.

9. *Qui timet his adversa.* All Mankind don't set the same Value upon the Gifts and Presents of Fortune, which have no intrinsic Worth but what the Fancy of Men puts upon them. Some retrench their Desires, and tell us, that they only aim at so much as would exime them from those Disadvantages which the Want of would occasion: For, say they, I have no Plot upon being rich, but I'm afraid of being poor; I have no Desire after Publick Shews, I

H h

only

Si, quidquid vidit melius pejusse suâ spe,
 Defixis oculis, animoque & corpore torpet?
 Infani sapiens nomen ferat, æquus iniqui;
 Ultra, quàm satis est, virtutem si petat ipsam.

I nunc, argentum, & marmor vetus, æraque, & artes
 Suspice: cum gemmis Tyrios mirare colores:

Gaude, quòd spectant oculi te mille loquentem:
 Gnavus manè forum, & vespertinus pete tectum,

Ne plus frumenti dotalibus emetat agris
 Mutus; et (indignum, quòd sit pejoribus ortus,) 20
 Hic tibi sit potius, quàm tu mirabilis illi.

Quidquid sub terrâ est, in apricum proferet ætas;
 Defodiet, condetque nitentia. cùm bene notum 25

Porticus Agrippæ, & via te conspexerit Appi;
 Ire tamen restat Numa quò devenit & Ancus.

Si latus aut renes morbo tentantur acuto,
 Quære fugam morbi. vis rectè vivere? quis non?

Si virtus hoc una potest dare, fortis omiſſis 30

Hoc age deliciis. virtutem verba putas, ut

Lucum ligna? cave ne portus occupet alter,

Ne Cibyrica, ne Bithyna negotia perdas:

Mille talenta rotundentur, totidem altera; porro

Tertia succedant, & quæ pars quadret acervum. 35

Scilicet uxorem cum dote, fidemque, & amicos,

Et genus, & formam, regina pecunia donat;

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ſua, torpet defixis oculis, animoque & corpore? Sapiens ferat nomen infani, æquus iniqui, ſi petat ipſam virtutem ultra quam eſt ſatis. I nunc, ſuſpice argentum, & vetus marmor, æraque, & artes: mirare colores Tyrios cum gemmis: gaude, quod mille oculi ſpectant te loquentem. Gnavus pete forum mane, & vespertinus pete tectum, ne Mucius emetat plus frumenti agris dotalibus & (indignum! quòd ſit ortus pejoribus) ne hic ſit potius mirabilis tibi, quam tu illi. Ætas proferet in apricum quidquid eſt ſub terrâ; defodiet condetque nitentia. Cum via Appii, & Porticus Agrippæ

conſpexerit te bene notum, tamen reſtat ire quo Numa & Ancus devenit. Si latus aut renes tentantur morbo acuto, quære fugam morbi. Vis vivere rectè? Quis non vult? Si virtus una poteſt dare hoc, fortis age hoc, omiſſis deliciis. An putas virtutem eſſe verba, ut putas lucum eſſe ligna? Cave ne alter occupet portus; ne perdas negotia Cibyrica, ne perdas Bithyna: Talenta mille rotundentur, altera totidem: porro tertia ſuccedant, & pars quæ quadret acervum. Scilicet regina pecunia donat uxorem cum dote, fidemque, & amicos, & genus, & formam; ac Suadela Ve-

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only propoſe to avoid Solitude and Dulneſs; I have no Ambition for Publick Offices, tho' at the ſame time I don't chuſe to live in Obſcurity and Contempt. Horace clearly ſhows, that theſe two different Sentiments are equally blameable, which he proves from their Effects.

22. *Mutus; et, &c.*] This Reading, which has the Sanction of ſome of the beſt MSS. makes the Senſe eaſy, which otherwiſe is embarrassed.

33. *Cibyrica.*] Two Towns in Aſia the Leſs bore the Name of Cybara, viz. the Greater

grieve, desire or fear, if, at whatever Object he sees, either better or worse than his Expectations, * his Eyes are fixed in Wonder, and Soul and Body seized with Extasy. Let the wise Man bear the Name of Fool, the just Man of Unjust, if he pursues even Virtue itself beyond the Bounds of Moderation.

Go now, doat *if you can* on Riches, and old marble Statues, Vases of Brass, and Works of Art; admire *rich* Gems and Tyrian Colours; rejoice that a thousand Eyes are gazing on you when you speak in *Public*; repair industrious to the Forum in the Morning, and Home *from thence* late in the Evening: *And all* lest Mutus † should find a richer Match than you; and (which would be spiteful indeed when he is less nobly born) lest he be more the Object of your *Envy and Admiration*, than you of his. *But vain is all this Labour*, since Time will bring forth into broad Sun-shine, whatever is now ‡ in Obscurity; will bury, and hide in *Darkness*, what Things *now* shine conspicuous: § Tho' you have often made a splendid Appearance in Agrippa's Portico, and on the Appian Way, yet at last you must go to that Place whither Numa and Ancus are gone *before you*. If your Side or Reins are affected with any acute Distemper, apply for Cure of the Disease. Would you live happily? Who *would not*? If it be Virtue alone can give this *Happiness*, then, laying the Delights of Sense aside, ply this with Vigour: Deem you Virtue but Words, as you think *a sacred Grove but Wood*? then see that none get to the Port before you, lest you lose the Traffick of Cibyra, or Bithynia: Make up the round Sum of a thousand Talents, get a second thousand; let a third thousand more be added, and then what may make the Heap a Square: For why, 'tis *that* Sovereign Money that brings a Wife with a large Fortune, gets a Man Credit, *creates him* Friends, and

* If with Eyes fixed downward, he is stupified, or seized with an Extasy in Mind and Body. † Lest Mutus reap more Corn from those Lands he has in Dowry. ‡ Under the Earth. § Tho' Agrippa's Portico and the Appian Way hath seen you well known.

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Greater Cibyra in Phrygia Major, situated to the South of the Meander, near the Source of the Licus; it was destroyed by an Earthquake in the Reign of Tiberius: The Lesser Cibyra lay upon the Confines of Pamphylia, between the Town of Cyde and the River Mela, opposite to the West of Cyprus. This last was very well situated for carrying on a Trade with Cilicia, Syria, Cyprus and Tyre, which I take to be the Town that Horace means here, for the other was built higher up upon the Continent.

33. Bithynia.] Bithynia was a Country

of the Lesser Asia, lying between the Propontis and the Kingdom of Pontus, with which it was confined. It was the great Staple of Trade to Asia and Europe.

34. Mille talenta rotundentur.] Rotundare & Quadrare are Terms that were used by Bankers and Managers of the Finances. Cicero uses it: Quadrare sestertia, i. e. to make a round Sum of Sesterces. 'Tis a Phrase adopted into the most of our modern Languages.

37. Et genus, & formam, regina pecunia donat.] The Poet gives you here the Sentiments

Ac bene nummatum decorat Suadela, Venusque.
 Mancipiis locuples, eget æris Cappadocum rex:
 Ne fueris hic tu. chlamydes Lucullus, ut aiunt,
 Si posset centum scenæ præbere rogatus,
 Quî possum tot? ait: tamen & quæram, & quot habeo,
 Mittam: post paulò scribit, sibi millia quinque
 Esse domi chlamydum; partem, vel tolleret omnes.
 Exilis domus est, ubi non & multa supersunt,
 Et dominum fallunt, & profunt furibus. ergo
 Si res sola potest facere & servare beatum;
 Hoc primus repetas opus, hoc postremus omittas.
 Si fortunatum species, & gratia præstat;
 Mercemur servum, qui dicet nomina, lævum
 Qui fodiat latus, & cogat trans pondera dextram
 Porrigere. Hic multum in Fabiâ valet, ille Velinâ:
 Cuilibet hic fasces dabit; eripietque curule,
 Cui volet, importunus ebur. frater, pater, adde:
 Ut cuique est ætas, ita quemque facetus adopta.
 Si bene qui cœnat, bene vivit: lucet; eamus,
 Quò ducit gula; piscemur, venemur: (ut olim
 Gargilius, qui manè plagas, venabula, servos,
 Differtum transire forum, populumque jubebat:
 Unus ut è multis populo spectante referret
 Emtum mulus aprum.) crudi tumidique lavemur,

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nusque decorat hominem bene natum. Rex Cappadocum locuples mancipiis eget æris; ne fueris tu hic. Lucullus, ut aiunt, rogatus si posset præbere centum chlamydes scenæ, ait, Qui possum dare tot? tamen & quæram, & mittam quot habeo: paulo post scribit quinque millia chlamydum esse sibi domi; tolleret partem, vel omnes. Domus est exilis, ubi non & multa supersunt, & fallunt dominum, & profunt furibus. Ergo si res sola potest facere & servare beatum; primus repetas hoc opus, postremus omittas hoc. Si species & gratia præstat hominem fortuna-

tum, mercemur servum, qui dicet nomina, qui fodiat lævum latus, & cogat te porrigere dextram trans pondera. Hic valet multum in tribu Fabiâ, ille in tribu Velina: hic dabit fasces cuilibet; eripietque importunus curule ebur, cui volet. Adde Frater, Pater; ut ætas cuique, ita facetus adopta quemque. Si qui cœnat bene, vivit bene; lucet; eamus quo gula ducit; piscemur, venemur: (ut Gargilius olim, qui manè jubebat plagas, venabula, servos, transire forum differtum, populumque: ut, populo spectante, mulus unus multis referret emptum aprum;) lavemur

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timents of the covetous and avaricious Man, who gives the same fine Names and Properties to Money that the Stoicks did to Virtue. Regina here signifies a Goddess; for the Romans classed Money among the Number of their Divinities, tho' they never consecrated a Temple to it.

38. Decorat Suadela, Venusque.] Sua-

dela was the Goddess of Persuasion, who the Greeks called Peitho. Plutarch has put this Goddess among the Number of those that presided over Marriage. And perhaps this is the Reason why Horace joins them. But to take it in a general Meaning is more eligible: The one gives Eloquence, and the other Beauty and Gracefulness.

gives him Birth and Beauty: As Suadela adorns the monied Man with Eloquence, and Venus with Charms of Person. The King of Cappadocia is rich in Slaves but poor in Purse; be not you like him. Lucullus, they tell us, being asked if he could supply the Stage with a hundred Cloaks; How can I, says he, with so many? however, I'll enquire, and what I have I'll send. Soon after, he writes, that he had five thousand Cloaks at Home, of which they might have a Part, or the Whole if they had a Mind. 'Tis an ill furnish'd House indeed, where there are not many Things superfluous; which both escape the Master, and give Advantage to Thieves. Therefore if Wealth alone can make and preserve you happy, be the first to begin the laborious Pursuit, the last to lay it aside. If Honour and Popularity constitute the happy Man, let us purchase a Slave to tell us the Citizens Names, to jog us in the Left Side, and make us reach the Hand to this or that Citizen, to help him over * the Rubbish, and whisper to us, This Man hath great Interest in the Fabian, That in the Velian Tribe; this other, restless in Intrigues, can give to any one the Fasces, or with-hold the Ivory Chair from whomsoever he pleases. You may also add, the Designation of Brother, Father, and thus courteously adopt each for your Relation, as best suits his Age. If he who eats well, lives well; quick the Day breaks, let us away where Appetite leads; let us ply the Angling Rod, let us pursue the Chace, as did Gargilius of old; who ordered his Toils, his Hunting Spears, and Slaves, to pass in the Morning thro' the crowded Forum, that the Populace might gaze on his Mule as some great Curiosity, carrying home a

* Any Obstacle in ones Way.

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39. *Cappadocum rex.*] Cappadocia was a large Country of Asia the Less, bounded by Armenia, Cilicia, Isauria, Lycaonia, Paphlagonia and Pontus; it almost comprehended the modern Amasia, Genu and Tokat.

51. *Trans pondera dextram porrigere.*] The most natural Meaning of these Words is this, The Streets of Rome were often crowded with Carts and Carriages of Wood, Stones, &c. as Horace tells us in the 72d Verse of the Epistles; *Flore bono*. A Candidate then in making his Round, soliciting the Favour of the Citizens, must meet with a great many Embarrassments and Stops; all which he should turn to his Advantage, in currying Favour with those that meet with the same Hindrances, and for that Reason must skip a-cross these Impediments, to join those on the other side of the Street, and sometimes reach his Hand over a Heap of Rubbish

huge Stone, or any other intervening Object, which are many in large and populous Cities.

52. *Hic multum in Fabia valet, ille Velina.*] The Prompter rounds this into his Master's Ear. Fabia and Velina were the Names of two Roman Tribes; the first got its Name from the Fabian Family; the other was so termed from the Lake Velini in the Territory of the Sabines, now it goes by the Name of Lac de Rieti: Of which Virgil speaks in his 7th Book, *Fontesque Velini*.

58. *Gargilius.*] We don't know who this Gargilius was, but we can say that there are several Pictures of him in Life.

60. *Unus ut è multis, &c.*] That his Mule, which was of a peculiar Kind, might, in the view of the People, carry home a Boar that he had bought.

61. *Referret emum mulus aprum.*] The Poet, to make the Irony more remarkable,

Quid deceat, quid non, obliti ; Cærite cerâ
Digni ; remigium vitiosum Ithacensis Ulyssæi ;
Cui potior patriâ fuit interdicta voluptas.
Si, Mimnermus uti censet, sine amore jocisque
Nil est jucundum ; vivas in amore jocisque.

Vive : vale. si quid novisti rectius istis ;
Candidus imperti : si non, his utere mecum.

O R D O.

crudi tumidique, obliti quid deceat, quid non ; set, nil est jucundum sine amore jocisque ; vi-
digni cera Cærite ; imitemur remigium vitio-
sum Ulyssæi Ithacensis, cui interdicta voluptas *was in amore jocisque.*
fuit potior patria. Si, uti Mimnermus cen- *Vive : vale. Si novisti quid rectius istis,*
candidus imperti : si non, utere his mecum.

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is at great pains to give all his Characters a ridiculous Air, to make the Extravagancy of the Things he seemingly would advise to, more observable. We should distinguish between Gargilius's two great Foibles, viz. his Luxury and Vanity: He must buy an entire Boar, as if a small Piece of him could not satisfy his Appetite. And to have the Reputation of a good Huntsman, he orders the Boar, upon his Return to be carried along the Town. Gargilius used the same Trick when he went a Fishing, as we learn from the Word *piscemur*, tho' Horace does not expressly say so much.

61. *Crudi tumidique lavemur.*] Your debauched and luxurious Persons at Rome did bathe after their Meals, either to ease themselves of that Surcharge they had taken, or to procure a new Appetite. The Antients looked upon this Practice as a horrible piece

of Intemperance. Thus *Perfusus* in his 3d Satire :

Turgidus hic epulis atque albo ventre lavatur
Gutturæ sulphureas lente exhalante morbitur.

" After he had stuffed his Stomach at a
" great Feast he bathes, and with Difficulty
" breathes a noxious Stench." And *Juvenal*, in his first Satire :

Pœna tamen præsens cum tu deponis a-
miētus
Turgidus, & crudum pavonem in balnea
portas.
Hinc subitæ mortes, atque intestata senectus.

" The immediate Pain of your Intemperance
" is so intolerable, that directly upon pam-

EPISTOLA VII.

Liberty is one of the greatest Blessings, it gives a Relish to every Pleasure in Life. Mankind are prepossessed with the innate Notion, that they are born to be free, and look upon Freedom to be the most glorious Property of human Nature ; tho' perhaps there is nothing that Men more easily resign. Among all the Variety of Slaves, those who depend on the Great are most to be pitied ; all their Life is a continued Servitude, and he whom they name their Patron, is often more properly their tyrannical Master. Horace was none of those mean fawning People, who would sacrifice their Liberty for their Interest : loaded with all the Favours of a Prime Minister, he knew the Difference between Gratitude and a servile Submission ; and happily for him, Mæcenas was a Man that could distinguish them. This especially appears from this Epistle, where the Poet excuses himself for not waiting

Boar, not taken but bought. Let us bathe before Digestion, and while the Vessels are full, without Regard to what is decent, or what is not; acting so as to deserve a *Place* in the Register of the Cerites, like the lewd Crew of Ulysses the Prince of Ithaca, who preferred forbidden Pleasure to their Country. If, as Mimnermus is of Opinion, without Love and Gaiety there is no Enjoyment, then live in Love and Gaiety; and long may you live: Adieu, If you know any Maxims better than these, be so candid to impart them; if not, make use of these with me.

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" pering yourself you strip and carry with
 " you an undigested Peacock into the Bath.
 " Hence sudden Deaths. and old Men dying
 " without latter Wills."

62. *Cerite cerâ digni.*] The Cerites were the Inhabitants of that Part of *Tuscany* that lies between *Civita Vecchia* and the Mouth of the *Arno*; they, upon giving Sanctuary and Protection to the Roman Vestals and tutelary Gods, when the Gauls were plundering *Rome* in the Year 364 were, in requital of so good an Office, invested with all the Rights and Privileges of Roman Denizens. But thirty Years after this, they deprived them of their Right of electing, or of being elected, Roman Magistrates, for supporting the Revolt of the *Tarquinius*; and upon this Occasion there was a particular Register made for them, termed *Tabulæ Cerites*, or *Cera Ceritis*, into which the Censor enrolled the Roman Citizens that were guilty of some high Misdemeanour: Hence the Phrase, *dignus Ceritum tabulis*, *Cerite cerâ dignus*, an infamous Citizen. 'Tis the Opinion of some, that *Cerite cerâ*

digni alludes to the following Words, *remigium* and *vitiosum*, &c. and that it signifies rough brutish Men, who, like the Companions of *Ulysses*, do much need to have their Ears stopped with Wax, to prevent their being deluded by the captivating Songs of the Sirens. However ingenious this Sentiment may be, I'm persuaded 'tis not *Horace's*.

65. *Mimnermus.*] The Ancients highly cried up this Poet for the Beauty of his Elegies, of which nothing has come down but a few Fragments. His Thoughts were vastly natural, agreeable, and soft; his Style was easy, rich, and embellished: But nothing has done him greater Honour than *Horace's* Judgment of him in the Epistle, *Flore, bono*, in which he prefers him to *Callimachus*.

67. *Si quid novisti rectius istis, &c.* *Horace* concludes this Epistle with a very handsome and polite Turn, borrowed from a Maxim of the *Stoicks*, who taught, that Mankind ought always to be communicative of their Knowledge, and to follow Truth wherever it could be found.

EPISTLE VII.

on his honourable Patron. There is, as we may learn here from *Horace*, a certain Manner of maintaining the Friendship and Familiarity of great Personages with a very good Grace, without Cringing or a servile Mean-ness. The Whole is embellished with two or three agreeable and entertaining Narrations. 'Tis probable, that it was composed in the Summer of the Year 731, when *Horace* returned from drinking the Waters at *Veli* or at *Salernum*, being in the 42d Year of his Age.

This Epistle must have extraordinary Beauties in it when *Scaliger* gives it this Encomium: "The seventh Epistle, says he, is so elegant and polite a Performance, that nothing appears wanting to make it an exquisite Piece."

Q UINQUE dies tibi pollicitus me rure futurum,
 Sextilem totum mendax desideror. atqui,
 Si me vivere vis sanum recteque valentem ;
 Quam mihi das ægro, dabis ægrotare timenti,
 Mæcenas, veniam ; dum ficus prima calorque
 Designatorem decorat liſtoribus atris :
 Dum pueris omnis pater, & matercula pallet :
 Officioſaque ſedulitas, & opella forenſis
 Adducit febres, & teſtamenta reſignat.
 Quod ſi bruma nives Albanis illinet agris ;
 Ad mare ſcendet vates tuus, & ſibi parceret,
 Contractuſque leget ; te, dulcis amice, reviſet
 Cum Zephyris, ſi concedes, & hirundine primâ.
 Non, quo more pyris veſci Calaber jubet hoſpes,
 Tu me feciſti locupletem. Veſcere ſodes.
 Jam ſatis eſt. At tu quantumvis tolle. Benignè.
 Non inviſa feres pueris munuſcula parvis.
 Tam teneor dono, quàm ſi dimittar onuſtus.
 Ut libet : hæc porcis hodie comedenda relinques.
 Prodigus & ſtultus donat quæ ſpernit & odit :
 Hæc ſeges ingratos tulit, & feret omnibus annis.
 Vir bonus & ſapiens, dignis ait eſſe paratum ;
 Nec tamen ignorat quid diſſent æra lupinis.

O R D O.

Pollicitus tibi me futurum rure tantum quinque dies ; mendax desideror per totum menſem ſextilem. Atqui, Mæcenas, ſi vis me vivere ſanum valentemque recte, dabis eandem veniam mihi timenti ægrotare, quam das mihi ægro : dum prima ficus calorque decorat designatorem atris liſtoribus ; dum omnis pater & matercula pallet pueris : officioſaque ſedulitas, & opella forenſis, adducit febres, & reſignat teſtamenta. Quod ſi bruma illinet nives agris Albanis ; vates tuus ſcendet ad mare, & parceret ſibi ; legetque contractus : reviſet te, amice dulcis, cum Zephyris, & prima hirundine, ſi concedes.

Tu feciſti me locupletem, non more, quo hoſpes Calaber jubet hoſpitem ſuum veſci pyris. Veſcere ſodes. Jam eſt ſatis. At tolle tu quantumvis. Benigne. Feres hæc munuſcula non inviſa pueris parvis. Tam teneor dono, quàm ſi dimittar onuſtus. Ut libet : relinques hæc comedenda hodie porcis. Prodigus & ſtultus donat quæ ſpernit & odit. Hæc ſeges tulit & feret ingratos omnibus annis. Vir bonus & ſapiens, ait ſe eſſe paratum dignis : Nec ignorat tamen quid æra diſſent lupinis. Præſtabo me dignum etiam lau-

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2. *Sextilem.*] This was the ſixth Month, beginning with *March*, which we may call the old *Stile* of the *Romans*. This Name remained after the Addition of *January* and *February* to the ten Months of *Romulus's* Inſtitution, until it was called *Auguſtus*, in Honour of the Emperor of that Name, as the Month immediately preceding this was honoured with *Julius Cæſar's* Name.

4. *Ægrotare timenti.*] The Air of *Rome* was very unwholſome during the Dog-days and all the Autumn. Tho' *Mæcenas* was charmed and thought himſelf happy with *Horace's* Company, yet, like a true Friend, he was glad that *Horace* ſhould take all the neceſſary Precautions and Steps for preſerving his Health.

6. *Designatorem decorat liſtoribus atris.*] The

I promised you, *Sir*, that I would stay *but* five Days in the Country; yet, contrary to my Promise, I have been absent the whole Month of August. But if you would have me well and in perfect Health, I must beg, *Mæcenas*, you'll allow me the same Indulgence you grant me when really sick, now that I am apprehensive of being ill, while the first Figs come in, and the Heats display the Undertaker with his black *Funeral Train*: While every Father and the fond Mother looks pale *with Concern* for her Boys, while the officious Assiduity and Bustle in the Courts of Law bring on Fevers, * which occasions many Wills to be opened. But so soon as Winter covers the Alban Fields with Snow, your Poet will get down towards the Sea, be tender of himself, and huddled up in his *Morning-gown* will ply his Book: You, my dear Friend, he intends to revisit, if you'll give him Leave, with the *returning Zephyr*, and first Swallow.

You have enriched me, not in the Manner that the Calabrian Host invites his Guest to eat Pears: Pray, says the Host, eat heartily. Guest. I have eat enough. Host. However, pocket up as many as you please. Guest. † You are very obliging. Host. They will be no ungrateful Presents to your little Boys. Guest. ‡ I thank you as much for the Offer as if I were sent home loaded. Host. As you will; those you leave are to be eat To-day by the Hogs. The Prodigal and Fool gives away only what he himself despises and dislikes. This Crop of Fools hath always made, and will for ever make Men ungrateful. The Man who is wise and liberal, declares himself a ready Benefactor to the Deserving; yet he knows how to distinguish || true Coin from counterfeit. Nor will I only acknowledge your Favours, I will also endeavour to render myself worthy

* And opens Wills.
your Offer.

† Kindly or obligingly.

‡ I am as much obliged by

|| Good Money from Lupines.

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The Designators were Tipstaffs or Serjeants, who introduced and assigned to the Citizens their Places or Seats in the Theatre.

11. *Ad mare descendet vates tuus.*] That is, he would go to Tarentum, where the Winter was pretty moderate, and the Spring very long, as himself tells us in the 6th Ode of the Second Book:

*Ver ubi longum tepidasque præbet
Jupiter Brumas—*

14. *Caluber.*] Horace introduces a Calabrian and his Guest, in a Dialogue to make the Story more agreeable, for Calabria was his Country; *Venusium*, the Place of his

Birth, being in *Apulia*, of which Calabria made a Part. Hence *Martial* calls Horace *Calaber*, and his Lyre *Calabram Lyram*.

16. *Benigne.*] The Romans made use of this Term, when they modestly refused a Compliment offered to them: Which the Greeks also expressed upon the like Occasion in the Words *καλῶς ἱπαινῶ*.

17. *Non invisa feres pueris munuscula.*] Those who gave an Entertainment did, according to Custom, present their Guests with some of the most valuable Things at Table to be carried home, and these they called *apophoreta*.

24. *Dignum præstabo, &c.*] I will also make myself worthy in proportion to the Praise

Dignum præstabo me etiam pro laude merentis.
 Quòd si me noles usquam discedere ; reddes
 Forte latus, nigros angustâ fronte capillos :
 Reddes dulce loqui : reddes ridere decorum, &
 Inter vina fugam Cynaræ mœrere protervæ.

Fortè per angustam tenuis vulpecula rimam
 Repserat in cumeram frumenti ; pastaque, rursus
 Ire foras pleno tendebat corpore frustra.
 Cui mustela procul, Si vis, ait, effugere istinc,
 Macra cavum repetes arctum, quem macra subisti.
 Hac ego si compellor imagine, cuncta resigno ;
 Nec somnum plebis laudo satur altitium, nec
 Otia divitiis Arabum liberrima muto.
 Sæpe verecundum laudasti : rexque, paterque
 Audisti coram, nec verbo parcius absens.
 Inspice si possum donata reponere lætus.
 Haud malè Telemachus proles patientis Ulyssæi ;
 Non est aptus equis Ithacæ locus, ut neque planis
 Porrectus spatiis, neque multæ prodigus herbæ :
 Atride, magis apta tibi tua dona relinquam.

O R D O.

de promerentis. Quod si noles me usquam discedere : reddes mihi forte latus, capillos nigros angustâ fronte : reddes loqui dulce : reddes ridere decorum : & inter vina mœrere fugam protervæ Cynaræ.

Tenuis vulpecula repserat forte per angustam rimam in cumeram frumenti ; pastaque rursus tendebat ire foras pleno corpore, sed frustra. Cui mustela procul ait, Si vis effugere istinc, macra repetes arctum cavum, quem subisti macra. Ego, si compellor hac

imagine, resigno cuncta ; nec satur altitium laudo somnum plebis, nec muto liberrima otia divitiis Arabum. Sæpe laudasti me verecundum, & audisti Rexque paterque coram, nec parcius verbo absens. Inspice si possum lætus reponere donata. Telemachus proles patientis Ulyssæi haud male dixit : O Atride, Ithacæ non est locus aptus equis alendis, ut neque porrectus planis spatiis, neque prodigus multæ herbæ : relinquam tua dona magis ap-

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Praise or Merit of you my Benefactor. *Merentis* here is the same as *deme bene merentis*, or *bene meriti*.

26. *Nigros angustâ fronte capillos.*] Black Locks on my narrow Front ; in Opposition to his grey Hairs and aged Front, which was now enlarged with Baldness.

28. *Inter vina fugam Cynaræ mœrere protervæ.*] Horace was young when he began to be Cynara's Admirer, as he tells us in the first Ode of the Fourth Book ;

*Non sum qualis eram bonæ
 Sub regno Cynaræ.*

And while he boasts in the 14th Epistle, that Cynara loved him without a Rival, this Passion was soon at an End, she dying soon after :

— *Sed Cynaræ breves
 Annos fata dederunt.*

By *fugam*, Horace perhaps understands Cynara's leaving him in a Huff, which gave him some Uneasiness. Or the Coyness of young Girls, who seemingly fly from their Gallants to hide themselves ; as in the 9th Ode of the First Book ;

of them. But if you would never have me to be from you, you must give me back *my better Years*, * *my former Strength and Vigour*, my black Locks and narrow Front: Give me back my sweet Elocution; give me back my graceful Smile, and my *amorous Complaint* † over a Glass, of the wanton Cynara's Desertion.

A Field-mouse, almost starved *with Hunger*, had by chance wriggled itself through a narrow Chink into a Chest of Corn; and having eat its Belly-full, strove in vain to get out again, now that his Body was plumped. To whom, says a Weazel, *who stood leering at a Distance*, if you would get out thence, Mistress Mouse, you must return through that *same narrow Hole* by which you enter'd, for as lank you came in, lank you must go out. ‡ Should this Fable be applied to me, *I am ready to resign all that I have got*: Nor do I praise the *undisturbed Repose and simple Diet* of the Peasant, *only* because I am surfeited || with good Cheer; No, 'tis my *Love of Liberty*: Nor for all the Riches of § Arabia would I exchange my independent Quiet. You often praised me for being modest in my Demands: In your Presence I have often stiled you my Parent and sovereign Benefactor; nor was I more sparing of my Acknowledgments in your Absence: I'll try if I can with Cheerfulness restore your Bounties. Methinks 'twas no ill Reply Telemachus the Son of patient Ulysses made to Menelaus, when he offer'd to make him a Present of some fine Horses: "Ithaca, said he, is not a Country fit for Horses, as being neither extended into champion Grounds, † nor fertile of Pasture: This Gift of yours, Atrides, permit me to decline, as fitter for yourself." Mean

* *My strong Side.* † *Amidst the Wine.* ‡ *If I be addressed with this Image or Fable.* || *All Sorts of crammed Meats whether Beasts, or Fish, or Fowl.* § *The Arabians.* † *Nor liberal of much Pasture.*

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*Nunc & latentis proditor intimo
Gratus puellæ risus ab angulo.*

And Virgil:

Et fugit ad salices & se cupit ante videre.

36. *Divitiis Arabum.*] The Riches of Arabia Felix had passed into a Proverb for vast Riches. It was little more than a Year before the Date of this Epistle, that the Romans had sent *Elius Gallus* to attempt the Conquest of this Country.

37. *Rexque, paterque, &c.*] Rex and Pater were ordinary Epithets given to Patrons and Benefactors. The Construction is, *Audisti Rexque Paterque coram, nec absens audisti parcius verbo*; where *audire* is taken

in the Sense of *benè aut male audire*, to be reputed, or to have the Character.

40. *Haud male Telemachus proles patiens Ulyssæi.*] That *Mæcenæ* might not doubt in the least that *Horace* was willing to resign all he had received from him, he applies to himself the Answer given by *Telemachus* to *Menelaus*, upon his offering him the Complement of some Horses. *Tibur* or *Tarentum* was *Horace's Ithaca*, where every Favour conferred on him by *Mæcenæ* was of as little Use to him, as *Menelaus's* Horses were to *Telemachus*. The Passage is beautiful, and contains a noble Moral.

41. *Non est aptus equis Ithacæ locus.*] *Ithaca* was a small Island in the *Ionian Sea*, lying East of the Island *Cephalonia*. It was

Parvum parva decent. mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbellè Tarentum.

Strenuus & fortis, causisque Philippus agendis
Clarus, ab officiis octavam circiter horam
Dum redit, atque foro nimium distare Carinas
Jam grandis natu queritur; conspexit, ut aiunt,
Abrasum quendam vacuâ tonsoris in umbrâ
Cultello proprios purgantem leniter ungues.
Demetri, (puer hic non lævè jussa Philippi
Accipiebat) abi, quære, & refer; unde domo, quis,
Cujus fortunæ, quo sit patre, quove patrono.
It, redit, & narrat, Vulteium nomine Mænam,
Præconem, tenui censu, sine crimine notum,
Et properare loco, & cessare, & quærere, & uti
Gaudentem parvisque sodalibus, & lare certo,
Et ludis, &, post decisa negotia, Campo.
Scitari libet ex ipso, quodcunque refers. dic

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ta tibi. Parva decent parvum. Regia Roma non jam placet mihi, sed Tibur vacuum, aut imbellè Tarentum.

Philippus strenuus & fortis, clarusque causis agendis, dum redit circiter octavam horam ab officiis, atque jam grandis natu queritur Carinas nimium distare foro; conspexit, ut aiunt, abrasum quendam in umbrâ vacuâ tonsoris, leniter purgantem proprios ungues cultello. Demetri, (hic puer accipiebat jussa

Philippi non lævè) abi, quære, & refer; unde domo sit, quis, cujus fortunæ, quo patre, quove patrono. It, redit, & narrat, eum esse nomine Vulteium Mænam, præconem, tenui censu, notum sine crimine, illum posse properare loco, & cessare, & quærere, & uti; gaudentem parvisque sodalibus, & certo lare, & ludis, & campo post decisa negotia. Inquit Philippus, Libet scitari ex ipso quodcunque refers. Dic illi ut veniat ad

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a barren rough Country, as the Name imports, full of Rocks: Cicero says of it, *Ithacam in asperrimis saxulis tamquam nidum affixam*. *Ithaca* resembles a little Nest amidst Rocks.

46. *Strenuus ac fortis*.] This Narration, tho' the longest, yet 'tis the most agreeable of all the three with which this Epistle is embellished. The Comparison betwixt *Mænas* and *Horace* is so just, that the Application seems to force itself into our Minds.

46. *Philippus*.] This was *Lucius Marcus Philippus*, equally distinguished for his Birth, Wit, Eloquence, and Bravery: These great Qualifications advanced him to be Censor and Consul; this last Dignity he enjoyed in the Year 667. His Son, who was Consul in 698, was Father-in-law to *Augustus*, by marrying *Accia Julia*, the Widow of *Caius Octavius* Pretor of Macedonia.

48. *Carinas*.] The Quarter of the Town that went under this Name was one of the most beautiful in Rome; in it a great Number of Persons of Quality lived; from *Mount Celius* it reached to *Mount Esquilin*, one of its Extremities bounded the Forum: But as it took up a great deal of Ground, *Philippus* Lodgings might have been at some Distance from the Forum; besides his great Age might find the Way too long. Some derive the Word *Carinas* from the Roofs of Houses which resemble a Ship overturned. *Philippus* had got the House he liv'd in by his Lady and it was the very House in which *Augustus* was born.

50. *Abrasum quendam*.] By *Abrasus* *Horace* means here a Freed-man; for it was the constant Custom to shave those Slaves to whom their Liberty was granted.

51. *Cultello proprios purgantem leniter ungues*.] None almost but mean People do

Things become the Man of mean Condition: 'Tis not now imperial Rome, but lonely Tivoli, or quiet Tarentum, that charms me.

Philip, brave and valiant in the Field, and no less distinguished * at the Bar, as he was returning one Day from Business about two after Noon, and † by reason of his Years complaining, that the Carinæ were at too great a Distance from the Forum; he spied, we are told, ‡ a certain Freed-man in a Barber's Shop all alone, paring his Nails with great Composure. Demetrius, says he, (a Footboy this, who received and executed Philip's Commands with great Dexterity) go, enquire, and bring me word, whence that Man came, who he is, of what Fortune, who's his Father, or who's his Patron. The Boy goes, returns, and tells him, that his Name was Vulteius Mena, a Common Crier, of a small Estate, § and an unblemish'd Character; who knew both to be active and to be idle upon Occasion; when to get, and when to spend; took Delight in a few Companions of his own low Rank; and in his own House, and when Business was over, took Pleasure in seeing || a Play, or in taking a Turn in the Campus Martius. I have a Mind, says Philip, to † know all these Particulars from himself; Go tell him I

* In pleading Causes.

† In an advanced Age.

‡ One just shav'd. See

Note 50.

§ Known to be without a Crime.

|| All Sorts of publick Shows.

† To ask from himself all that you have told me.

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cut their own Nails among the Ancients. The Rich and Persons of Fashion had their Barbers for this Business, or a Valet de Chambre, as we learn from *Plautus*:

*Quin ipse pridem tonsor unguis dempserat
Collegit omnia abstulit præsegmina.*

"Why he long ago gathered and carried off
"all the Parings of his Nails which his
"Barber had cut off." The Ladies had
their Chamber-maids for this Work: Thus
Tibullus, in the 9th Elegy of his First Book:

*Quid fuco splendente comas ornare, quid
ungues
Artificis doctæ subsecuisse manu.*

55. *Vulteium nomine Mænam.*] Philip might have understood from these two Words, that the Person of whom he was willing to be informed was a Stranger, a Freeman, and that his Patron was called *Vulteius*. Slaves, while so, had no Surname; but when they were made free, they as-

sumed the Name and Surname of their Patron, to which they added their Name of Slave.

56. *Præconem tenui censu.*] This Freed-man was a publick Crier, as was *Horace's* Father, which makes the Comparison vastly just.

57. *Et properare loco, &c.*] i. e. *Properare ut quærat & cessare ut quæstis utator.* *Loco* refers equally to the two first Verbs, and signifies the same with *tempestive*, in *loco & tempore*, which points out to us the Moderation of *Mænas*.

58. *Et lare certo.*] *Horace* tells us here that he has got a House and sure Retreat for living in, and that his Case is not like that of *Menius's*, of whom he in another Place says:

Scurra vagus, non qui certum præsepe teneret.

"A wandering Slave, that knew not at
"Noon where to lie at Night." This sense of the Word is so natural, that

Ad cœnam veniat. Non sanè credere Mæna:
 Mirari secum tacitus. quid multa? Benignè,
 Respondet. Negat ille mihi? Negat improbus, & te
 Negligit, aut horret. Vulteium manè Philippus
 Vilia vendentem tunicato scruta popello
 Occupat, & salvere jubet prior. ille Philippo
 Excusare laborem & mercenaria vincla,
 Quòd non manè domum venisset; denique quòd non
 Providisset eum. Sic ignovisse putato
 Me tibi, si cœnas hodie mecum. Ut libet. Ergo
 Post nonam venies: nunc i, rem strenuus auge.
 Ut ventum ad cœnam est; dicenda, tacenda locutus,
 Tandem dormitum dimittitur. hìc ubi sæpe
 Occultum visus decurrere piscis ad hamum,
 Manè cliens, & jam certus conviva; jubetur
 Rura suburbana indictis comes ire Latinis.
 Impositus mannis, arvum cœlumque Sabinum
 Non cessat laudare. videt, ridetque Philippus:
 Et sibi dum requiem, dum risus undique quærit,
 Dum septem donat sestertia, mutua septem
 Promittit; persuadet uti mercetur agellum:
 Mercatur. ne te longis ambagibus ultra
 Quàm satis est morer; ex nitido fit rusticus, atque
 Sulcos & vineta crepat mera, præparat ulmos,
 Immoritur studiis, & amore senescit habendi.
 Verùm ubi oves furto, morbo periere capellæ,
 Spem mentita seges, bos est enectus arando;

O R D O.

cœnam. Mæna non sane credere, mirari secum tacitus. Quid multa? respondet, Benigne. Negat ille mihi, ait Philippus? Negat improbus, inquit Demetrius, & negligit te, aut horret. Philippus manè occupat Vulteium vendentem vilia scruta tunicato popello, & prior jubet salvere. Ille cœpit excusare Philippo laborem & vincla mercenaria, quod non venisset domum ejus diei mane, denique, quod non providisset eum. Ait Philippus Putato me sic ignovisse tibi, si cœnas mecum hodie. Ut libet, respondet Vulteius. Ergo venies post horam nonam: nunc i, strenuus auge rem. Ut ventum est ad cœnam, locutus dicenda tacendaque, dimittitur tandem dormi-

tum. Ubi visus est decurrere hic sæpe, velut piscis ad occultum hamum, cliens manè, & jam certus conviva, jubetur ire comes ad rura suburbana indictis Latinis. Impositus mannis, non cessat laudare arvum cœlumque Sabinum. Philippus videt, ridetque: & dum quærit sibi requiem, dum quærit risus undique; dum donat septem sestertia, promittit septem mutua; persuadet uti mercetur agellum. Mercatur. Ne morer te ultra quam satis est longis ambagibus, fit ex nitido rusticus, atque crepat mera vineta & sulcos, præparat ulmos, immoritur studiis, & senescit amore habendi. Verum ubi oves periere furto, capellæ morbo, ubi seges mentita est spem, bos enectus est arando, Vulteius of-

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I cannot imagine why Dr. Bentley has changed the Text into *lare curto*. I know there are such Phrases as *curta res*, *curta suppelle*;

but never one Instance of *curto lare*. We say *exiguo*, *angusta*, *parvo*, *lare*; but never was *curto lare* heard of any where else.

desire he would come * and sup with me. Mena, truly, could not believe the Boy; † he was struck with silent Wonder: In short, his Answer was, I thank him. *What, says Philip,* does he give me a Denial?—‡ He does a flat one, *replies the Boy,* and either disregards or fears you. Philip, in the Morning, comes on Vulteius unawares, as he is selling Frippery to the poorer Sort of People, and gives him the first Salutation. He pleads to Philip the Drudgery and slavish Confinement of his Profession, in Excuse for not having waited on him in the Morning, and in fine, for not having seen him first. § Well, I pardon you, says Philip, on Condition, that you sup with me || in the Evening.—I will.—Come then after Three: Mean while, go, † take care of the Main Chance. To Supper he comes, talks away ||| at random, and is at length dismissed to go to bed. When Philip observed Vulteius, like a Fish, make often to the † Bait, at his Levee in the Morning, and a constant Guest at his Table, ‡ he desires he would go along with him to his Country-seat near Town in the Holidays. Mounted on their Pads, Vulteius runs out in Praise of the Sabine Fields, and their fine Air. Philip observes and smiles, and as he wanted to amuse and divert himself by every thing that happened, he makes him a Present of seven thousand Sesterces, and promises to send him seven thousand more; and thereby persuades him to purchase a Farm. He purchases one accordingly, but, not to detain you longer than is needful with tedious Circumstances, from a spruce Citizen he becomes a rough Farmer, and now prates of nothing but his || Acres and Vineyards: He raises his Elms, is indefatigable in the Pursuit of Riches, and looks old with the immoderate Desire of Gain. But when his Sheep were stolen, his Goats languish'd and died, his Crop disappointed his Expectation, and his Oxen were almost fatigued to Death with

* To Supper. † Wondered silently with himself. ‡ He refuses obstinately.
§ Reckon I have pardoned you thus conditionally. || To day, the Romans supp'd so very early.
† Strenuously encrease your Fortune. ||| That ought to be said, and that ought to be forbore. ‡ Concealed Hook. † Mena is desir'd by Philip. || Furroous.

N O T E S.

62. *Benignè:] 'Tis obliging.* This was a civil Way of Refusing. See above, ver. 16.

65. *Tunicato popello.]* The poorer People were not able to afford a Toga to cover their Tunic; and thus were distinguished from the Rich.

71. *Post nonam venies.* After the ninth Hour of the Day; that is, after three in the Afternoon.

76. *Latinis indictis.]* When the Latin Holidays were announced by the Consul, on whom the Time of celebrating them depended.

77. *Arvum cælumque Sabinum, &c.]*

This is what a Man would be very ready to do, who never was out of Rome from his Infancy; besides the Sabine Territory was blest with a fine Soil and good Air, equal to any in Italy: Horace has sufficiently cried it up in his Odes; and Cicero, when he writes to Atticus, compares this Country to the Vallies of Tempe.

80. *Dum septem donat sestertia.]* When the Roman Authors make use of *sestertia* in the Neuter Gender, *millia* is to be understood; so here it must be *septem millia*.

85. *Immoritur studiis.]* This is a beautiful Verse, and admirably expresses what it means.

Offensus damnis, mediâ de nocte caballum
 Arripit, iratusque Philippi tendit ad ædes.
 Quem simul aspexit scabrum intonsumque Philippus ;
 Durus, ait, Vultei, nimis attentusque videris
 Esse mihi. Pol, me miserum, patrone, vocares,
 Si velles, inquit, verum mihi ponere nomen.
 Quòd te per Genium, dextramque, Deosque Penates,
 Obsecro, & obtestor ; vitæ me redde priori.
 Qui simul aspexit, quantum dimissa petitis
 Præstent ; maturè redeat, repetatque relicta.
 Metiri se quemque suo modulo ac pede, verum est.

90

95

O R D O.

fensus damnis, arripit caballum de media nocte, iratusque tendit ad ædes Philippi. Quem simul Philippus aspexit scabrum intonsumque ; ait, Vultei, videris mihi esse nimis durus attentusque. Pol, inquit, patrone, vocares me miserum, si velles ponere mihi verum nomen. Quod obsecro & obtestor te per Ge-
nium, dextramque, Deosque Penates, redde me vitæ priori. Qui simul aspexit quantum dimissa præstent petitis ; redeat mature, repetatque relicta. Verum est quemque metire se suo modulo ac pede.

N O T E S.

means, and nothing can be truer than its Meaning.

90. *Scabrum intonsumque.*] From the Time he had bought this Country-house he allowed his Hair to grow ; for the Cares and Business of a Family did not permit

him to shave his Head. Thus he lost the Badge of his Liberty ; and, in effect, it was to lose his Liberty ; and if there was any change of Conditions, it was no more than that of changing his Fetters.

98. *Metiri se quemque suo modulo ac pede.*] They

EPISTOLA VIII.

When a Man is abandoned to the Foibles of human Nature, every thing is uneasy to him, as he is to every thing else. To form a Man's Character in such unlucky Moments, is as unfair as to draw a Face in a false Light : Therefore what the Poet says of his bad Humour, ought by no means to injure him ; because 'tis Ingenuity in him to give us a full Picture of himself, without concealing his very Weaknesses : Tho' he represents himself in somewhat of a disadvantageous Light, the Strokes are natural, and have a kind of Beauty that render these Pieces valuable. The Portraiture Horace draws of himself, and which proceeded rather from some Disorder

of

Ploughing; chagrin'd with *all these* Losses, at Midnight he mounts his Nag in a great Hurry; and, quite out of Temper, makes the best of his Way to Philip's Seat. As soon as Philip sees him, all rough and slovenly, Vulteius, says he, you seem to me to slave too much, and to be over solicitous. In truth, my Patron, says Vulteius, you ought to call me wretched, if you would give me my proper Name: Wherefore, by your Genius, your Right Hand, and domestic Gods, I beseech, I conjure you, restore me to my former Condition.

Thus let the Man, who once has found how much * the Way of Life he has quitted, is preferable to that which he has chose, forthwith return, and re-assume what he has left: So reasonable is it, that every Man should *judge his Station by his Temper and Capacity, and measure himself by his own Size and Standard.*

* *The Things he has quitted or resigned.*

N O T E S.

They tell us, that this wise and true Saying was written on the Temple of *Delphos* by *Chilon*, in these Words which *Pindar* has made use of in the 2d Ode of his *Pythienicks*:

—*χρὴ δὲ καθ' αὐτὸν αἰεὶ*
Παντὸς ὄραν μέτρον.

“own Measure.” 'Tis true, some do measure themselves, from a vain and proud Opinion they have entertained of themselves; but this is not properly to measure themselves.

98. *Verum est.*] Is here used for *par est, æquum est*, and even by *Cicero* in his pleading for *Roscius*; he has *Verissimus judex*, for *æquissimus*.

“All Things should be measured by their

EPISTLE VIII.

of Mind than of Body, might furnish *Albinovanus* with some useful and wise Directions for his Conduct in the Place he filled. I don't think, as some do, that the Poet charges himself with these Imperfections only with a View to impeach his Friend with them, and to caution him against the like Irregularities; for *Tiberius* would never have been pleased with a Secretary so fantastical, as *Horace* does here represent himself. This Epistle was probably written in 734, before *Tiberius*, who at this Time waited of *Augustus* at *Sumo* in *Asia*, had entered upon his Expedition unto *Armenia*.

CELSO gaudere & bene rem gerere Albinovano,
 Musa rogata, refer, comiti scribæque Neronis.
 Si quæret, quid agam; dic, multa & pulchra minantem,
 Vivere nec rectè, nec suaviter: haud quia grando
 Contuderit vites, oleamque momorderit æstus
 Nec quia longinquis armentum ægrotet in agris:
 Sed quia mente minùs validus, quàm corpore toto,
 Nil audire velim, nil discere, quod levet ægrum;
 Fidis offendar medicis, irascat amicis,
 Cur me funesto properent arcere veterno;
 Quæ nocuere sequar; fugiam quæ profore credam;
 Romæ Tibur amem ventosus, Tibure Romam.
 Post hæc, ut valeat; quo pacto rem gerat & se;
 Ut placeat Juveni, percontare, utque cohorti,
 Si dicet, rectè; primùm gaudere, subinde
 Præceptum auriculis hoc instillare memento:
 Ut tu fortunam, sic nos te, Celse, feremus.

O R D O.

Musa rogata, refer Celfo Albinovano, comiti scribæque Neronis, gaudere, & gerere rem bene. Si quæret, quid agam; dic me minantem multa & pulchra, vivere nec rectè, nec suaviter: haud quia grando contuderit vites, æstusque momorderit oleam; nec quia armentum ægrotet in agris longinquis: sed quia minùs validus mente quam toto corpore, velim audire nil, discere nil, quid levet ægrum; offendar fidis medicis, irascat amicis,

cur properent arcere me funesto veterno; sequar quæ nocuere; fugiam quæ credam profore. Romæ ventosus amem Tibur: Tibure amem Romam. Post hæc percontare ut valeat; quo pacto gerat rem & se; ut placeat juveni utque cohorti. Si dicet rectè, primum responde me gaudere, subinde memento instillare hoc præceptum auriculis ejus; Celse, ut tu feres fortunam, sic nos feremus te.

N O T E S.

1. *Celfo.*] Celsus Peto Albinovanus, to whom Horace had addressed this Epistle, is the very same Person mentioned in the 3d Epistle of this Book.

1. *Gaudere & bene rem gerere.*] This Phrase is equivalent, and perhaps borrowed from the Greek Salutation χαίρειν καὶ νοσήρειν, which they generally put at the Head of their Letters.

3. *Dic, multa & pulchra minantem.*] The Sense of this Passage proves, that Horace gives us here his own, and not Celsus's Portraiture. He has said as much of himself in the 3d Satire of the Second Book:

Atque vultus erat multa & præclara minantis.

I * Intreat you, O Muse, † to return my Compliments to Celsus Albinovanus, Nero's Secretary and Companion, by wishing him all Health and Prosperity. If he ask you, how I am employed; tell him, that while I am projecting many fine Schemes, I live ‡ neither useful to the World, nor with Satisfaction to myself; not because the Hail has shattered my Vines, or the Heat burnt up my Olives, nor because my Flocks in distant Pastures are *languishing and sickly*; but because, tho' I have more Diseases in my Mind than in all my Body, I will hear of nothing, nor learn what may relieve me *thus* distempered: I am disgusted at my faithful Physicians, and angry with my Friends, for being so forward to rouse me from my baneful Lethargy. The Things that hurt me I pursue, what I believe would do me good I shun. Inconstant as the Wind, at Rome I am in Love with Tivoli, at Tivoli with Rome. Enquire next how he does; || what State he and his Affairs are in; how he pleases the Prince, and if he is agreeable to his Court. If he say, All is well; first congratulate him upon it; then be sure to drop this Instruction into his § Ear: As you, Celsus, shall bear your *good* Fortune, so shall we behave towards you.

* Intreated by me. † Refer. Return him my Compliments; Celsus having writ a Letter to Horace, to which this is an Answer. ‡ Neither worthily nor agreeably. § Ears.

N O T E S.

6. *Nec quia longinquis, &c.*] The Poet means here the distant Pasturages of *Calabria* and *Lucania*, where the Shepherds led their Flocks in the Summer to the one, and in Winter to the other.

9. *Fidis offender medicis, irascar amicis.*] The Poet by *fidis amicis* understands the ancient Philosophers, who in their Writings have given us Prescriptions and Remedies against Chagrin and Anxiety, by laying Nature open before us, in fortifying us against the Fears of Death, and in letting us know the Happiness we were to enjoy in a future State.

17. *Ut tu fortunam, sic nos te, Celse, se-*

remus.] If those who live near Princes are fond to know the Sentiments that others have of them, all they have to do, is to examine themselves; for the Hatred and Love of the People, turns upon the good or bad Use that they make of their Trust and Place with a Prince. It must not be imagined that Prosperity, with regard to Places and Preferments, is an easy Burthen. No; it requires extraordinary Virtue and Address; as *Aristotle* had observed, "without an uncommon Virtue, 'tis not easy to fill or bear the high Stations of Life."

EPISTOLA IX.

Among all the Duties of social Life, there is none that requires so much Skill and Prudence as the Recommendation of a Friend. A thousands Things concur to make this a very nice and difficult Part to act, especially if we are to write to great Personages. This Letter that Horace writes to Tiberius, recommending Septimius, is a Proof of it. This Poet was already pretty well with the young Prince; and the favourable Reception he met with at Augustus's Court entitled him to some Privilege; besides, he was intimately acquainted with Septimius, and had the sincerest Friend

SEPTIMIUS, *Claudi*, nimirum intelligit unus,
 Quanti me facias. nam cum rogat, & prece cogit
 Scilicet, ut tibi se laudare, & tradere coner,
 Dignum mente domoque legentis honesta Neronis,
 Munere cum fungi propioris censet amici;
 Quid possim videt ac novit me valdius ipso.
 Multa quidem dixi, cur excusatus abirem:
 Sed timui, mea ne finxisse minora putarer,
 Dissimulator opis propriæ, mihi commodus uni.
 Sic ego, majoris fugiens opprobria culpæ,
 Frontis & urbanæ descendi præmia. quod si
 Depositedum laudas ob amici iussa pudorem;
 Scribe tui gregis hunc, & fortem crede bonumque.

O R D O.

Claudi, Septimius unus nimirum intelligit quanti facias me. Nam cum rogat et cogit prece, scilicet ut coner laudare & tradere se tibi, dignum mente domoque Neronis legentis honesta, cum censet me fungi munere propioris amici; videt & novit quid possim valdius meipso. Dixi quidem multa, cur abirem ex-

cusatus: sed timui ne putarer finxisse mea minora, dissimulator propriæ opis, commodus mihi uni. Sic ego, fugiens opprobria majoris culpæ, descendi ad præmia frontis urbanæ. Quod si laudas pudorem depositum ob iussa amici; scribe hunc tui gregis, & crede illum esse fortem bonumque.

N O T E S.

1. *Claudi*.] This was *Clædus Tiberius Nero*. He was called *Claudius*, because he was descended of the ancient Family of the *Claudii*, sprung from *Appius Claudius*.

4. *Dignum mente domoque*.] This one Verse gives us a full and compleat Encomium on *Tiberius* and *Septimius*. Horace could say no more in favour of his Friend, nor pay a higher Complement to the Prince; for as the latter took care that none should

be his Domestics, or in his Retinue, but Men of the strictest Probity; so the former had all the Qualifications necessary to merit an honourable and distinguish'd Place among them.

9. *Mibi commodus uni*.] This is no rare Thing among Courtiers, who are afraid to use their Interest for their Friends lest they should share in their Favour, and consequently diminish their Interest. Nothing con-

EPISTLE IX.

ship for him, as a Man of distinguish'd Merit as well as Birth. Meantime, he writes with great Modesty; he lets him know that he was forced, through Importunity, to write this Letter, and asks Pardon for taking the Liberty: But at the same Time he fails not to do Justice to Septimius, or to fulfil all that Friendship could in such a Case demand of him. This succeeded so well, that Septimius had got pretty far into Tiberius's Favour, which paved the Way to him for that Share he had of Augustus's Esteem.

SURE, if any Man living knows what a high Esteem you have for me, Claudius, 'tis Septimius; for when he solicits, and by Importunity will needs compel me to recommend, and introduce him to you, as * one who deserves a Place in the Friendship and Court of Nero, who chuses none but the Worthy; when he imagines that I enjoy the Privilege of one of your Intimates, he sees what Interest I have, and knows it better than I do myself. I did, indeed, offer many Reasons why I would have been excused; but I was afraid of being thought to feign my Credit less than it really is, and of concealing what Interest I had with you, † that none might reap the Advantage of it but myself. Thus to shun the scandalous Imputation of a greater Fault, ‡ I have ventured to put on the Courtier's Front: But if you || approve of me for having, at the Intreaty of my Friend, somewhat exceeded the Bounds of Modesty, admit him one of your Retinue, and believe him to be a Man of Honour and Probity.

* Worthy of Nero's Heart and House, who chuses worthy Objects. † Serviceable to myself alone. ‡ I have put in for the Prizes of Courty Assurance. || Approve of Shame laid aside for the Commands of my Friend.

NOTES.

be more opposite to Horace's Character than this was. It was only Wisdom in him not to have stretched his Interest to its utmost Extent, who never denied his Influence to any, but when his Importunity might sink his Interest, and put him out of a Capacity of serving others.

10. *Sic ego, majoris fugiens opprobria culpe.*] To abandon a Friend when a Service may be done him, is disgracing ourselves, and forfeiting our Honour. The Reason that Horace advances to excuse this Step, must have had a good Effect on Tiberius's Mind.

11. *Descendi præmia.*] Descendere ad

præmia is an Allusion to Competitors who descended to the *Campus Martius*, to stand for the Prizes of Honour. And *Frons urbana* signifies the Forehead of a Citizen; the bold intrepid Assurance of one who is Town or Court-bred, in opposition to the Bashfulness and Modesty which reigns in the Country.

13. *Fortem crede bonum.*] This is a Proof of what Horace had said in the 4th Verse: Septimius was a Man of Honour and Probity, or what the Greeks called καλὸν καὶ ἀγαθόν; and for this Reason deserved a Place in a Prince's Court.

EPISTOLA X.

Few are insensible to the Pleasures of the Country. Horace was so passionately fond of them, that upon every little Occasion he never failed to applaud the rural Charms and Beauties: In this Letter he justifies his Taste, and shews it to be preferable to that of his Friend Fuscus Arilius, who only loved the City Life, and who exclaimed against Horace for being such an Admirer of

URBIS amatorem Fuscum salvere iubemus
 Ruris amatores; hac in re scilicet unâ
 Multum dissimiles, ad cætera penè gemelli
 Fraternis animis: quidquid negat alter, & alter:
 Annuimus pariter, vetuli notique columbi:
 Tu nidum servas: ego laudo ruris amœni
 Rivos, & musco circumlita saxa, nemusque.
 Quid quæris? vivo & regno, simul ista reliqui
 Quæ vos ad cælum fertis rumore secundo.
 Utque sacerdotis fugitivus, liba recuso,
 Pane egeo, jam mellitis potiore placentis:
 Vivere naturæ si convenienter oportet,
 Ponendæque domo quærenda est area primum;
 Novistine locum potiore rure beato?

O R D O.

Nos amatores ruris, iubemus Fuscum amatorem urbis salvere; scilicet multum dissimiles in hac re una, pene gemelli ad cætera. Fraternis animis; quidquid alter negat, & alter negat. Vetuli notique columbi, annuimus pariter. Tu servas nidum: ego laudo rivos amœni ruris, & saxa circumlita musco, nemus-

que. Quid quæris? vivo & regno, simul ac reliqui ista, quæ vos fertis ad cælum secundo rumore; utque fugitivus (servus) sacerdotis, recuso liba, egeo pane jam potiore placentis mellitis. Si oportet vivere convenienter naturæ, areaque primum quærenda est ponendæ domo; novistine locum potiore beato

N O T E S.

1. *Urbis amatorem Fuscum.*] This is the same Fuscus Arilius to whom Horace addressed the 22d Ode of the First Book, and whom he mentions in the 9th Satire of the First Book.

4. *Quidquid negat alter, & alter.*] The Verb *negat* ought to be repeated here. The strongest Bond of Friendship is a Harmony of Thoughts and Inclinations, as Sallust observes, *Idem velle atque idem nolle ea demum firma amicitia est.*

6. *Tu nidum servas.*] This is prettily said. Arilius was like those Birds who keep their Nests, and who are timorous to

adventure at any Distance from it. This Nest is the City of Rome. A Scholiast has a pretty Thought upon this; he has roosted Arilius in a Garret: *Indicat Arilium in superiore parte domus, tamquam avem in suo nido habitasse.*

7. *Musco circumlita saxa.*] The Rocks covered with green Moss, which is to be seen on the Banks of Fountains and Rivulets; hence Virgil calls these Fountains *muscosi fontes*; and Catullus,

Rivus muscoso profilit e lapide.

“ A Rivulet bubbles from the mossy Rock.

EPISTLE X.

the Country Life. The Reasons that the Poet adduces are forcible and persuasive; they are taken from Epicurus's Morals, and furnish us with Matter both for Instruction and Criticism. This Epistle is admirably beautiful: It appears by the 5th and 11th Verses, that it was written by Horace in an advanced Age.

ALL * Health to Fuscus, who loves the Town from his dear Friend who loves the Country; for 'tis only in this single Circumstance we widely differ, in all Things else, like Twins who perfectly agree in their Sentiments; whatever the one denies, the other does the same: In like manner, we mutually assent like two Pigeons that have long been Mates, and well known to each other: You keep the Nest in Town, I range the Country, praise the Rivulets, the Rocks over-grown with Moss, and the Groves of some delightful rural Scene. † Would you know the Reason? I live, I reign, and am compleatly happy, so soon as I have left those Haunts which you extol to the Skies with joyful Acclamation: And, like the Priest's Servant who has eloped, I am surfeited with consecrated Wafers; 'tis plain Bread that I desire, now better to me than honey'd Cakes.

If we would live agreeable to Nature, our first Care should be to chuse a proper Situation where to build a House; and know you a better Place than the blissful Country? Are the Winters any

* We Lovers of the Country bid Fuscus, a Lover of the Town, be well. † Why do you ask?

NOTES.

8. *Vivo & regno, simul ista reliqui.*] It was from Persuasions of this Kind that his Impatience arose of seeing his Country-seat:

Orus quando ego te aspiciam? quandoque licebit,

Nunc veterum libris, nunc somno & inertibus horis,

Ducere solitæ jucunda oblivâ vitæ?

Sat. 6. lib. 2.

10. *Utque sacerdotis.*] It is commonly said, that no Servant is so happy as the Priests. The Slaves whom Horace speaks of here, were wearied of being in so happy a Situation; instead of eating ordinary Bread, they fed upon the Cakes offered to Gods

by private Persons: With this kind of Food they were so glutted, that sometimes they left their Master's House, and went somewhere else to feed on common Bread. Horace, by this Comparison, lets us understand, that he is surfeited with the Pleasures of the Town, and that he retired into the Country to taste Pleasures that were more simple and natural.

12. *Vivere naturæ si convenienter oportet.*]

The first Reason that the Poet adduces to Aristius, for preferring the Country to the City, is, that in the former they led a Life more agreeable to the Laws of Nature; and besides, that 'tis more easy to find there the Things which she requires, and at the same time to get rid of these Things which are unsuitable to her:

Quid

Est ubi plùs tepeant hiemes? ubi gratior aura
 Leniat & rabiem Canis & momenta Leonis,
 Cùm semel accepit solem furibundus acutum?
 Est ubi depellat somnos minùs invida cura?
 Deteriùs Libycis olet aut nitet herba lapillis?
 Purior in vicis aqua tendit rumpere plumbum,
 Quàm quæ per pronum trepidat cum murmure rivum?
 Nempe inter varias nutritur silva columnas,
 Laudaturque domus, longos quæ prospicit agros.
 Naturam expellas furcâ; tamen usque recurret,
 Et mala perrumpet furtim fastidia victrix.

Non, qui Sidonio contendere callidus ostro
 Nescit Aquinatem potantia vellera fucum,
 Certius accipiet damnum, propiusque medullis,
 Quàm qui non poterit vero distinguere falsum,
 Quem res plùs nimio delectavere secundæ,
 Mutatæ quatient. si quid mirabere, pones
 Invitus. fuge magna: licet sub paupere tecto
 Reges & regum vitâ præcurrere amicos.

O R D O.

ture? Est ubi hyemes tepeant plus? Ubi aura gratior leniat & rabiem Canis, & momenta Leonis, cum semel furibundus accepit solem acutum? Est ubi invida cura minus depellat somnos? Nitet aut olet herba deterius lapillis Libycis? Tendit aqua rumpere plumbum in vicis purior, quam quæ trepidat cum murmure per pronum rivum? Nempe silva nutritur inter varias columnas, domusque laudatur, quæ prospicit agros longos. Expellas naturam furca, tamen usque recurret;

& victrix furtim perrumpet mala fastidia.

Qui nescit callidus vellera potantia Aquinatem fucum contendere Sidonio ostro, non accipiet damnum certius, propiusque medullis; quam qui non poterit distinguere falsum vero. Quem res secundæ delectavere plus nimio; rea mutatæ quatient illum. Si mirabere quid, pones id invitus. fuge magna: licet, sub paupere tecto, vita præcurrere reges, & amicos regum.

N O T E S.

Quid latura sibi, quid dolitura negatum.

19. *Lapillis.*] Horace makes use of this Diminutive, because the Romans used to cut their Marble for Pavement into small square Pieces, which they painted with different Colours: but all this, which is no more than an Imitation of Nature, how much inferior is it to the Carpet-like Meadow, full of all the Colours in Nature in all their Variety?

20. *Purior in vicis aqua tendit rumpere plumbum.*] In Town, all the Water they

drink or make use of is conveyed to them in leaden Pipes; whereas in the Country, they have it at the Source: Which is then most agreeable, to receive Water from the Hands of Nature, which she presents to us in its primitive Purity, or from the Hands of Men, after it has been adulterated in their Reservoirs and Aqueducts.—One of the greatest Wonders of old Rome was the Aqueducts. *Agrippa*, as *Pliny* tells us, in the Course of the Year 735, ordered seven hundred Reservoirs, and one hundred and five Fountains to be made: Their Number afterwards was considerably encreased.

where more mild? Where do more refreshing Gales allay the Rage of the Dog-star, and the Season of the Lion, when furious with Heat he has received the Sun's sharp-pointed Rays? Is there a Place where envious Care less breaks our Rest? Are our Herbs and Flowers less fragrant or less showy than your Pavements of Libyan Marble? Is the Water in your Streets, that strains to burst the leaden Pipes, purer than that which runs with tremulous Murmur through the descending Rill? See how natural are the Pleasures of the Country. For why, even in Town, among your variegated Columns, Plantations are nursed; and the House is admired that has a Prospect into extended Fields. Drive Nature out * with main Force, yet will she still return, and with conquering Power insensibly break through your false Disguists.

† The Merchant that has not the Skill to distinguish the Fleeces of an Aquinian from those of a true Tyrian Purple, will not sustain Damage more real, or that will go ‡ nearer to his Heart, than he who is not able to distinguish Truth from Falshood. The Man whom Prosperity transports with Joy above measure, will proportionably be shaken with a Change of Fortune. Whatever you fondly admire, you will resign with Reluctance. Fly Greatness; under a poor humble Roof, one may § enjoy a happier Life than Kings and Favourites of Kings.

* With a Fork. † He who is not so skilful to know, that Fleeces drinking the Dye of Aquinum vie with Tyrian Purple. ‡ Nearer to his Marrow. § Outstrip them in Life.

N O T E S.

22. *Nempe*.] *Nempe* here imports, You must needs give up the Argument, since you are so fond, even in Town, of imitating the Woods, the Rivulets, the rural Prospects, and other Beauties of Nature, which we enjoy to such perfection in the Country.

24. *Naturam expellas furca; tamen usque*, &c.] Those who are charmed with the Town, we see them enclosing great Fields into their Gardens; which proves, that a Man has a natural Taste for the Country. 'Tis true, Avarice, Ambition, with other Passions, may in a great measure extinguish and destroy this natural Bent. Yet notwithstanding all the Pains used to banish this Taste, it often returns and discovers itself, in making their Houses in Town to have a Country Appearance.

26. *Non, qui Sidonio*.] This is the Conclusion of all that preceded from the 12th Verse. *Horace* compares the natural Taste to true Purple, and that of the Passions to false or mock Purple. *Ostro* is here in

the Dative Case, and *contendere aliquid alicui* signifies, to compare one Thing with another. *Bene contendere pro comparare*, says Mr. Baxter, *nam una tendunt pannos qui comparant & internoscere volunt discrimina*. "Those who compare and match Cloth or "Stuffs, do stretch them near one another to know their Difference." *Cicero* uses it in the same Sense in his second Oration against *Cataline*; *Si causas inter se contendere velimus*.

32. *Licet sub paupere tecto reges & regum*.] There can be nothing more true, since in a little Country-house, free of Envy and Ambition, a Man may live more happily, than a mighty King or his great Favourite: Witness the old Man whom *Virgil* speaks of in his 4th Georgick, who in a remote barren Corner of the Earth, productive neither of Corn or Wine, nor able to feed a Beast, was as contented, and had as great a flow of Spirits, as the richest Prince:

Regum aequabat opes animis.

Cervus equum pugna melior communibus herbis
 Pellebat: donec minor in certamine longo
 Imploravit opes hominis, frenumque recepit;
 Sed postquam victor violens discessit ab hoste,
 Non equitem dorso, non frenum depulit ore.
 Sic qui pauperiem veritus, potiore metallis
 Libertate caret; dominum vehet improbus, atque
 Serviet æternum, quia parvo nesciet uti.
 Cui non conveniet sua res; ut calceus olim,
 Si pede major erit, subvertet; si minor, uret.
 Lætus sorte tuâ vives sapienter, Aristi:
 Nec me dimittes incastrigatum, ubi plura
 Cogere, quam satis est, ac non cessare videbor.
 Imperat aut servit collecta pecunia cuique,
 Tortum digna sequi potius quam ducere funem.
 Hæc tibi dictabam post fanum putre Vacunæ;
 Excepto, quod non simul esses, cætera lætus.

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50

O R D O.

Cervus melior pugna pellebat equum ex herbis communibus, donec in longo certamine minor imploraverit opes hominis, recepitque frenum. Sed postquam violens discessit victor ab hoste, non depulit equitem dorso, non depulit frenum ore. Sic qui veritus pauperiem caret libertate potiore metallis, improbus vehet dominum, atque serviet æternum; quia nesciet uti parvo. Sua res subvertet eum cui non conveniet, ut olim calceus subvertit hominem, si major erit pede; si minor, uret. O Aristi, sapienter vives lætus tuâ sorte, nec dimittes me incastrigatum, ubi videbor cogere plura quam satis est, ac non cessare. Pecunia collecta imperat aut servit cuique, digna potius sequi quam ducere tortum funem.
Dictabam hæc tibi post putre fanum Vacunæ, lætus quod ad cætera, hoc tantum excepto, quod tu non esses simul.

N O T E S.

34. *Cervus equum pugna melior communibus herbis.*] Every Man who yields to his Ambition, or to any other irregular Passion, does from that Instant subject himself to a Master, or rather to a Tyrant, who deprives him of the greatest Blessing he has received from Nature's Hands, namely, Liberty; which *Horace* proves from the Fable of the Horse and Hart. This Fable is not of the Poet's Invention, 'tis borrowed from the Poet *Sesichorus*, who used it to dissuade the *Hymettians* from giving Life-Guards to their General *Phalaris*. To represent to them their Error, he tells them: "A Horse once was in the full Possession of a Meadow. A Hart enters into it, and spoils the Grass. Upon this, the Horse, to be revenged, goes in search of Man, and begs of him that by his Means he might have Satisfaction for the Injury done him. Man answers, That it would be an easy matter, provided he would allow

" allow

A Stag, who over-match'd a Horse in fighting, beat him from their common Pasture, till the *Horse still* worsted in the long Combat, implored Man's Assistance, and received the Bridle; but from what Time *the impetuous* headstrong *Animal* came off victorious from the Foe, he could never shake the Rider from his Back, nor the Bit from his Mouth. Thus he who for fear of Poverty parts with his Liberty, more precious than *Mines of Gold*, shall shamefully * subject himself to a Master, and become a Slave for ever; because he knows not how † to be contented with a little. That Man's Fortune which is not suitable to him, *will prove* like the Shoe of old, if larger than his Foot, it will trip him up; if too little, it will pinch him. O Aristius, by rejoicing in your Lot you shall live wisely. Nor let me go without Correction, whenever I appear to be amassing more than is enough, and to make no End. ‡ Money, that ought rather § to follow than to lead, is every Man's Tyrant or his Slave.

This || I wrote to you from behind the old mouldring Temple of Vacuna, wanting nothing to make me happy but your Company.

* Carry a Master. † To use a little. ‡ Money in Store. § To follow the twisted Rope. || I dictated them for you to my Amanuensis.

N O T E S.

"allow him to bridle and mount him with his Arms. The Horse agrees to this, receives Man, and revenges himself of the Hart: "But from that Time he became Man's Slave." Take care then, Gentlemen, that you don't, in gratifying your Revenge, subject yourselves to a Master. Horace has altered this Fable, and so has Phædrus; but the Sense is the same.

45. *Nec me demittes incastrigatum.*] Horace says this, to mitigate and soften the Advice he gives to his Friend, and begs of him to do him the same kind Office, if ever he saw him abandoned to the like Passions.

47. *Imperat aut servit collecta pecunia cuique.*] Riches must govern, or be governed; for between these there is no Medium. See

neca, in his Treatise on a happy Life, has the same Observation: *Divitiæ apud sapientem virum, in servitio sunt, apud stultum in imperio.* "Riches are in subjection to the Wise, but they rule Fools." And what Horace has said upon another Occasion, *Qui nisi perat imperat*, may be applied to the present Case.

48. *Tertum digna sequi potius quam ducere.*] This is a Metaphor taken from Beasts, whom they lead with a Rope or Halter.

49. *Post fanum putre Vacunæ.*] Vacuna was the Goddess of Vacations, whose Festival was celebrated in the Month of December. There were some Remains of a Chapel of this Goddess on the Limits of Horace's Farm.

EPISTOLA XI.

It is sometimes very difficult to discover the Design of a Letter; but the Author must not for that Reason be accused of Obscurity; for Letters have this Peculiarity, that what may be very intelligible to those whom they are addressed to, may be very perplexed and dark to others, especially to those who read them seventeen hundred Years after they were written. Who this Bullatius was to whom Horace designs this Letter we know not. There is Reason to think that he retired into Asia, during the Rupture between Octavius and Anthony, that he might not share in the Troubles and

QUID tibi visa Chios, Bullati, notaque Lesbos?
 Quid concinna Samos? quid Cræsi regia Sardis?
 Smyrna quid, & Colophon? majora minorane famâ?
 Cunctane præ Campo & Tiberino flumine sordent?
 An venit in votum Attalicis ex urbibus una?
 An Lebedum laudas, odio maris atque viarum?
 Scis Lebedus quid sit? Gabiis desertior atque
 Fidenis vicus: tamen illic vivere vellem,
 Oblitusque meorum, obliviscendus & illis,
 Neptunum procul è terrâ spectare furem.

O R D O.

O Bullati, quid Chios est visa tibi, Lesbosque nota? Quid Samos concinna? Quid Sardis regia Cræsi? Quid Smyrna & Colophon? Visane sunt majora, an minora fama? Cunctane sordent præ Campo Martio, & flumine Tiberino? An una aliqua ex urbibus Attalicis venit tibi in votum? An laudas Lebedum,

odio maris atque viarum? Videor mihi audire te sic loquentem: "Scis quid Lebedus sit, vicus desertior Gabiis atque Fidenis. "Tamen vellem vivere illic, oblitusque meorum, & obliviscendus illis, spectare è terra Neptunum furem procul." Sed

N O T E S.

1. *Quid tibi visi Chios.*] Chios is one of the greatest Islands in the *Ægean Sea*, now the *Archipelago*; it lies between *Lesbos* and *Samos*; it is famous for being the Country of *Ion* the Tragedian, and of *Theopompus* the Historian; some think *Homer* was also born there.

1. *Notaque Lesbos.*] *Lesbos* is now called *Metelin*: It has reserved this Name from one of its principal Cities. This Island is honoured with the Birth of the wise *Pitacus*; the Poets *Alceus*, *Sappho*, *Arion*; the Musician *Terpander*, and the Historian *Helanicus*.

2. *Quid concinna Samos.*] The Island *Samos* retains its old Name to this Day;

it lies below *Chios*, opposite to *Ephesus*. *Horace* gives it the Epithet of *concinna*, because of its Fertility and Beauty, which turned into a Proverb. 'Tis renowned for being the Country of *Pythagoras*, *Polycrates* the Tyrant, and of *Creophylus*, who had *Homer* for his Guest.

2. *Sardis.*] This City was the Capital of *Lydia*, situated on the Banks of the *Pactolus*, at the Foot of *Mount Tmolus*, about fifteen Leagues from *Smyrna*; nothing remains of it now but its Ruins, in a small Village named *Sardo*. This City is famous for being once the Seat of *Cræsus*, remarkable for his Riches, and for an extraordinary Occurrence that happened to him, viz. Hav-

EPISTLE XI.

Commutations of a Civil War, from which they only had a Respite of the two or three preceding Years. Horace, upon the Conclusion of this War, invites his Friend to Rome, and upon this Occasion gives excellent Maxims, that may be serviceable to Persons who through Chagrin and Discontent throw up all their publick Concerns, and retire, because Things did not run on according to their Liking. 'Tis probable, from the Strain of this Letter, that it was written in the Year 725.

WHAT, Bullatius, are your Sentiments of Chios, and noted Lesbos? what of charming Samos? what of Sardis, the royal Seat of Cræsus? what of Smyrna and Colophon? Did they exceed or fall short of common Fame? Are they all insipid, in comparison of the Campus Martius and the River Tiber? Or * have you set your Wish on one of Attalus's Cities? Or are you in love even with Lebedus, from Aversion to the Sea and Travelling? *Methinks I hear you say, "you know what a sorry Place Lebedus is, more deserted than Gabii and Fidenæ; yet there would I willingly pass my Days, forgetting my Friends, and forgot by them, that I might never more be exposed to Sea, but from the Shore see Nature at a Distance raging in her boisterous Element."*

* Comes it into your Wish.

N O T E S.

ing declared War against Cyrus King of Persia, he was defeated, taken Prisoner, and condemned to be burnt alive. When he mounted the Funeral Pile, he found experimentally the Truth of that fine Saying of Solon; *That no Man could be reckoned happy before his Death*: The Reflection of which Saying, made him cry out, *Ob Solon, Solon, Solon*; which Cyrus being informed of, and reflecting at the same time upon the Mutability and Vicissitude of human Affairs, not only pardoned that Prince of his Life, but used his royal Captive in a princely Manner. This happened in the Year of Rome 210, in the Reign of Tarquin the Proud.

3. *Smyrna quid?*] Smyrna is a City of ancient Ionia, lying at the Bottom of a great Gulf, having a spacious Harbour fit for anchoring in: In Horace's Time it was, according to Strabo, the most beautiful City of Asia.

3. *Colophon.*] This was a City of Ionia, situated on the Shore betwixt Ephesus and Smyrna. The Cavalry of this Island were reputed the best of Asia, nay, they were thought so good, that they were supposed to incline the Victory to the Side they fought on.

6. *An Lebedum laudes.*] Lebedus was a Town of Ionia, built on the Shore, about an hundred and twenty Stadia above Colophon. This Place was the general Rendezvous once a Year of all the Comedians round the Country from the Hellespont, to celebrate a Festival in Honour of Bacchus their Patron.

7. *Gabiis desertior atque Fidenis.*] Fidenæ was a Town of Latium, that lay on the Banks of the Tiber, between Crustumeri and Antennæ, about two Miles and an half above the Mouth of the Tiberon.

Sed neque, qui Capuâ Romam petit imbre lutoque
 Adpersus, volet in cauponâ vivere ; nec, qui
 Frigus collegit, furnos & balnea laudat,
 Ut fortunatam plenè præstantia vitam :
 Nec si te validus jactaverit Auster in alto,
 Idcirco navem trans Ægæum mare vendas.
 Incolumi Rhodos & Mitylene pulchra facit, quod
 Pænula solstitio, campestre nivalibus auris,
 Per brumam Tiberis, Sextili mense caminus.
 Dum licet, ac vultum servat fortuna benignum,
 Romæ laudetur Samos, & Chios, & Rhodos absens.
 Tu, quamcunque Deus tibi fortunaverit horam,
 Gratâ fume manu ; nec dulcia differ in annum :
 Ut, quocunque loco fueris, vixisse libenter
 Te dicas. nam si ratio & prudentia curas,
 Non locus effusi latè maris arbiter, aufert ;
 Cœlum, non animum mutant qui trans mare currunt ;
 Strenua nos exercet inertia : navibus atque
 Quadrigis petimus bene vivere. quod petis, hîc est,
 Est Ulubris ; animus si te non deficit æquus.

O R D O.

neque viator, qui à Capua petit Romam, ad-
 persus imbre lutoque, volet vivere in caupo-
 nâ ; nec qui collegit frigus, laudat furnos &
 balnea, ut plene præstantia vitam fortuna-
 tam : nec si validus Auster jactaverit te in
 alto, vendas idcirco navem trans mare Ægæum.
 Pulchra Rhodos & Mitylene facit idem inco-
 lumbi, quod pænula facit solstitio, campestre
 vestimentum auris nivalibus, Tiberis per
 brumam, caminus mense Sextili. Dum licet,
 fortuna servat benignum vultum, absens Sa-

mos, & Chios, & Rhodos, laudetur Roma.
 Sume tu grata manu quamcunque horam De-
 fortunaverit tibi ; nec differ dulcia in an-
 num ; ut, quocunque loco fueris, dicas
 vixisse libenter. Nam si ratio tantum
 prudentia, non locus arbiter maris late effu-
 aufert curas ; qui currunt trans mare, mu-
 tant cœlum, non animum. Inertia strenua
 exercet nos : petimus bene vivere navibus at-
 que quadrigis : quod petis, est hic : est Ulu-
 bris ; si æquus animus non deficit te.

N O T E S.

11. *Sed neque, qui Capua, &c.*] Bul-
 latius, for almost twenty Years past, had
 seen nothing but Wars, and all that Time
 enjoyed no Tranquillity but what he had
 since his Retirement into Asia. Horace
 acknowledges to him, that for a Time, to
 take such a Retreat to avoid a Storm was
 very reasonable ; but that it was against all
 Reason, to settle there when the publick
 Tranquillity was restored. This is explained
 by two or three Comparisons ; and what
 gives this a good deal of Force is, the Ri-
 dicule into which Horace sily turns the Pre-

tences with which Bullatius used to excu-
 se himself.

18. *Pænula solstitio, campestre, &c.*] The
Pænula and *Campestre* were two kinds of
 Roman Dress ; the first was a long strait
 Cloak, open at top, which they put on by
 putting their Head through that Aperture.
 They only wore it in rainy or cold Wea-
 ther, as a Preservative against both. The
 second was much of the same Form, and
 for the same Use that our modern Drawers
 are : They were used in their Exercises of
 the *Campus Martius*. — *Solstitio*. The La-

et neither will he, who in his Way from Capua to Rome has been bespattered with Rain and Dirt, be content to live in an Inn; nor does he who has contracted a Cold, praise a Stove or Bagnio, what can make Life compleatly happy. Nor, tho' the impetuous South-wind has tossed you on the Sea, are you for that Reason to sell your Vessel on the other Side of the *Ægean Sea*, and never to think of returning more to Italy. To the Man who is sound in Mind, Rhodes and fair Mitylene * are as useless and preposterous, a Cloak in the † midst of Summer, a pair of silk Drawers amidst drifts of Snow, the Tiber in the Depth of Winter, or a Stove in the Month of August. While you may, and while Fortune continues her kindly Aspect, ‡ return to Rome, there be as wish as you please in praise of Samos, Chios, and Rhodes.

With thankful Hand receive each Hour the Gods in bounty give; nor defer *the Enjoyment of the Sweets of Life* § till hereafter; that wherever you are, you may be able to say, you have lived with Pleasure. For if it be Reason and Prudence, not a Place with a commanding Prospect of the immense Ocean, that banishes Care, when they who run beyond the Sea only change their Climate, not the Disposition of their Mind. We are employed in laborious Idleness, while in Ships and Chariots we travel in Pursuit of Happiness: What you pursue is here at home; or it is at Ulubræ, if you have not an equal undisturbed Mind.

* Do the same as.
Rhodes, be praised at Rome.

† The Summer Solstice.
§ Till another Year.

‡ Let Samos, Chios, and absent

N O T E S.

is called the Summer Solstice *Solstitium*, the Winter Solstice *Bruma*. It was called *Solstitium*, because the Sun about the 11th of June being in the 8th Degree of Cancer, seemed to stop, i. e. not to incline to the South or North.

27. *Cælum, non animum mutant qui transiunt, &c.*] It was a Saying of Pythagoras: "To change our Country does not teach us Wisdom, nor do we leave our Folly with our Climate." And Eschines against Demosthenes says: You have not changed your Morals, tho' you have your Climate."

28. *Strenua nos exercet inertia.*] There is here an ingenious play of Words, which contain in them a great deal of good Sense; and they may be called the Device or Motto of the Generality of Mankind. We distract and torment ourselves incessantly, and yet

all Labour terminates in nothing. Why? Because we are directed in all our Conduct more by the Passions than by Wisdom.

29. *Bene vivere.*] Is here put for *beate vivere*, to live happily. The Greeks used the same Phrase *εὖ ζῆν*. Cicero uses *bene vivere* for good Cheer, but it is upon an Occasion that determines the Sense.

30. *Animus si te non deficit æquus.*] This Expression of *animus æquus* is borrowed from the Equality of Ballances when in *æquilibrium*: A Passage of Cicero's proves this, who writes thus to Atticus: *Magna res est; an probas, si ad Kalendas Jan. cogitamus? Meus animus est æquus, &c.* "'Tis an Affair of great Consequence; Do you approve of my being there about the beginning of January? For I am yet undetermined, or in Suspense."

AD ICCIUM.

EPISTOLA XII.

To enter into the Spirit and Sense of this Epistle we must know, that this Iccius, who farmed Agrippa's Lands in Sicily, was an avaritious Man; and, as an Excuse for his Avarice, was eternally complaining of his Poverty. Horace, by way of Dilemma, rallies him upon this Subject after this Manner: Either, says he, you enjoy your Estate, or you do not; if you do, you have no Cause of complaining, you are as rich as a King; and if you do not, you are not the less happy, since your Conduct in this Case

FRUCTIBUS Agrippæ Siculis, quos colligis, Icci,
 Si rectè frueris; non est ut copia major
 Ab Jove donari possit tibi. tolle querelas:
 Pauper enim non est, cui rerum suppetit usus.
 Si ventri bene, si lateri est, pedibusque tuis; nil
 Divitiæ poterunt regales addere majus.
 Si fortè in medio positorum abstemius herbis
 Vivis, & urticâ; sic vives protinus, ut te
 Confestim liquidus fortunæ rivus inauret:
 Vel quia naturam mutare pecunia nescit,
 Vel quia cuncta putas unâ virtute minora.
 Miramur, si Democriti pecus edit agellos
 Cultaque, dum peregre est animus sine corpore velox?
 Cùm tu inter scabiem tantam & contagia lucri,
 Nil parvum sapias, & adhuc sublimia cures;
 Quæ mare compescant causæ; quid temperet annum;

O R D O.

O Icci, si rectè frueris fructibus Siculis Agrippæ, quos colligis, non est ut copia major possit donari tibi ab Jove. Tolle querelas; non est enim pauper, cui usus rerum suppetit. Si bene est ventri, si bene est lateri, pedibusque tuis; divitiæ regales poterunt addere nil majus. Si tu fortè in medio positorum abstemius vives herbis & urticâ; protinus vives sic, ut liquidus rivus fortunæ confestim inau-

ret te: Vel quia pecunia nescit mutare naturam, vel quia putas cuncta minora una virtute. An miramur, si pecus vicinum edit agellos cultaque Democriti, dum animus ejus velox est peregre sine corpore? Cum tu, inter tantam scabiem & contagia lucri, sapias nil parvum, & cures adhuc sublimia; nempe quæ causæ compescant mare; quid temperet annum;

N O T E S.

1. *Quos colligis.*] This points to us, that in Sicily they were engaged at this Time in their Harvest: And it appears, from the last Verse of this Piece, that they were employed after the same Manner, and at the

same Time, over all Italy.

7. *Abstemius.*] *Quasi abstinens à temete,* signifies, properly, abstaining from all strong Liquor.

8. *Vives protinus.*] Or *protenus*, which

TO ICCIUS.

EPISTLE XII.

rises from a Contempt of Riches, and a Regard for Virtue. After the Poet had formerly pictured him to us as a philosophick Soldier, he represents him here as philosophick Miser. Iccius, under both these Characters, appeared equally ridiculous; and the Poet, in both these Views, gives us the most agreeable and delicate Touches of Raillery. The End of this Epistle bears the precise Date of its Composition, namely, in the Autumn of 734, Horace being 46 Years of Age.

IF, Iccius, you rightly enjoy the Fruits of Agrippa's Sicilian Lands which you farm, it is impossible * that Jove himself can make you richer. Away with Complaints of Poverty; for he is not poor, who has the full Use and Enjoyment of the Necessaries of Life. † If you have *wholsome Food, warm Cloaths, and good Shoes*, the Riches of a King can give you no more. If, *on the other hand*, in the Midst ‡ of all this Affluence, you live abstemious, on Herbs and Nettles, you will go on to live so, § tho' Fortune were by-and-by to pour in Gold upon you in Rivers: Nor can any other Reason be assign'd for it, than, that either Money cannot alter your natural Temper, or that you look on all Things to be inferior in Value to the Enjoyment of Virtue alone. Need we wonder || at Democritus's leaving his Pastures and Corn-fields a Prey to his Neighbours Cattle, while his nimble *active Soul* was ranging abroad without the Body among the Works of Nature? When you, amidst such Irritations and Contagion of Riches, have no Relish of sordid mean Enjoyments, and still employ your Thoughts on sublime Studies: To know what mighty Cause bounds

* That greater Plenty can be given you by Jove. † If your Belly, your Sides and Feet be well. ‡ Of these good Things that are set before you. § Tho' a flowing River of Fortune were soon to gild you over. || If the Cattle eat up the Fields and plough'd Lands of Democritus.

N O T E S.

is the same Thing; You will live on in the same Course. Thus *protinus* is used, *Georg.* IV. 1.

9. *Rivus inaret.*] This is an Allusion to the *Pactolus* and *Tagus*, celebrated for their golden Sands.

13. *Dum peregre est animus sine corpore*

velox.] Horace follows here the *Platonick* Notion, namely, That while the Mind is employed in a profound Meditation, it in fact is disengaged from the Body, to raise itself above terrestrial Objects, that it may have a nearer and clearer View of those Things it investigates.

M m

18.

Stellæ sponte suâ, jussæne vagentur & errent ;
 Quid premat obscurum lunæ, quid proferat orbem ;
 Quid velit & possit rerum concordia discors ;
 Empedocles, an Stertinium deliret acumen.

Verum, seu pisces, seu porrum & cæpe trucas,
 Utere Pompeio Grospho ; &, si quid petet, ultro
 Defer : nil Grosphus nisi verum orabit, & æquum.
 Vilis amicorum est annona, bonis ubi quid deest.

Ne tamen ignores quo sit Romana loco res :
 Cantaber Agrippæ, Claudî virtute Neronis
 Armenius cecidit : jus imperiumque Phraates
 Cæsaris accepit genibus minor. aurea fruges
 Italiæ pleno diffudit copia cornu.

O R D O.

stellæ vagentur & errent sponte suâ, an jussæ : quid premat obscurum orbem lunæ, quid proferat orbem ejus ; quid discors concordia rerum velit & possit ; num Empedocles, an acumen Stertinium deliret.

Verum, seu trucas pisces, seu porrum & cæpe, utere Pompeio Grospho ; &, si petet quid, defer ultro ; Grosphus orabit nil nisi

verum & æquum. Annona amicorum est vilis, ubi quid deest bonis.

Tamen ne ignores quo loco res Romana sit : Cantaber cecidit virtute Agrippæ, Armenius virtute Claudii Neronis : Phraates minor genibus, accepit jus imperiumque Cæsaris. Aurea copia diffudit fruges Italiæ pleno cornu.

N O T E S.

18. *Quid premat obscurum lunæ, quid proferat orbem.*] This Verse may be understood to have respect to the ordinary Phases or Appearances of the Moon, that does not shine to us while in the Conjunction because the upper Part is then only enlightned, and the lower Part, which is towards us, has at that Time no Share of the Sun's Reflection, and is enlightned only in proportion to its Distance from the Sun. Or it may refer to the Eclipses of the Moon, occasioned by the Intervention of the Earth's Shadow between the Sun and Moon ; and

the nearer that this last is to the Earth the greater is the Eclipse ; because the Shadow that a Body emits, is larger in proportion to its Nearness to the Body itself.

19. *Quid velit & possit rerum concordia discors.*] This *discors concordia* is a happy kind of speaking, to denote to us the four Elements, whose contrary Qualities cherish and support every thing. Thus Ovid in his Eighth Book of his *Metamorphoses* :

— & *discors concordia fætibus apta est.*

And

and controuls the Sea ; what regulates the Year ; whether the Stars of themselves, or by Command of *some superior Power*, roam and wander in the Sky ; what involves in Obscurity, or what reveals the Orb of the Moon ; * what wise Design and Power appears in the harmonious Frame of complicated Nature ; whether Empedocles or Stertinius's subtil Wit runs into wild Extravagance ?

But whether you sacrifice to your Appetite *luxurious* Fishes, or but frugal Leeks and Onions, receive Pompeius Grosphus into your Friendship, and if he shall ask you any Favour, frankly grant it him. Grosphus will demand nothing but what is just and equitable. † Friends may be purchased at a low Rate, when good Men are in Want !

But that you may not be ignorant ‡ of the State of Publick Affairs : The Cantabrian is routed by the Valour of Agrippa, and the Armenian by that of Claudius Nero. Phraates on his Knees § hath submittted to Cæsar's Power and Sway ; golden Plenty hath, from her full Horn, diffused Riches throughout Italy.

* *What the discordant Harmony of Nature (i. e. the jarring Elements harmoniously combined) means and can do.* † *Cheap is the Market of Friends.* ‡ *What Situation the Roman State is in.* § *Hath received the Law and Command of Cæsar.*

N O T E S.

And Manilius :

Sitque hæc concordia discors.

21. *Trucidas.*] *You put them to death ;* alluding to the Pythagorean Notion of Transmigration, which he had borrowed from the Egyptians, who taught, that even Vegetables were animated, and had Souls. Hence their Worship even of Leeks and Onions :

Porum & cepe nefas violare & frangere
mersu. Juv. xv. 9.

24. *Vilis amicorum est annona.*] This is an excellent Metaphor. One could not ex-

press with greater Force the generous Sentiment of a noble Soul, who looks upon Occasions of obliging the honest part of Mankind, and of procuring to them and himself Friends, as upon a fine rich Harvest.

28. *Aura fruges, &c.*] The two preceding Verses point out to us the Year in which this Letter has been written : This Phrase and the following Verse determines the Season wherein it has been composed, which cannot be any other but the Autumn. The News of a plentiful Harvest in Italy, affected Iccius more, in all probability, than the News of the Success of the Roman Arms.

AD VINNIUM ASELLAM.

EPISTOLA XIII.

This Letter is no more than a Billet of Information to him who had the Trust of carrying a Packet of Letters to Augustus. In the few Verses that are in it, and that seem to be carelessly put together, there may be seen the Hand of a great Master, who knew how to be witty, and to give an

UT proficiscentem docui te sæpe diuque,
 Augusto reddes signata volumina, Vinni,
 Si validus, si lætus erit, si denique poscet :
 Ne studio nostri pecces, odiumque libellis
 Sedulus importes operâ vehemente minister.
 Si te fortè meæ gravis uret sarcina chartæ ;
 Abjicito potiùs, quàm quò perferre juberis
 Clitellas ferus impingas, Afinæque paternum
 Cognomen vertas in risum, & fabula fias.
 Viribus uteris per clivos, flumina, lamas.
 Victor propositi simul ac perveneris illuc,
 Sic positum servabis onus ; ne fortè sub alâ
 Fasciculum portes librorum, ut rusticus agnum,
 Ut vinosa glomos furtivæ Pyrrhia lanæ,

O R D O.

Ut sæpe diuque docui te proficiscentem, Vinni, reddes Augusto mea volumina signata ; si erit validus, si lætus, denique si poscet : ne pecces studio nostri, sedulusque minister vehemente operâ importes odium libellis. Si forte gravis sarcina meæ chartæ uret te, potius eam abjicito, quam ferus impingas clitellas

quo juberis perferre, vertasque paternum cognomen Afinæ in risum, & has fabulâ. Uteris viribus per clivos, per flumina, per lamas. Simul ac victor propositi perveneris illuc, servabis onus sic positum ; ne forte portes fasciculum librorum sub alâ, ut rusticus portat agnum ; ut vinosa Pyrrhia portat glo-

N O T E S.

1. *Ut proficiscentem docui te sæpe diuque.*] Vinnius was a Confident of Horace, and his ordinary Courier to Court. This is the true Meaning of this Verse ; and I am surprized how a Sense so obvious could escape M. Dacier.

2. *Signata volumina.*] Horace not only sent to Augustus, by Vinnius, the first Letter of the First Book, which he has addressed to him, but likewise several other Pieces, especially his latest Odes and Epistles. They called their Compositions *volumina*, because the Antients used to roll them up upon a little Stick.

2. *Vinni.*] Vinnius Fronto, to whom Horace writes this Letter, had one surnamed *Afina* for his Father. In all probability this

Family, after having obtained an opulent Fortune, came and settled at Rome, where it was of great Reputation under the succeeding Reigns ; for we find enough of that Name in Tacitus, Suetonius, and on Medals and Inscriptions.

3. *Si validus, si lætus erit, si denique poscet.*] This is the very same thing he has said in the first Satire of the Second Book :

—*nisi dextro tempore, Flacci*

Verba per attentam non ibunt Cæsaris aurem ;

We should have the same Respect to our Friends that Horace had for Augustus, and observe this Rule with the utmost Caution and Circumspection, which the greatest Men almost never fail to do.

TO VINNIUS ASELLA.

EPISTLE XIII.

agreeable Turn even to Trifles and to Things of no Account. The Character of Vinnius is done with a great deal of Simplicity; and Augustus's Praises are very delicately described and put into a natural Order. This Epistle is of the same Date with the first of the Second Book.

* According to the many repeated Instructions I gave you, Vinnius, at setting out, be sure you deliver these my Volumes to Augustus seal'd up; if he be in Health, if he be in good Humour, in fine, if he call for them; lest from Zeal for me, you miss your Aim, † and by officiously striving to serve the Author with too much Earnestness, raise a Prejudice against his Works. If the cumbersome Burden of my Writings chance to be ‡ too heavy for you, throw it away, rather than, like a sullen and untractable Ass, cast your Load just where you are ordered to carry it; and thus turn your Father's Sirname of *Asina* into a Jest, and become a Town-talk. Exert your Strength to get over Hills, Rivers, and Bogs. So soon § as you have surmounted all these Difficulties, and are arrived || at Court, keep your Burden in such a decent Posture, as not to be seen carrying my † Packet, like a Thief, under your Arm, as the Clown does his Lamb, as Maudlin Pyrrhia her

* As I instructed you often, and at great length, by too earnest Endeavour, entail Odium upon my Books, of your Purpose. || Thither. † Packet of Books.

† And being an officious Servant, ‡ Shall pinch you. § Master

N O T E S.

6. *Si te fortè meæ, &c.*] Augustus complained, that all the Packets sent him from Horace were small; for which he rallied the Poet upon his Height: *Vereri autem mihi videris ne majores libelli tui sint, quam ipse es.* "It appears, you are afraid that your Books be bigger than yourself." For this Reason, he puts a great many loose Sheets round this Letter to make it look big, and at the same Time calls it with a good deal of Pleasantry *gravis sarcina*.

8. *Clitellas ferus impingas.*] In a rude beastly manner cast the Load, as a sullen intractable Ass uses to kick and bounce when over-loaded, and dash the Pack-saddle to the Ground, which is properly *impingere clitellas*, not to stumble, as some render it; for that is mentioned afterwards, ver. 19.

8. *Asinæque paternum cognomen vertas in risum.*] Surnames derived from *Asinus* were very common at Rome: The Family of the *Annii* had that of *Assella*, the *Claudian* that of *Assellus*, and the *Sempronian* that of *Assellio*. In all Ages, comical Names or Surnames of this kind gave Occasion to many Jest and Puns.

12. *Sic positum servabis onus.*] You shall keep your Burden in such a Posture. *Sic positum* is a Latin Idiom, and signifies decently placed, in allusion to the laying out of a dead Body in a comely decent Posture. See *Virg. Æn. xi. 644.* *Georg. iv. 203.* *Hor. Sat. i. 2, 106.*

12. *Sub alâ.*] i. e. *Clam, latenter, & quasi furtum.*

Ut cum pileolo soleas conviva tribulis.
 Ne vulgo narres te sudavisse ferendo
 Carmina, quæ possint oculos auresque morari
 Cæsaris. oratus multâ prece, nitere porro.
 Vade, vale : cave ne titubes, mandataque frangas.

O R D O.

mos furtivæ lanæ ; ut conviva tribulis portat soleas cum pileolo. Ne narres vulgo te sudavisse ferendo carmina, quæ possint morari oculos auresque Cæsaris. Porro, oratus multa prece nitere. Vade, vale : cave ne titubes, frangasque mandata.

N O T E S.

15. *Conviva tribulis.*] Athenæus, in the beginning of his Fourth Book, tells us, that the People of each Tribe had by Laws established among themselves, certain Feasts of Entertainment at particular Times, called *cænæ thiasæ*. Those who went to these Repasts carried along with them a Bonnet, or Cover for the Head, and Slippers: They made use of the first in case of bad Weather, or to secure their Head against the Night Air; and some might have a long way to go. The Slippers they put on, after putting off their Shoes, when they entered the Banqueting-house.

16.

AD VILLICUM SUUM.

EPISTOLA XIV.

The Superintendant of Horace's Country-Seat, wearied of his present Situation, which was a long Time the Object of his Wishes, does now covet after nothing so much as to be in Town, the Servant of Slaves, the Station he was first in. The Poet, who was as impatient for returning into the Country, as his Servant was for being in Town, writes him this Epistle, to correct his Inconstancy ; points out to him the Causes of it ; and, to

VILLICE ^{me} silvarum & mihi reddentis agelli,
 Quem tu fastidis, habitatum quinque focis, &
 Quinque bonos solitum Variam dimittere Patres ;
 Certemus, spinas animone ego fortiùs, an tu

O R D O.

O Villice sylvarum, & agelli reddentis me quinque focis, & solitum dimittere quinque bonos mihi, quem tu fastidis, licet habitatum quinque Patres Variam ; certemus, egone fortius evel-

N O T E S.

1. *Villice.*] This Word properly signifies, Freeman were commonly preferred to this one who has the Care and Inspection of a Business. This Name was afterwards applied to several other Things. Hence we have

Bottoms of pilfered Yarn, or as a Guest resorting to the Feast of his Tribe, carries his * Cap and Slippers. *On the other hand, be not so vain and ostentatious*, as to tell all the World, that you have put yourself into a Sweat in carrying Verses; which may possibly gain the Eye and Ear of Cæsar himself. I earnestly intreat you do your best. *Without more ado*, proceed on your Journey. Adieu; take care you make no false Step, or fail of observing my Directions exactly.

* *His Slippers with his Cap.*

N O T E S.

16. *Nec vulgo narres.*] It is a dangerous thing to prejudice the Publick in favour of any Work; if it is good, the Reader is guarded against Prejudice, and 'tis possible he might find it to be better than what it is given out to be, were he left at Liberty to discover its Beauties. If it is bad, your Testimony shall not support its Credit long nor will the Publick be imposed upon; and in the Event you'll share in the Author's Reproach. Besides, *Augustus's* Court consisted of Learned Men, whose Taste and Knowledge set them above being misled in this Point.

To his Steward.

EPISTLE XIV.

make him ashamed for adventuring to say, that he was unhappy in a Place where all his Master's Happiness lay, and who restored to him a Life that he could find no where else. This is certainly one of his latest Pieces, since in it he values himself upon his Constancy, which was never a Virtue of his younger Years, and speaks of his Youth as a Time at a great Distance.

STEWARD of my Woods and little Farm that still brings me to myself; which *tho'* you despise, * has been able to maintain five Families, and was wont to send five worthy Senators to *Varia*: Let us outvie each other, whether I shall more effectually

* *Has been inhabited by.*

N O T E S.

have in *Catullus*, *Villicus æarii*, Lord of the Treasury; and in *Juvenal*, *Villicus urbis*, Governor of the City. This Principal Valet of *Horace* being a long time in his Service, and a Con-
fident of his Pleasures, it was at last, in Return for this, that his Master gave him the Direction and Management of his Lands. 'Tis very probable, this may be the same Person to whom *Horace* wrote the Ode, *Perfices Odi*.

Evellas agro ; & melior sit Horatius, an res.
 Me quamvis Lamiae pietas & cura moretur
 Fratrem moerentis, raptō de fratre dolentis
 Insolabiliter ; tamen istuc mens animusque
 Fert, & amat spatii obstantia rumpere claustra.
 Rure ego viventem, tu dicis in urbe beatum :
 Cui placet alterius, sua nimirum est odio fors.
 Stultus uterque locum immeritum causatur iniquè ;
 In culpā est animus, qui se non effugit unquam.
 Tu mediastinus tacitā prece rura petebas :
 Nunc urbem, & ludos, & balnea villicus optas.
 Me constare mihi scis, & discedere tristem,
 Quodcumque trahunt invisā negotia Romam.
 Non eadem miramur : eo disconvenit inter
 Meque & te : nam quæ deserta & inhospita tesqua
 Credis, amœna vocat, mecum qui sentit ; & odit
 Quæ tu pulchra putas. fornix tibi & uncta popina
 Incutiunt urbis desiderium, video ; & quod
 Angulus iste feret piper & thus ocius uvā ;
 Nec vicina subest vinum præbere taberna
 Quæ possit tibi ; nec meretrix tibicina, cuius
 Ad strepitum salias terræ gravis : & tamen urges
 Jampridem non tacta ligonibus arva, bovemque
 Disjunctum curas, & strictis frondibus explēs.
 Addit opus pigro rivus, si decidit imber,
 Multā mole docendus aprico parcere prato.

O R D O.

lam spinas animo, an tu evellas spinas agro ;
 & num Horatius, an res ejus sit melior.

Quamvis pietas & cura Lamiae moerentis
 fratrem, dolentis insolabiliter de raptō fratre,
 moretur me : tamen mens animusque fert me
 istuc, & amat rumpere claustra obstantia spa-
 tiis. Ego dico hominem viventem rure bea-
 tum, tu beatum dicis hominem viventem in
 urbe. Nimirum, cui fors alterius placet, sua
 est odio. Uterque stultus iniquè causatur locum
 immeritum ; animus est in culpa, qui non un-
 quam effugit se. Tu mediastinus petebas rura
 tacitā prece, nunc villicus, optas urbem, &
 ludos, & balnea. Scis me constare mihi ; &
 tristem discedere, quodcumque invisā negotia

trahunt me ad Romam. Non miramur ea-
 dem : disconvenit eo modo inter meque & te :
 nam quæ loca tu credis deserta, & inhospita
 tesqua, ille qui sentit mecum vocat amœna ; &
 odit quæ tu putas pulchra. Video, fornix &
 uncta popina incutiunt tibi desiderium urbis ;
 & quod iste angulus feret piper & thus ocius
 uvā ; nec taberna vicina subest, quæ possit præ-
 bere vinum tibi ; nec meretrix tibicina, ad
 ejus strepitum tu salias gravis terræ : & ta-
 men urges arva jampridem non tacta ligonibus,
 curasque bovem disjunctum, & explēs strictis
 frondibus. Si imber decidit, rivus docendus,
 multa mole, parcere aprico prato, addit opus
 tibi pigro.

N O T E S.

18. Non eadem miramur, &c.] The dif-
 ferent Tastes and Inclinations of Mankind,
 arises from the different Objects that affect
 and excite their Desires ; but these Desires

spring from the same Source, namely, Ad-
 miration ; and it is the Goodness or Badness
 of this that makes these virtuous or vicious.
 19. Inhospita tesqua.] Tesqua was a Sa-
 bina

pluck the Thorns and *Weeds* out of my Mind, or you out of my Field; and whether Horace or his Farm be the better Soil.

Tho' I am detained here by kindly Sympathy and Concern for Lamia, who mourns a Brother, who inconsolably bewails * a Brother's untimely Death; yet † the Bent of my Heart and Soul is thither, and longs to break through those Barriers that oppose my Way. I call him the happy Man who lives in the Country, you him who lives in Town. He who is *so* fond of his Neighbour's Lot, must needs dislike his own. We both are Fools, to lay the Blame of our *Disgusts* unjustly on the Place that is quite innocent. ‡ The Fault lies in the Mind, which *in vain seeks Relief from Change of Place*, since it can never fly from itself. When you was a low Drudge in Town, you was still silently wishing for the Country: Now § that you have got your Wish, you long for the Town, the Shows and Baths. You know that I, *on the other hand*, am consistent with myself, and leave the Country with Regret, whenever odious Business drags me to Rome.

Quite different are the Objects we admire: Hence such Disagreement between you and me: for what you reckon desert and inhospitable Wilds, he who is of my Sentiments calls charming Retreats; and those Places that you call beautiful, are his Aversion.

The Stews, I see, and greazy Ordinaries, raise your Longing for the Town; and because || my little Farm, *as you say*, will sooner produce Pepper and Frankincense than a single Grape. Nor is there a Tavern in the Neighbourhood to furnish you with Wine; nor a wanton Minstrel, to whose Noise you may † practise your clumsy Dance. And yet, *as tho' all this was not Misery enough*, you're bound to drudge incessantly, at breaking those Lands that have been long untouch'd with * a Plough; you have the Care of the Oxen when unyoked, and give them their Fill of gather'd Leaves: When listless and disposed to Rest, ‡ in rainy Weather the River gives you additional Labour, § to restrain it from overflowing the sunny Mead.

* For his Brother, whom Death has snatch'd away. † My Mind and Soul carries me thither. ‡ The Mind is in the Fault. § Now that you are my Steward, || That Corner or Spot of Ground. † You may dance cumbersome to the Earth. * Ligo-nibus, here signifies the Plough shares. † If a Shower falls. ‡ To be taught by many a Mole to spare, &c.

N O T E S.

vine Word, that properly signifies a Place thick set with Briars, and of difficult Access; afterwards it was applied to all wild and uncultivated Places. Horace's *Villicus* calls his Country-seat *inhospita*, because he could not have here the Tavern, or his Mistress as in Town..

30. *Docendus aprico parcere prato.*] Horace, speaking of the Tiber in his *Art of Poetry*, expresses himself in the same Fashion thus,

N n

Doctus

Nunc, age, quid nostrum concentum dividat, audi.
 Quem tenues decuere togæ nitidique capilli,
 Quem scis immunem Cynaræ placuisse rapaci,
 Quem bibulum liquidi mediâ de luce Falerni;
 Cœna brevis juvat, & prope rivum somnus in herbâ:
 Nec luisse pudet, sed non incidere ludum.
 Non istic obliquo oculo mea commoda quisquam
 Limat, non odio obscuro morsuque venenat:
 Rident vicini, glebas & saxa moventem.
 Cum servis urbana diaria rodere mavis:
 Horum tu in numerum voto ruis. invidet usum
 Lignorum & pecoris tibi calo argutus, & horti.
 Optat ephippia bos piger: optat arare caballus.
 Quam scit uterque, libens, censebo, exerceat artem.

O R D O.

Age nunc, audi quid dividat nostrum concentum. Quem tenues togæ, nitidique capilli decuere, quem scis immunem placuisse Cynaræ rapaci, quem bibulum liquidi Falerni de media luce; nunc cœna brevis, & somnus in herba prope rivum juvat illum: nec pudet luisse, sed non incidere ludum. Istic non quisquam limat mea commoda obliquo oculo; non venenat obscuro odio morsuque. Vicini vident me moventem glebas & saxa. Tu mavis rodere urbana diaria cum servis; ruis voto in numerum horum. Argutus calo invidet tibi usum lignorum, & pecoris, & horti. Bos piger optat ephippia; caballus optat arare. Censebo, ut uterque libens exerceat artem, quam scit.

N O T E S.

Doctus iter melius. It has been observed already, that *apricus campus* signifies a Field lying open to the Sun; so *pratum apricum* is an open Field or Meadow without any Ditches or Risings, and consequently liable to Inundations.

36. *Nec luisse pudet.*] It is not at all surprising, that a Scholar of *Aristippus* would not blush at the Irregularities of Youth. It was very much if an advanced Age could have weaned him from them. We have al-

ready remarked, that *ludus* and *ludere* are used figuratively for the Pleasures of Youth.

39. *Rident.*] The Design of the Place shews it to mean a Smile of Complacency and Approbation; not a Laugh of Ridicule, as some Translators understand it.

44. *Quam scit uterque libens.*] Horace takes this Verse from *Aristophanes*:

Ἔσδοι τις ἢ ἑναρσ· εἰδεῖν τέχην

which

Come now, hear what * puts a Bar in the way of our Agreement. I whom fine Cloaths and perfumed Locks did once become, whom you have known to please the rapacious Cynara without a Bribe; whom you have seen toying at the pure Falernian by Noon-day; am now charm'd with † temperate Meals, and Slumber on the Grass by a *purling* Brook: Nor am I ashamed to have been frolicksom, but not to break off the Frolick: There none, with oblique envious Eye, ‡ fascinates my Enjoyments; none poisons them with dark Malice, and the *venomous* Tooth of Slander. The Neighbours smile on me, § employed in my little rural Labours. You, *on the contrary*, would rather be nibbling at your *scanty* Day's Allowance with the Slaves in Town: You long impatiently to be of their Number. Yet my Footboy, *more sharp-sighted to discern his true Interest*, envies you the Use of my Woods, my Flocks, and Gardens. The slow-paced Ox desires the Trappings; the *lazy* Horse desires to plough: My Decision shall be, Let each cheerfully practise the Art in which he's skill'd.

* *What divides our Agreement.* † *With a short or light Supper.* ‡ *Wastes and files them away.* § *Stirring or removing the Clods and Stones.*

N O T E S.

which *Cicero* has translated thus:

Quam quisque norit artem in hac se exerceat.

"Let every one apply himself to the Business he understands."

It will not be amiss to conclude this Epistle with removing a Scruple that some have entertained, relating to the Manner of *Horace's* writing to his principal Valet. The Ser-

vants employed as a Country *Villicus*, were ordinary Persons of no contemptible Abilities. *Columella* tells us, "That illiterate Men might fill this Place, provided they had a tenacious Memory;" which supposes that they were commonly Men of Letters that discharged this Office. Besides, in this Epistle there is nothing above the Capacity of a principal Servant, and we see *Horace* keeping within the Lines of such a Character.

EPISTOLA XV.

Horace was often at the Hot Baths of Baia for the Illness of his Eyes without being better'd by them; and Antonius Musa, Augustus's Physician, having prescribed to him the Cold Bath, he accordingly, for some time, used those of Clusium and Gabii; but finding this Country too cold, and its Winter severe, he resolves to go nearer the Sea, where it might be more moderate; and before he would determine himself what Place to chuse, he writes to one of his Friends, Numonius Vala, who had tried the Baths of

QUÆ sit hiems Velia, quod cœlum, Vala, Salerni,
 Quorum hominum regio, & qualis via: (nam mihi Baias
 Musa supervacuas Antonius: & tamen illis
 Me facit invisum, gelidâ cum perluor undâ
 Per medium frigus. sanè myrteta relinqui,
 Dictaque cessantem nervis elidere morbum
 Sulfura contemni, vicus gemit, invidus ægris,
 Qui caput & stomachum supponere fontibus audent
 Clusinis, Gabiosque petunt, & frigida rura.
 Mutandus locus est, & diversoria nota
 Præteragendus equus. Quò tendis? non mihi Cumas

O R D O.

O Vala, par est te scribere nobis, & nos accredere tibi quæ sit hiems Velia, quod cœlum Salerni, quorum hominum sit regio, & qualis via? (nam Antonius Musa censet Baias supervacuas esse mihi, & tamen facit me invisum illis, cum perluor gelidâ undâ per medium frigus. Sane vicus gemit myrteta relin-

qui, sulfuraque, dicta nervis elidere morbum cessantem, contemni; invidus ægris, qui audent supponere caput & stomachum fontibus Clusinis, petuntque Gabios, & rura frigida. Locus est mutandus, & equus præteragendus nota diversoria; equus stomachosus læva habena dicet, Quo tendis? Non est mihi inter

N O T E S.

1. Quæ sit hiems Velia.] Velia was a Town of Lucania, situated at the bottom of the Gulph Eleat, opposite to the Ænotrian Isles upon the Hales.

1. Vala.] The order of grammatical Construction is thus: Vala, par est te scribere nobis, par est nos accredere tibi, Quæ sit hiems Velia, quod cœlum Salerni, &c. and then the Reason of his wanting this Information from Vala comes in by way of Parenthesis (Nam mihi, &c.) I have chose to keep just to the Order of the Words, and by that means have preserved the Suspence; which is the great Beauty of this Manner of Writing, and which is lost in Ducier's, Sanadon's, and all the Translations that have yet appear'd.

1. Salerni.] Salernum was a Town in the Southern Parts of Puentum; formerly it lay upon a Mountain now called Monteboone, where the Ruins of many old Buildings, and other Remains of Antiquity, are yet to be seen.

3. Musa supervacuas Antonius.] Antonius Musa was a Freedman of Augustus, Brother of Euphorbus Physician to King Juba. The Faculty of Physicians ought to have his Memory always in Veneration: He had the good Fortune to cure Augustus of a desperate Illness. The Prince and his People mutually contended who should honour him most, who had preserved a Life so sacred and valuable to the State. They had ex-

empted

EPISTLE XV.

Veli and Salernum : He asks the News of that Country, and where there was the most temperate Winter, and the best Cheer. The Narration is plain and ingenious, and has something agreeable in it, with respect to Menius's Character, and the Application which Horace makes of it. This Epistle was probably composed in the Year 731, as we shall see from our Remarks on the 3d Verse.

HOW the Winter is at Velia, what the Climate, Vala, of Salernus, what the Character of the People, and what sort of Travelling (for Musa Antonius declares Baia to be useless to me, and yet brings me under the Odium of the Place, because by his Prescription I use the Cold Bath in the Midst of Winter. No doubt the Village mourns to see its Myrtle Groves abandoned, and its sulphureous Waters, famed for expelling chronical Distempers from the Nerves, neglected, envying those Patients who are so hardy as to expose their Head and Stomach to the Springs of Clusium, and who resort to Gabii and those cold Countries. I must therefore * remove, and drive my Horse beyond the usual Stages. Whither are you going? will the cholerick Rider say, pulling the

* Change my Place.

NOTES.

empted him from all publick Burdens, as Taxes, &c. made him a Citizen; entitled him to wear a golden Ring, the Badge of Knighthood, and erected to him a Brazen Statue placed close by Esculapius's. These great Marks of Distinction were not confined to him only, but reached to the Gentlemen of his Profession. And this is the first time that we have seen Hippocrates's Scholars made Citizens of Rome, or rank'd among the Order of Knights. Some Months after, the same Remedy that saved Augustus, proved the Death of young Marcellus, which mightily lessened the Physician's Reputation. After so fatal an Accident, it is not credible that Horace would run the same Risk, by using the Cold Baths; and therefore 'tis very natural to think, that this Letter bears Date the beginning of the Year 731, that is to say, six or seven Months before the curing of Augustus, which happened in the Month that bears his Name.

5. *Per medium frigus.*] In my opinion, Antonius Musa was the first that prescribed

the Cold Bath, and to use them even in Winter; for no such thing was known till his Time. After him, a Remedy so rough and dangerous was soon disused and rejected.

9. *Gabiosque petunt.*] The Word *fontes* is to be supplied here. Clusum and Gabii were two ancient Towns, the former lay in Tuscany, and now goes under the Name of Chiusi in Sienna: nothing remains of Gabii but its Ruins, in that Place that is now called Campo Gabio, about four or five Leagues from Rome.

11. *Non mihi Cumas.*] Cumæ was one of the first Towns that the Grecian Colonies settled in Italy, according to Strabo; it was situated to the North of Baia, on the Tuscan Sea, built by the Eubæans in conjunction with the Æolians; and these latter gave it the Name of Cumæ, from one of their Cities that bore the same Name. The Chiefs of this Expedition were Hippocles and Megasthenes. Hesiod was a Native of the last-mention'd Town; hence Virgil calls his Poems *Carmen Cumæum*.

Est iter, aut Baias, lævâ stomachosus habenâ
 Dicet eques : sed equi frenato est auris in ore.)
 Major utrûm populûm frumenti copia pascat ;
 Collectosne bibant imbres, puteosne perennes
 Dulcis aquæ : (nam vina nihil moror illius oræ :
 Rure meo possum quicvis perferre patique :
 Ad mare cûm veni, generosum & lene requiro,
 Quod curas abigat, quod cum spe divite manet
 In venas animumque meum, quod verba ministret,
 Quod me Lucanæ juvenem commendet amicæ.)
 Tractus uter plures lepores, uter educet apros :
 Utra magis pisces & echinos æquora celent,
 Pinguis ut inde domum possim Phæaxque reverti ;
 Scribere te nobis, tibi nos accredere par est.

Mænius ut, rebus maternis atque paternis
 Fortiter absuntis, urbanus cœpit haberi ;
 Scurra vagus, non qui certum præsepe teneret ;
 Impransus non qui civem dignosceret hoste ;
 Quælibet in quemvis opprobria fingere sævus ;
 Pernicies, & tempestas, barathrumque macelli ;
 Quidquid quæsierat, ventri donabat avaro.
 Hic, ubi nequitiae fautoribus & timidis nil
 Aut paulum abstulerat, patinas cœnabat omasi
 Vilis, & agninæ ; tribus urfis quod satîs esset :
 Scilicet ut ventres lamnâ candente nepotum
 Diceret urendos correctus Bestius. idem,
 Quidquid erat nactus prædæ majoris, ubi omne

O R D O.

Cumas aut Baias : sed auris equi est in ore frenato.) Utrum populûm major copia frumenti pascat : bibantne imbres collectos, puteosne perennes aquæ dulcis (nam nil moror vina illius oræ : possum perferre patique quicvis meo rure ; cum veni ad mare, requiro lene & generosum, quod abigat curas, quod manet in venas animumque meum cum spe divite, quod ministret verba, quod commendet me juvenem Lucanæ amicæ :) uter tractus educet plures lepores, uter plures apros ; utra æquora magis celent pisces & echinos, ut possim inde reverti domum pinguis Phæaxque.

Mænius, rebus paternis atque maternis for-

titer absuntis, ut cœpit haberi urbanus ; vagus scurra, qui non teneret certum præsepe ; qui impransus non dignosceret civem ab hoste ; sævus fingere quælibet opprobria in quemvis, pernicies & tempestas, barathrumque macelli ; donabat avaro ventri quidquid quæsierat. Hic ubi abstulerat nil aut paulum fautoribus nequitiae & timidis, cœnabat patinas omasi vilis & agninæ, quod esset satîs tribus urfis, scilicet ut diceret ventres nepotum urendos esse lamna candente. Idem hic correctus Bestius, quidquid nactus erat majoris prædæ, ubi revertat omne in fumum & cinerem, aiebat : Non

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12. *Læva stomachosus habena.*] As you entered into Campania, the Road was divided into two ; that to the Right led to

Cumæ and Baiæ, and that to the Left to Capua, Salernum and Velia.

14. *Major utrum populûm, &c.*] Which People

Left-hand Rein, I am not designed for Cumæ, or for Baiæ; * but 'tis only to the Voice of the Rein the Horse gives ear) which of the two People lives most plentifully, whether they drink *from Cisterns* of collected Rain, or from perennial † Springs of sweet Water; For I have no opinion of the Wine of those Parts: At my Country-seat, *indeed*, I can make a Shift, and take up with any fort; *but* when I come towards the Sea, I require the generous and mellow, such as may dispel my Cares, may flow into my Veins, and ‡ enrich my Soul with Hope; such as may § make me eloquent, and youthful in the Eyes of my Lucanian Mistress. Which Territory produces most Hares, which most Boars; which of the two Seas || abound most with Fishes and Sea-urchins, that I may return home from thence fat and *plump* as a Pheacian: *All these Particulars* it is your part to write me, and mine to follow your Advice.

Menius having * never rested till he spent his Father's and Mother's Fortune, set up for a Wit; and being a scurrilous Jester, who strolled from House to House *for a Dinner*, without keeping to any stated Table: When hungry, made no Distinction between Friend and Foe, but would with the utmost Spight forge any Calumnies on any Person: He was the Bane and Ruin, and devouring Gulf of the Shambles; whatever he got, he threw down his voracious Maw. This Fellow, when he had spunged little or nothing from those who patronised or dreaded his mischievous Talent, *to supply Deficiencies*, would sup *at home* on as much Tripe, and † other homely Meat, as might have served three Bears: And then forsooth, *like another Bestius*, a Reformer of Manners, would say, that the Belly of an Epicure ought to be seared with a red-hot Iron. Yet this same *sober Menius*, when he had spent on his Gut, and con-

* But the Horse's Bar is in the bitted Mouth. † Wells. ‡ And flow into my Soul with rich Hope. § May furnish me with Words. || Conceal or harbour. * With all his Might, or quickly. † Lamb in no esteem among the Romans.

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People the greater Quantity of Corn maintains, i. e. which of the two is best furnished with Corn and other Provisions. Both *Dacier* and *Sanadon* seem here to have misunderstood the Author.

26. *Mænius ut, rebus, &c.*] Horace says, that he could equally suit himself to a frugal or to a sumptuous Table; and to justify his Conduct in this Particular, he very ill-naturedly makes use of *Menius* as an Example, whose satyrick Character he occasionally describes, and with which this Epistle very agreeably concludes. This is the very *Menius* spoken of in the first Satire of the First Book.

31. *Pernicies, & tempestas, barathrumque macelli.*] All these are figurative and hyperbolic Expressions; which are a strong and lively Representation of an excessive Gluttony. Thus *Terence* says of *Thais*: *Fundi nostri calamitas*. "The Caterpillar of our Farm."

36. *Ventre lamina candente, &c.*] Glutinous Slaves were marked with a hot Iron on the Belly; fugitive Slaves or those who deserted their Master, were, upon their being taken, marked on the Foot; those who stole any thing, in the Hand; and those who expressed any impertinent or extravagant Words, on the Tongue.

Verterat in fumum & cinerem; Non hercule miror,
 Aiebat, si qui comedunt bona: cùm sit obeso
 Nil melius turdo, nil vulvâ pulchrius amplâ.
 Nimirum hic ego sum: nam tuta & parvula laudo,
 Cùm res deficiunt, satis inter vilia fortis:
 Verùm, ubi quid melius contingit & unctius; idem
 Vos sapere, & solos aio bene vivere, quorum
 Conspicitur nitidis fundata pecunia villis.

40

45

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hercule miror, si qui comedunt bona; cum nil melius sit obeso turdo, nil pulchrius amplâ vulvâ. Nimirum ego sum hic; nam cum res deficiunt, satis fortis inter vilia, laudo tuta & *parvula: verum ubi quid melius & unctius contingit, ego idem aio, vos solos sapere & bene vivere, quorum pecunia conspicitur fundata nitidis villis.*

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41. *Ampla vulva.*] The Belly of a Sow a Ditcher and hireling Labourer lived better pickled and high-season'd, was reckon'd luxurious Feeding among the Romans. See in his Time, than the Consuls and Dictators did in former Ages:
Juv. Sat. xi. 71. where he remarks, that a

— Curius

EPISTOLA XVI.

To understand this Epistle fully, it will be necessary to suppose, that Quintius, Horace's Friend, had rallied him sometimes, by putting a thousand Questions to him, with respect to the Extent, Situation, and Revenue of his Sabine Farm. The Poet, after he had briefly satisfied him as to these Questions, makes Morality his Subject, and touches upon some Points in which Quintius might be concerned. The whole of it is handled in an

NE perconteris, fundus meus, optime Quinti,
 Arvo pascat herum, an baccis opulentet olivæ,
 Pomisne, & pratis, an amictâ vitibus ulmo;
 Scribetur tibi forma loquaciter & situs agri.
 Continui montes, ni dissocientur opacâ

5

O R D O.

Optime Quinti, ne perconteris utrum fundus meus pascat herum arvo, an opulentet eum baccis olivæ, pomisne et pratis, an ulmo a- *mieta vitibus; forma & situs agri scribetur tibi loquaciter. Montes sunt continui, nisi*

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3. *Pratis.*] The Antients valued Meadows above Corn-Fields, because the former were more to be depended on for their Returns, less liable to the Injuries of the Weather, and required less Labour and Expence. Hence they are called *prata*, for *parata*, by reason

verted to Smoke and Ashes whatever larger Booty he had got; Troth, said he, I think it no Wonder, if there are Men who * spend their Estates in Good Eating, since there is nothing better than a fat Thrush, no more charming Sight than the large pickled Belly of a Sow. Why truly † this is just my Character; for when ‡ I am in pinching Circumstances, I run out in praise of the low, the quiet Life, sufficiently fortified against the *Allurements* of *Luxury* amidst plain homely Fare: But if I meet with any better and more sumptuous Cheer, I § change my Note, and say, that ye alone are wise and happy, *who have great Estates*, whose Money is conspicuously laid out on splendid Villas.

* Eat up their Estates.
short.

† This is just myself.

‡ My Means fail or come

§ I the same sober abstemious Philosopher.

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— Curius parvo, quæ legerat horto,
Ipse focus brevibus ponebat oluscula: quæ
nunc
Squalidus in magna fastidit compede Fossor,

Qui meminit calidæ sapiat quid vulva po-
pinæ.
Sicci terga suis, &c.

EPISTLE XVI.

agreeable, engaging, and instructive Manner. Philosophy has here all its persuasive Force, without any thing of that morose Stiffness which discourages many from studying it. The Name of Augustus, which is found in the 29th Verse, is a Proof that this Piece is later than the Year 726: And this is all that can be certainly said as to the Date of this Letter.

QUINTIUS, thou best of Friends, that you may'nt have the trouble of enquiring, whether my Farm maintains its Owner * with Grain, or † enriches him with Olives, or with Fruits and Hay, or with Vine-cloath'd Elms; I shall give you a minute and circumstantiate Description of the Form and Situation of my Ground.

It is a continued Chain of Mountains, only divided by a shady

* With Corn Fields.

† Enriches him with Olive-berries.

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reason they are ready to yield.

5. *Continui montes.* Along the Sabine Valley, between the *Teveron* and *Currese*, a Ridge of Hills did run from North to South, divided by a Valley from East to West,

wherein the Territories of *Blandusia* and *Mandela* lay. In the first of these little Cantons was the Mountain *Lucretilis*, one of whose Sides, named *Ustica*, gave Name to *Horace's* Lands and House in the Country.

Valle : sed ut veniens dextrum latus aspiciat Sol,
 Lævum discedens curru fugiente vaporet.
 Temperiem laudes. quid si rubicunda benignè
 Corna vepres & pruna ferant ? si quercus, & ilex
 Multâ fruge pecus, multâ dominum juvet umbrâ ?
 Dicas adductum propius frondere Tarentum.
 Fons etiam rivo dare nomen idoneus, ut nec
 Frigidior Thracam nec purior ambiat Hebrus,
 Infirmo capiti fuit utilis, utilis alvo.
 Hæ latebræ dulces, etiam (si credis) amœnæ,
 Incolumem tibi me præstant Septembribus horis.
 Tu rectè vivis, si curas esse quod audis.
 Jactamus jampridem omnis te Roma beatum :
 Sed vereor ne cui de te plùs quàm tibi credas ;
 Neve putes alium sapiente bonoque beatum ;
 Neu, si te populus sanum rectèque valentem
 Dictitet, occultam febrem sub tempus edendi
 Dissimules, donec manibus tremor incidat unctis.
 Stultorum incurata pudor malus ulcera celat.
 Si quis bella tibi terrâ pugnata marique
 Dicat, & his verbis vacuas permulceat aures ;
 Tene magis saluum populus velit, an populum tu,

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quod dissociantur opaca valle : sed ita, ut veniens Sol aspiciat dextrum latus ; & Sol discedens vaporet lævum fugiente curru. Laudes temperiem. Quid si vepres ferant benignè rubicunda corna & pruna ? Si quercus & ilex juvet pecus multa fruge, dominum multa umbra ? Dicas Tarentum adductum propius frondere. Est etiam fons idoneus dare nomen rivo, ut nec Hebrus frigidior nec purior ambiat Thracam, fuit utilis infirmo capiti, utilis alvo. Hæ dulces latebræ, etiam amœnæ (si credis) præstant me incolumem tibi horis Sep-

tembribus. Tu vivis rectè, si curas esse quod audis. Nos omnis Roma jampridem jactamus te beatum, sed vereor ne credas plus cui de te, quàm tibi ; neve putes alium beatum præ sapiente bonoque. Neu, si populus dictitet te sanum rectèque valentem, dissimules febrem occultam sub tempus edendi, donec tremor incidat manibus unctis. Malus pudor celat incurata ulcera stultorum. Si quis dicat tibi bella pugnata esse à te terra marique, & permulceat tuas vacuas aures his verbis : “ Jupiter, qui

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In the Territory of *Ustica* the *Digentia* had its Source, which flowed thro’ the two small Cantons already mentioned. This Rivulet, after leaving *Ustica*, watered a Wood, wherein was a Temple, which were both consecrated to the Goddess *Vacuna*.

9. *Corna vepres & pruna ferant.*] Horace made Pleasure and Profit to meet in all the Improvements of his Country Estate. ’Tis true, Wild Prunes and Cornil-berries could not be of any great Account ; however, they make up a Part of the Riches of

the Country, tho’ they are put here only for Ornament and Beauty. This was not a barren kind of Decoration ; for, according to *Columella*, they preserved these Fruits, and pickled Cornil-berries were used instead of Olives in hilly Countries.

17. *Si curas esse quod audis.*] A Reputation founded upon Hypocrisy and Dissimulation, can never make a Man happy ; he may impose upon Mankind, but he can never do so upon himself : While he is honoured, esteemed, and applauded, his Conscience

Vale, yet so as the Sun at his Rise shines on its Right side, and departing in his Flying-chariot warms the Left. You would be charm'd with the Temperature of the Clime. *But* what if you were to see my very Quicksets bearing ruddy Cornels and Damsons; my Oaks and Holms supplying the Cattle with plenty of Food, and the Master with a thick agreeable Shade? You would say Tarentum, in all its verdant Beauty, were removed nearer to Rome. A Fountain too *there is*, large enough to give name to a River, than which not Hebrus itself encompasses Thrace with cooler and more limpid Streams; *beside*, * it is a sovereign Remedy for all Diseases of the Head and Bowels. These sweet, nay (if you will believe me) these charming Retreats, preserve me to you in perfect Health during the † Autumnal Season.

You live happily *indeed*, my Friend, if you take care ‡ to answer the Voice of Fame; for 'tis long since all Rome pronounced you happy: But I am afraid, § lest you lay more Stress on others Judgment of you than on your own, and think any one happy besides the Wise and Good; or, because the People declares you sound and in perfect Health, lest you dissemble the latent Fever *that affects* you at the Time of eating, till Trembling seize your Hands || at Table. 'Tis the false Shame of Fools that hides their † festering Sores. Should any one tell you of Battles which you had fought by Sea and Land, and in these terms sooth your Ears, open to

* It is of Use to a pained Head, of Use to the Belly. † In the Hours of September.
‡ To be what you are reported to be. § Lest you believe others concerning you more than yourself. || Greazed with the Victuals. † Neglected or undress'd.

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science reproaches him, for depriving Virtue of the Praises he has no Title to, and his own Judgment must privately contradict all the Encomiums he receives from the Publick. In this Situation was *Quintius*, who under the Appearance of strict Morals, covered a Mind vitiated by the most infamous Debaucheries. *Velleius* says of him, *Singularem nequitiam truci supercilio protegens*. "Making Grimace a Blind to the most consummate Villany." A disguised Character is a Thing so much forced, and under such Restraints, that a Man can never keep himself so long in the dark from an intimate Friend of any Discernment.

25. *Si quis bella tibi*, &c.] There is scarcely a Man so egregiously foolish, as to ascribe to himself the Praise that a victorious Prince acquires from his glorious Exploits:

And yet 'tis no less Folly, to imagine ourselves wise or happy because the Publick takes us to be so. Those who are guilty of this fantastical Error, fall into another equally gross, *viz.* they dread the Publick more than Themselves; or as *Pliny* expresses it, they are more tender of their Character than of their Conscience.

27. *Tene magis saluum*, &c.] Here we have in two Words the highest Panegyrick on a Prince, whose Glory ought always to be inseparable from that of the State: His great Business and Happiness lies, in loving and being beloved by his People. A Kingdom may be compared to a Family; and what a melancholy Situation must that Family be in, where nothing but Discords and Feuds reign.

Servet in ambiguo, qui consulit & tibi & Urbi,
 Jupiter: Augusti laudes agnoscere possis:
 Cum pateris sapiens emendatusque vocari;
 Respondesne tuo, dic sodes, nomine? nempe,
 Vir bonus & prudens dici delector ego, ac tu.
 Qui dedit hoc hodie, cras, si volet, auferet: ut si
 Detulerit fasces indigno, detrahet idem:
 Pone; meum est, inquit: pono, tristisque recedo.
 Idem si clamet furem, neget esse pudicum,
 Contendet laqueo collum pressisse paternum;
 Mordear opprobriis falsis, mutemque colores?
 Falsus honor juvat, & mendax infamia terret
 Quem, nisi mendosum & mendacem? vir bonus est quis?
 Qui consulta Patrum, qui leges juraque servat;
 Quo multæ magnæque secantur iudice lites;
 Quo res sponse, & quo causæ teste tenentur.
 Sed videt hunc omnis domus & vicinia tota,
 Introrsum turpem, speciosum pelle decorâ.
 Nec furtum feci, nec fugi, si mihi dicat
 Servus: Habes precium; loris non ureris, aio.
 Non hominem occidi: Non pasces in cruce corvos.

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"consultit & tibi & Urbi, servet in ambiguo, populusne magis velit te salvum, an tu populum:" Possis agnoscere laudes Augusti. Cum pateris vocari sapiens emendatusque, dic sodes, respondesne tuo nomine? Nempe ego delector dici vir bonus & prudens æque ac tu. Qui dedit hoc hodie, auferet cras, si volet; ut si detulerit fasces indigno, idem detrahet. Pone, inquit, est meum: pono, recedoque tristis. Si idem clamet me esse furem, neget esse pudicum, contendat pressisse paternum collum laqueo: mordear falsis opprobriis, mutemque colores? Quem juvat falsus honor, & quem terret mendax infamia, nisi mendosum & mendacem? Quis igitur est vir bonus? Qui, inquis, servat consulta patrum, qui servat leges juraque; quo iudice, multæ & magnæ lites secantur: quo responsore, & quo teste causæ tenentur. Sed omnis domus, & tota vicinia videt hunc turpem introrsum, speciosum pecora pelle. Si servus dicat mihi, Nec feci furtum, nec fugi; aio, Habes pretium, non ureris loris. Non occidi hominem: Non pasces corvos in cruce.

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28. *Qui consulit & tibi & Urbi.*] The Romans, in praying for Augustus's Prosperity, imagined that they prayed for that of the Empire's. When the Senate gave a Deputation to Messala to carry to Augustus the Title of PATER PATRIÆ, he thus addressed him; "Augustus Cæsar, our hearty Prayer to the Gods is, that what we have done this Day may prove auspicious and happy to you and your House; and in making this Prayer, we are persuaded that we pray for the lasting Happiness of

"the Empire. The Senate, unanimously with the People, salute you FATHER OF THEIR COUNTRY." To which Augustus answered, with Tears in his Eyes, proceeding partly from Joy and Affection; "After the Accomplishment of all my Wishes, what else have I to ask of the immortal Gods, but the Enjoyment of this Title, with the universal Consent of the Senate and People, to the last Moment of my Life."

43. *Quo res sponse.*] According to Cru-

qui as

Flattery; "May Jove, who takes care both of you and the City, still leave it doubtful, whether the People be most desirous of your Welfare, or you of theirs." You might possibly own * this Elogium to belong only to Augustus. When you suffer yourself to be stiled wise and accomplish'd in Virtue, pray tell me, † Dare you answer to these Names, and take them for your own? QUIN. Tis true, I as well as you love to be called a Man of Probity and Discretion. HOR. *But alas how vain is that Applause, since he who gave it me To-day, can take it from me To-morrow if he will: As the same People, if they have conferred the Consulship on an unworthy Object, may divest him of it too. Resign, say they, the Character we gave you, 'tis ours: I resign accordingly, and depart with a sorrowful Heart.* In like manner, should the People call me a Thief, deny me to be chaste, or maintain that I have strangled my Father; must I be cut to the Quick with these false Reproaches, and change Colour? Whom does false Honour please, and lying Defamation fright, but the Blemished and Diseased? Who then is the good Man? QUIN. He who obeys the Decrees of the Senate, the Laws and Rules of Justice: by whose Arbitration many and momentous Differences are decided: by whose Security Deeds are confirmed, and according to whose Testimony Causes are determin'd. HOR. *But if this be your good Man, all his Family, and the whole Neighbours, who know him thoroughly, see him to be a vile Knave at bottom, however speciously disguised by a fair Outside. Should my Slave tell me, I have neither committed Theft, nor deserted your Service: You have your Reward, say I, you are not punish'd with the Lash. I have done no Murder: 'Tis well, you shall not then ‡ be hang'd.*

* These Praises.

† Do you answer to these in your own Name?

‡ You shall not be a Prey to the Ravens on the Cross.

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quius and Dr. Bentley, who have supported this Reading against the common one, by Arguments of the greatest weight.

45. *Introrsum turpem.*] Vanity, the Point of Honour, and Decency, or some other Motive of Interest, may preserve a publick Decorum and disguise a Man for a time; but his private Life takes off the Mask, and sets him in his natural Light. Does the Magistrate appear in publick? How grave is his Deportment? With what Caution does he speak? How upright is his Conduct? Does the Courtier enter into Company? How gay, polite, and complaisant is he? But when

the one or the other returns home, Things are quite changed, and nothing is to be seen then but Caprice, Pride, Passion, criminal Intrigues, and infamous Debaucheries; which they never would have practised in Publick, were they were look'd upon as accomplish'd Models of Virtue. It is this Manner of judging that Horace reproves in Quintius. According to his Notion of a good Man, notwithstanding the fine Qualities he includes in it, he may be quite the Reverse; as a Slave may be a great Rogue, tho' he is no Robber, Murderer, or a Deserter.

Sum bonus, & frugi: Renuit negat atque Sabellus.
 Cautus enim metuit foveam lupus, accipiterque
 Suspectos laqueos, & opertum milvius hamum.
 Oderunt peccare boni virtutis amore:
 Tu nihil admittes in te formidine pœnæ.
 Sit spes fallendi, miscebis sacra profanis.
 Nam de mille fabæ modiis cùm surripis unum;
 Damnum est, non facinus, mihi pacto lenius isto.
 Vir bonus, omne forum quem spectat, & omne tribunal,
 Quandocunque Deos vel porco vel bove placat;
 Jane pater, clarè, clarè cùm dixit, Apollo;
 Labra movet metuens audiri: Pulchra Laverna,
 Da mihi fallere; da justum sanctumque videri:
 Noctem peccatis, & fraudibus objice nubem.
 Quî melior servo, quî liberior sit avarus,
 In triviis fixum cùm se demittit ob assem,
 Non video. nam qui cupiet, metuet quoque: porro
 Qui metuens vivet, liber mihi non erit unquam.

O R D O.

Sum bonus & frugi: Sabellus renuit atque negat id: lupus enim cautus metuit foveam, accipiterque laqueos suspectos, & milvius hamum opertum. Boni oderunt peccare amore virtutis: tu admittes nihil in te formidine pœnæ. Sit spes fallendi, miscebis sacra profanis. Nam cum surripis unum de mille modiis fabæ, damnum lenius est mihi isto pacto, non facinus. Vir hic bonus, quem omne forum, & omne tribunal spectat, quandocunque placat Deos vel

porco vel bove, cum clare, clare, dixit, O Jane pater, O Apollo, metuens audiri movet labra: O Pulchra Laverna, da mihi fallere, da mihi me videri justum sanctumque; objice noctem peccatis, & nubem meis fraudibus. Cum avarus demittit se in triviis ob assem fixum, non video qui sit melior, qui liberior servo. Nam qui cupiet, metuet quoque; porro, qui vivet metuens, non unquam erit liber.

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49. *Sabellus.*] By this seems to be meant Horace himself, as you would say thus; *his Sabine Master denies.*

50. *Cautus enim metuit foveam lupus, &c.*] As the Wolf, Kite, and Hawk, tho' among the most carnivorous Animals, are often hindered from seizing their Prey, through the Fear of some Snare laid for them; so Men are often restrained from vicious Actions, through fear of Punishment.

51. *Et opertum milvius hamum.*] This is the true Reading, and not *milvius*. By this Passage it appears, that Fowlers had a Method of catching Birds with a Line and Hook covered with a Bait.

55. *Nam de mille fabæ modiis, &c.*] This Slave might have replied to Horace, that *since* he only stole one of a thousand Bushels

of Beans, he could not be reputed as great a Thief, as he who had stole all away. This is the very Thing that Horace is refuting; for, says he, tho' the Loss, with respect to the Master, is less; yet as to the Servant, the Crime is equal: For if he could, with the same Safety and Impunity, carry all off, as he did this one Bushel, he would not have scrupled to have done it.

56. *Mibi.*] In my Eye, i. e. Whatever you may think of it, I look upon the Crime to be the same: For in the Order of Construction, *mibi* must refer both to *damnum* and *facinus*. So *mibi* is used, ver. 66.

57. *Vir bonus.*] Horace explains here a Vice, very common among Men who would seemingly, tho' falsely, be reputed honest Men, for having imposed upon the World already by

I am *therefore* a Man of Worth and Probity : I refuse, and absolutely deny the Consequence. For the cautious Wolf dreads the Pit-fal, and abstains from prowling ; the Hawk dreads the suspected Snare ; and the Kite, the latent Hook. The Good, from their love to Virtue, hate to sin. You * refrain from the Crime, only for fear of the Punishment. If there is a Prospect of your escaping, † you will make no Distinction between Things sacred and profane : For when from a thousand Bushels of Beans you steal but one, the Damage in that Case is, in my Eye, the less, but not the Crime. That good Man of yours, whom every Court of Law, and every Bench of Justice, views with Admiration ; whenever he offers an atoning Sacrifice to the Gods, whether a Hog or an Ox, having first pronounced with a clear audible Voice, O Father Janus, O great Apollo ; he then gently moves his Lips, ‡ and mutters to himself : “ O Fair Laverna, grant that I may impose on the World ; grant that I may appear a just and upright Man ; spread Night and Cloud over my Crimes and Frauds.” And in what Respects the covetous Man is better than a Slave, in what respects more free, when he stoops down for the sake of a Halfpenny which the Boys have fix'd in the Streets, I see not : For he that will be covetous, will of course live in Fear ; and he who lives in Fear, I shall never look upon as Free. He who hastens to be rich, and is overwhelm'd with anxious Care in accumulating Wealth, has lost his Arms, has

* You will commit no Crime.

† You will blend sacred Things with profane.

‡ Afraid of being heard.

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by a false Virtue : They are bold enough to hypocrite even in Religion. Hence, when at their Devotions in their Temples, they prayed with an audible Voice ; when they had prayed in this Manner to raise a Character for Piety, they lower'd their Tone to a private Ejaculation, which terminated in petitioning for Success to their malicious Purposes. Horace's Design is not to condemn either audible or private Prayers, but the Abuse that is made of both ; which perhaps is not an uncommon thing now-a-days.

60. *Pulchra Laverna.*] In a Religion in which every one might make his own Gods, it was very natural for the very Robbers, upon seeing themselves persecuted and hated, to dream of supporting themselves by some Divinity. Laverna, their Goddess, had an Altar near one of the Gates of Rome, which hence got the Name of *Porta Lavernalis*.

She likewise had a Chapel near the Temple of Terra ; and a Grove, with a Temple in it, along the *Via Salina*. Her faithful Votaries the Robbers were called *Laverniones*.

64. *In triviis virum, &c.*] This alludes to the Custom which Boys had, of fixing in the Ground a piece of base Money, to impose upon those who passed along. Persius refers to it in his 5th Satire :

Inque luto fixum possis transcendere nummum.

“ Can you pass over a piece of Money fastened in the Mire, without bending to take it up.

64. *Asser.*] An *As* is somewhat more than a Halfpenny.

Perdidit arma, locum virtutis deseruit, qui
Semper in augendâ festinat & obruitur re.
Vendere cûm possis captivum, occidere noli :
Serviet utiliter : sine pascat durus aretque,
Naviget, ac mediis hiemet mercator in undis,
Annonæ profit, portet frumenta penusque.
Vir bonus & sapiens audebit dicere, Pentheu
Rector Thebarum, quid me perferre patique
Indignum coges ? Adimam bona : Nempe pecus, rem,
Lectos, argentum : tollas licet. In manicis &
Compedibus sævo te sub custode tenebo.
Ipse Deus, simul atque volam, me solvet. Opinor,
Hoc sentit ; moriar. mors ultima linea rerum est.

O R D O.

Qui semper festinat & obruitur in re augenda, perdidit arma, deseruit locum virtutis. Noli occidere captivum, cum possis vendere ; serviet utiliter : sine ut durus pascat aretque. Mercator naviget ac hiemet in mediis undis : profit annonæ ; portet frumenta penusque. Contra, vir bonus & sapiens audebit dicere : Pentheu rector Thebarum, quid indignum coges

me perferre patique ? PEN. Adimam bona. BAC. Nempe pecus, rem, lectos, argentum : licet tollas. PEN. Tenebo te in manicis & compedibus sub sævo custode. BAC. Deus ipse, simul atque volam, solvet me. HOR. Opinor sentit hoc ; moriar : mors est ultima linea rerum.

N O T E S.

67. *Perdidit arma, locum virtutis deseruit.*] This is a beautiful and noble Idea. The supreme Being has placed Man in this lower World, to carry on a continual War with Vice and his own Passions: He who faints in the Fight, is like the Coward, who throws down his Arms, deserts his Post, and surrenders himself to his Enemies.

69. *Occidere noli.*] Without regarding what Glosses the Commentators put on this Passage, the Sense that naturally offers to one who carefully attends to the Reasoning of the Author, appears to be this, A Man,

says he, who has only the Semblance of Virtue, without the Substance ; who notwithstanding the fair Character he bears in the World, is a mere Hypocrite, a Knave at bottom ; with all his Pretensions to Liberty, he is an arrant Slave, his Avarice subjects him to the most abject Thralldom. He deserts his Post, throws down his Arms, runs away in Time of Danger, and is unable to look Death in the Face ; nay, rather than lose his wretched Life, he will submit to the hardest Labour and vilest Bondage. On the contrary, the truly wise and

good

deserted the Post of Virtue. *Such a Man for mere Life will submit to the most abject Slavery.* Put not your Captive to death, since you may sell him; * he will do you good Service; suffer him, as a painful Drudge, to feed your Cattle, and plough your Land; let him go to Sea as a Trader, and pass the Winter amidst the Waves; † let him help to keep down the Prices of the Market, ‡ by importing Corn and other Provisions. *On the contrary,* the wise and good Man will dare to say, *as Bacchus does in the Tragedy:* Pentheus King of Thebes, what base Treatment will you compel me to endure? PEN. I'll take away your Goods. BAC. My Cattle you mean, my Land, my Beds, and Money; you may take them. PEN. I'll confine you in Shackles and Fetters under a cruel Goaler. BAC. A God will release me, so soon as I please. Hor. I suppose he means, I can die. Death is the utmost Boundary of our Woes.

* He will serve you usefully.

† Let him be of Use to the Market.

‡ And import.

N O T E S.

good Man can defy the Frowns and Threats of the fiercest Tyrant, *Pentheu Rector Thebarum, &c.* which is the same Sentiment with that in the Odes, *Non vultus instantis Tyranni mente quatit solida*; "No Frowns nor Terrors can shake his Constancy, or infringe the solid Frame of his Mind." So that these Words, *Vendere quum possis, &c.* are either what Horace says in his own Person, representing this wretched Slave under the Notion of a Prisoner of War, who is willing to buy his Life on any Terms. Or, which comes to the same in Sense, we may suppose him to put these Words in the Slave's own Mouth, who thus pleads hard for his Life: "Put not your Captive to death, rather sell him, or doom him to the most slavish and painful Drudgery." To consider the Passage in this last Light, makes the Contrast and Opposition between the two Characters appear the stronger.

78. *Ipse Deus, simul atque volam, me solvet.*] In *Euripides* (from which this Dialogue is taken) the Person that speaks means *Bacchus* will deliver him; that is he himself; to which *Horace* gives here a most beautiful Turn, in taking this God for Death; who, when we can't deliver ourselves, comes infallibly to our Assistance: But then *Horace* is to be understood explaining this Passage according to the Doctrine of the *Stoics*.

79. *Linea rerum.*] In allusion to a Race, the Bounds whereof being marked out by a Line, *γραμμή, linea*. *Res*, again, either signifies human Life in general, or the Miseries thereof; as *Virgil* says,

Sunt lacrymæ rerum, & mentem mortalia tangunt.

AD SCÆVAM.

EPISTOLA XVII.

There is nothing of greater consequence to young Persons of Quality, than to know how to conduct themselves with Princes. None was more capable than Horace, to give Instructions upon this Subject. He was constantly in the Company of those of the First Rank, whose Esteem and Friendship he knew how to procure. He was highly favoured by an agreeable Minister, that had the long Experience of the Practices of a Court whose Conduct he closely studied, and from whose Conversation and Example he learned the Maxims of a wise Policy. Finally, the Variety of Scenes that such a vast number of Courtiers must present to him on so grand a Theatre, must furnish a thousand Reflections to a Man of his Penetration and Acuteness. His moral Poems are a Proof of his Knowledge of Courts and of Mankind; but nothing proves it more clearly, than the two Epistles he has addressed upon this Subject to Lollius Scæva. The first of these is a disguised Criti-

QUAMVIS, Scæva, fatis per te tibi consulis, & scis
Quo tandem pacto deceat majoribus uti;

Disce, docendus adhuc quæ censet amicus: ut si
Cæcus iter monstrare velit: tamen aspice, si quid
Et nos, quod cures proprium fecisse, loquamur.

Si te grata quies & primam somnus in horam

Delectat: si te pulvis, strepitusque rotarum,

Si lædet caupona; Ferentinum ire jubebo.

Nam neque divitibus contingunt gaudia solis:

Nec vixit malè, qui natus moriensque fefellit.

Si prodesse tuis, pauloque benignius ipsum

Te tractare voles; accedes ficcus ad unctum.

Si pranderet olus patienter, regibus uti,

O R D O.

O Scæva, quamvis satis consulis tibi per te, & scis quo tandem pacto deceat te uti majoribus; disce tamen ea, quæ amicus adhuc docendus censet, ut si cæcus velit monstrare iter: tamen aspice, si & nos loquamur quid, quod cures fecisse proprium. Si grata quies, & somnus in primam horam delectat te; jubebo te ire Ferentinum. Nam gaudia neque contingunt solis divitibus, nec vixit male, qui natus moriensque fefellit. Si voles prodesse tuis, tractareque te ipsum paulo benignius; ficcus pauper accedes ad unctum divitem. Si Aristippus pranderet patienter olus, nollet uti re-

N O T E S.

3. *Docendus adhuc.*] The Poet loses nothing by his Modesty. The Praises which he gives to his Friend, and refuses himself, must have their just Value with Scæva, who knew what to believe of the one and of the other. *Amicus* is a Term of Affection and Pleasantry,

TO SCÆVA.

EPISTLE XVII.

cism on the Whimsies and Extravagancy of Grandees. The second justifies the Conduct of those, who attached themselves to their Service with a view to Preferments. And the Design of both is, to teach young Courtiers how to support themselves in so slippery and perplexed a Course. He here shews that the active Life, which his must be who pushes for the Interest of Men of Influence and Quality, is more honourable and glorious, than an indolent Life, void of all Ambition. He adds, that there is nothing more dangerous to the Dependants of Great Personages, than a Desire and Anxiety of making rich. And the rest of this Epistle is taken up in fortifying Scæva against this Infirmary. 'Tis probable this Epistle was written among the Poet's latest Pieces, i. e. a considerable time after the Composition of the Epistle, Si bene te novi.

THOUGH, Scæva, you are capable enough to advise yourself, and know in what Manner you ought to live with the Great; yet hear what are the Sentiments of your little Friend, who himself still needs Instruction; which, it must be own'd, is as if a blind Man should offer to shew the Road: However, see if even I can deliver any thing which you may think worth while to * put in practice. If agreeable Quiet, and sound Sleep till † Seven in the Morning be your Delight; if Dust, and the Rumbling of Wheels, if the noisy Tavern offends you, I would advise you to go to Ferentinum; for ‡ Happiness dwells not with the Rich alone; nor has he lived ill, who § lived and died obscure. If you want to be of Use to your Friends, and to indulge yourself with somewhat better Cheer, you must make your court to the Great. If Aristippus

* To make your own. † See the Note on Lin. 35, Sat. 8. B. 1. ‡ For Joys are not the Lot of the Rich alone. § Who at his Birth and at his Death was unknown.

NOTES.

Pleasantry, which Scæva uses in allusion to Horace's Stature.

6. Si te grata quies, &c.] A Man always unresolved what Business in Life to apply himself to, must be unhappy; either he must determine himself, or be a constant Sacrifice to a State of Uncertainty.

12. Accedes fœcus ad unctum.] Opulent Men never sat at Table till they were perfumed with some Essence. Hence fœcus is

opposed to unctus, to distinguish the Poor and the Rich.

13. Si pranderet olus, &c.] The Poet, the more to discredit the lazy and retired Life, gives us an Example of it in the Case of Diogenes, which he puts in Opposition to Aristippus's, who led a social and publick Life. This Contrast is very well managed, and gives a great Force to Horace's Reasoning.

Nollet Aristippus. Si sciret regibus uti,
 Fastidiret olus, qui me notat. Utrius horum
 Verba probes & facta, doce: vel junior, audi
 Cur sit Aristippi potior sententia: namque
 Mordacem Cynicum sic eludebat, ut aiunt:
 Scurror ego ipse mihi; populo tu. rectius hoc &
 Splendidius multo est, equus ut me portet, alat rex.
 Officium facio: tu poscis vilia rerum,
 Dante minor; quamvis fers te nullius egentem.
 Omnis Aristippum decuit color, & status, & res,
 Tentantem majora, fere præsentiibus æquum:
 Contrà, quem duplici panno patientia velat,
 Mirabor, vitæ via si conversa decebit.
 Alter purpureum non expectabit amictum,
 Quidlibet indutus celeberrima per loca vadet,
 Personamque feret non inconcinuus utramque:
 Alter Miletæ textam cane pejus & angue
 Vitabit chlamydem; morietur frigore, si non
 Rettuleris pannum: refer, & sine vivat ineptus.
 Res gerere, & captos ostendere civibus hostes,
 Attingit solium Jovis, & cœlestia tentat.
 Principibus placuisse viris, non ultima laus est.
 Non cuivis homini contingit adire Corinthum.
 Sedit, qui timuit ne non succederet: esto:

O R D O.

gibus. Si Diogenes, qui notat me, sciret uti panno. Alter non expectabit purpureum amictum, regibus, fastidiret olus. Doce, utrius horum indutus quidlibet vadet per loca celeberrima, & facta probes; vel junior, audi cur rima, nonque inconcinuus, feret utramque personam: alter vitabit chlamydem textam Miletæ, eludebat sic Cynicum mordacem: Ego ipse scur- pejus cane & angue; morietur frigore, si non ror mihi; tu, populo. Hoc est multo rectius rettuleris pannum; refer, & sine ut vivat & splendidius, ut equus portet, rex alat me, ineptus. Gerere res, & ostendere captos ho- Ego facio officium; tu minor dante, poscis vi- stes civibus, attingit solium Jovis, & tentat lia rerum; quamvis fers te egentem nullius. cœlestia. Non est laus ultima placuisse princi- Omnis color, & status, & res, decuit Aristip- pibus viris. Non contingit cuivis homini adi- pum tentantem majora, fere æquum præsenti- re Corinthum. Qui timuit ne non succederet, bus. Mirabor contra, si conversa via vitæ sedit; esto: quid? Ille ne fecit viriliter, qui decebit illum, quem patientia velat duplici

N O T E S.

18. *Mordacem Cynicum.*] Diogenes was a Native of Sinope in Pontus, the Son of the Banker Iesius; he was banished his Country for counterfeiting Money, upon which he retired to Athens, and became the Disciple of Antisthenes, the chief of the Cynick Philosophers. 'Tis thought the Term Cynick was given them, by reason of their dogged

and satyrical Humour: They professed a great Austerity, and Abstinence from the Conveniences of Life, for all Diogenes's Riches were, a Battoon, a Bag, and a Tub which he used for his Lodging.

23. *Omnis color.*] As II Sat. ii. 60. *Quisquis erit vitæ, scribam color.*

31. *Morietur frigore, si non, &c.*] This Turn

could dine contentedly on Herbs, he would not live with Kings. If he who censures me, *replied Aristippus*, knew how to live with Kings, he would disdain his Herbs. Tell me which Maxim and Conduct of the two you approve; or, since you are the younger, hear why I prefer the Sentiment of Aristippus: For thus, as they tell us, he baffled the snarling Cynic. I play the Buffoon to the Great, for my own Interest, you to please the People; sure mine is the better Way, and far more honourable too: I make my court, * that I may eat with Princes, and have a Horse to ride when I please: you beg a sorry Alms, a Dependent on the Giver, however you may boast that you want for nothing. As for Aristippus, every Complexion of Life, every Station and Circumstance, sat gracefully upon him; aiming at higher Life, † not ill pleased with the present. On the other hand, I shall wonder much, if a ‡ Change of Life should become our Cynic, whom his § Stoicism cloaths with a patched Garment doubled about his Shoulders: The one will not wait for his purple Robe, but howsoever dressed will go through Places of greatest Resort, and act either Part with no ill Grace; the other will shun the Cloak || of rich Milesian Texture, with greater Aversion than a mad Dog or Viper; he will die with Cold, unless you bring him back his tattered Garment. Give it him back, i' God's Name, and let him live ridiculous as he is. To perform heroic Deeds, and shew the Citizens their Foes in Chains, † advances to the Throne of Jove, and paves the way to Immortality. To live well with the Great, is not the meanest Praise. 'Tis not every one's Fortune to go to Corinth. *He was therefore wise, you'll say*, * who, for fear of not succeeding, did not attempt it. Be it so. What then? † Was it not nobly done in him, who made good his Aim? But here, or no where, ‡ lies the

* That a King may feed me, that a Horse may carry me. † Almost contented with the present. ‡ A changed Way of Life. § His Patience. || Wrought at Miletus, famous for fine Wool. See Virgil. Georg. III. 306. † Reaches the Throne of Jove, and climbs or aspires to the heavenly Mansions. * He sat still, who was afraid lest he should not succeed. † Did not he who arrived thither, act nobly or heroically. ‡ Here is what we want, or no where.

N O T E S.

Turn alone gives us a very natural Picture of the Person. *Aristippus* one day invited *Diogenes* to go to bathe, and the former coming out first, took the Cynick's coarse Cloak, and left him his rich and splendid one: But *Diogenes* would never put on *Aristippus's*, but declared to him, that if he did not restore him his coarse Cloak, he would sooner go in his Shirt.

36. *Non cuivis homini, &c.*] Perhaps it is an Allusion to the Isthmian or Corinthian Games. This seems to agree best with the Phrases that follow; *Fecit viriliter, onus, subit, perfert, decus, pretium*; which are all applicable to the Trials of Skill that were there performed.

Quid? qui pervenit, fecitne viriliter? atqui
 Hic est, aut nusquam, quod quærimus. hic onus horret,
 Ut parvis animis, & parvo corpore majus;
 Hic subit, & perfert. aut virtus nomen inane est,
 Aut decus & precium rectè petit experiens vir.

Coram rege suo de paupertate tacentes,
 Plus poscente ferent. distat, sumasne pudenter,
 An rapias. atqui rerum caput hoc erat, hic fons.
 Indotata mihi soror est, paupercula mater,
 Et fundus nec vendibilis, nec pascere firmus,
 Qui dicit; clamat, Victum date: succinit alter,
 Et mihi dividuo findatur munere quadra.
 Sed tacitus pasci si posset corvus, haberet
 Plus dapis, & rixæ multo minus invidiæque.

Brundisium comes, aut Surrentum ductus amœnum,
 Qui quæritur salebras, & acerbum frigus, & imbres,
 Aut cistam effractam, & subducta viatica plorat;
 Nota refert meretricis acumina, sæpe catellam,
 Sæpe periscelidem raptam sibi flentis: uti mox
 Nulla fides damnis verisque doloribus adsit.
 Nec semel irrisus, triviis attollere curat
 Fracto crure planum: licet illi plurima manet
 Lacryma; per sanctum juratus dicat Osirim,

O R D O.

pervenit? atqui quod quærimus, est hic, aut nusquam. Hic horret onus, ut majus parvis animis, & parvo corpore; hic subit & perfert. Aut virtus est nomen inane, aut vir experiens rectè petit decus & pretium. Tacentes de paupertate coram suo rege, ferent plus poscente: distat sumasne pudenter, an rapias; atqui hic erat fons, hoc caput rerum. Qui dicit, Est mihi soror indotata, mater paupercula, & fundus nec vendibilis, nec firmus pascere; clamat, Date victum: alter succinit, Et quadra findetur mihi dividuo munere. Sed

si corvus posset pasci tacitus, haberet plus dapibus, & multo minus rixæ invidiæque. Comes ductus Brundisium, aut amœnum Surrentum, qui queritur salebras, & acerbum frigus, & imbres, aut plorat cistam effractam, & viatica subducta; refert nota acumina meretricis, sæpe flentis catellam, sæpe periscelidem raptam sibi: uti mox nulla fides adsit damnis verisque doloribus. Nec viator semel irrisus curat attollere in triviis planum fracto pede, licet plurima lacryma manet illi, & juratus per

N O T E S.

38. *Atque hic est aut nusquam, &c.*] The whole Dispute turns upon these two Words *fecitne viriliter*, and from it the Decision was to be drawn. For if you acknowledge, as you must do, that he who has chose the active Life is the Man of Courage, the Cause is gained.

45. *Rerum.*] Of the Question or Point

in Debate; viz. to act according to the Rules of Decency.

48. *Victum date.*] Bestow some Victuals. This I take to be the Phrase used by the Roman Beggars, and therefore the Verb is in the plural Number; the attending to which, helps to set off the Character in a more humorous and ridiculous Light.

Point in question: The one shrinks with Horror from the Enterprize, as too great for his weak Mind and weak Body; the other undertakes and carries it through. Either Virtue is an empty Name, or the Man who * puts his Virtue to the Proof, justly claims the Honour and the Prize.

Those who say nothing of their Poverty before their Patron, will get more than he who craves. There is a great Odds between your taking modestly *what is given*, and extorting *Favours*. But this was the Sum and Source of my whole Argument. He who tells *his Patron*, I have a Sister that wants a Portion; a Mother in Poverty; an Estate that neither can be sold, nor is sufficient to subsist me; cries in the *Beggar Phrase*, *Good People*, † bestow your Charity: Another ‡ follows in the same *beggarly Tone*, And pray allow me to share with him in your Honour's Bounty. But could the Raven feed without Noise, he would *both* have more Food, and much less Strife and Envy.

§ If the Man whom his Patron takes along with him to Brundisium, or to pleasant Surrentum, complains of the Ruggedness of the Way, the pinching Cold, and Rains; or makes a piteous Moan, that his Chest is broke open, and his || Money stolen; he resembles the known Artifices of a Whore, who weeps † the *feigned* Loss of a Necklace or Garter so often, that by-and-by no Faith is given to her Losses and Sorrows that are real. Nor will he who has once been cheated in the Streets, be forward to lift up the Impostor when his Leg is broke; tho' Tears flow from him in great plenty; tho' swearing by holy Osiris he say, " Believe me, I am

* Who makes the Essay. † Give me Food. See Note 48. ‡ Sings after him.
§ One taken into his Retinue. || Money and all Provisions for a Journey. † Her little Chain or Garter snatch'd from her.

N O T E S.

49. *Et mihi dividuo, &c.*] The *et* connects this with *viſtum dare*, and represents another Beggar, saying after his Neighbour, *Et mihi dividuo findatur munere quadra. And let the Cake be parted to me with divided Bounty.*

52. *Surrentum ductus amœnum.*] This Town Surrentum was situated on the Southern side of the Gulf of Naples, on a Point that runs out into the Sea, directly opposite to the Island of Caprea. The whole Extent of the Coast that bounds this Bay, is one of the most agreeable Places for Residence or Seats in all Italy.

56. *Periscelidem.*] In Greece and in Italy, the polite Ladies valued themselves for wear-

ing rich Garters; and even the most modest among them look'd upon them as Ornaments: For in their publick Dances their Garters were seen, which if rich, added much to the Beauty of their Leg.

60. *Osirim.*] Osiris, according to some Mythologists, was the same with Bacchus. The Inhabitants of Thebes in Egypt swore by this God; and 'tis possible that these vagrant Beggars that Horace here means might have been Egyptians. Osiris was the Brother of Isis; this Goddess had a Temple at Rome; and it was firmly believed, that both these Divinities had a great Command over Mad-
ladies.

Credite; non ludo: crudeles tollite claudum.
Quære peregrinum, vicinia rauca reclamationat.

O R D O.

sanctum Osirim, dicat, Credite, non ludo, crudeles tollite claudum. Rauca vicinia reclamationat, Quære peregrinum.

EPISTOLA XVIII.

It appears Horace that was very solicitous about the Education of young Lollius; he had already wrote him a beautiful Letter, to fortify him against the principal Vices, to whose Attacks he was most exposed. In this Epistle he informs him how to conduct himself before Princes and Men of Quality, in order to gain their good Graces. This Piece is no less beautiful than the former that he wrote on this Subject, and in my Opinion it excells it much

SI bene te novi, metues, liberrime Lolli,
Scurrantis speciem præbere, professus amicuni.
Ut matrona meretrici dispar erit atque
Discolor, infido scurræ distabit amicus.
Est huic diversum vitio vitium prope majus;
Asperitas agrestis, & inconcinna, gravisque,
Quæ se commendat tonsâ cute, dentibus atris;
Dum vult libertas mera dici, veraque virtus.
Virtus est medium vitiorum, & utrinque reductum.

O R D O.

O Liberrime Lolli, si novi te bene, tu professus te amicum, metues præbere speciem scurrantis. Ut matrona erit dispar atque discolor meretrici, sic amicus distabit infido scurræ. Est vitium diversum huic vitio, & prope majus eo; asperitas agrestis, & inconcinna, gravisque, quæ commendat se tonsâ cute, atris dentibus, dum vult dici mera libertas, veraque virtus. Virtus est medium vitiorum, & utrinque reductum.

N O T E S.

1. *Liberrime Lolli.*] Sincerity was never a Virtue of the Court; the more ingenuous and honest that Lollius was, the greater need he had of Rules and Directions for his Conduct in a Place that generally abounds with so much Flattery, that 'tis dangerous to use a manly Freedom of Thought.
4. *Discolor.*] The Courtezans among the Antients were pointed at by their Dress, which commonly was of various Colours, and more gaudy, than that of chaste and virtuous Women.
5. *Est huic diversum vitio, &c.*] Ingenuity and Freedom become Licentiousness, if they don't observe the Bounds that Decency and good Manners had fix'd to them. It is no uncommon thing to find, especially in the Country, and even among those who pretend to be polite, Persons naturally rude, and entirely negligent of the Rules of Decency.

"no Cheat; oh cruel! help the Lame." The Neighbourhood, with hoarse bawling Voice, cry out upon him, * Have Recourse, you Rascal, to those who know you not.

* Seek a Stranger.

N O T E S.

62. *Quære peregrinum.*] The Poet here up." Which thereafter passed into a Proverb, as appears from the third Chapter of Quintilian's Sixth Book.
to the ordinary Answer given to these Impostors, viz. *Tollat te qui non novit.* "Let him who does not know you take you

E P I S T L E XVIII.

for its ingenious Design. In laying down Rules for the Conduct of young Courtiers, he very artfully makes a lively, and at the same time a most delicate Satire on the Lives of Princes; and leaves the Reader at no loss to conclude, that no Servitude is equal to that of a Court. This Epistle bears date of the Year 734, as will appear in the Remarks.

MOST free and open-hearted Lollius, if I know you well, * you scorn to act the Part of a fawning Sycophant, while you profess the Friend. As the chaste Matron is different in her Manner and Dress from a Woman of the Town, so does a Friend differ from a faithless Parasite. There is an opposite Vice to this, and † perhaps the greater of the two; a clownish, unpolite, and shocking roughness of Behaviour, which seeks to recommend itself by ‡ a rigid Severity, § and Austerity of Temper, while it would pass for unreserved Freedom and unfeigned Virtue. True Virtue is

* You will fear to give the Image or Appearance. † Almost. ‡ See Note 7.
§ With black Teeth, i. e. with too keen Reproaches.

N O T E S.

corum; they are always in a Humour of contradicting what is spoken, of talking with a magisterial Air, and of having their Judgments looked upon as infallible: They imagine that their Rudeness is justified by the fine Names and Encomiums they give to Freedom and Ingenuity. Nothing can be more insufferable than Persons of this Humour.

7. *Tonsâ cute.*] By the Skin shorn or cut to the Quick, viz. of his Friend. *Resecando ad vivum cumque castigando atris dentibus;* by cutting him to the Quick with insolent Reproaches and too keen Reproofs.

This is the Sense in which the Words are taken by the best Commentators, and which agrees best with the Design of the Epistle. Mr. Dacier, and those who with him refer it to Slovenliness of Person, strain the Word *tonsa* to a Sense quite opposite to what it commonly bears; whereof F. Sanadon was so sensible, that he takes the Liberty to change the Text without any Authority, and reads, *Commendat quæ se intonsa cute.*

9. *Virtus est medium vitiorum.*] Virtue consists in a just Medium between two Extremes; for Excess and Defect equally destroy its very Name and Nature.

Alter in obsequium plus æquo pronus, & imi
Derisor lecti, sic nutum divitis horret,
Sic iterat voces, & verba cadentia tollit;
Ut puerum sævo credas dictata magistro
Reddere, vel partes mimum tractare secundas:
Alter rixatur de lanâ sæpe caprinâ;
Propugnat nugis armatus: Scilicet, ut non
Sit mihi prima fides; &, verè quod placet, ut non
Acriter elatrem, precium ætas altera fardet.
Ambigitur quid enim? Castor sciat an Docilis plus;
Brundisium Minuci melius via ducat, an Appi.

Quem damnosa Venus, quem præceps alea nudat,
Gloria quem supra vires & vestit & ungit,
Quem tenet argenti fitis importuna famelque,
Quem paupertatis pudor & fuga; dives amicus,
Sæpe decem vitiis instructior, odit, & horret;
Aut si non odit, regit; ac, veluti pia mater,
Plus quàm se sapere, & virtutibus esse priorem
Vult: & ait prope vera; Meæ (contendere noli)
Stultitiam patiuntur opes: tibi parvula res est:
Arcta decet sanum comitem toga: desine mecum

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reductum utrinque. Alter pronus in obsequium plus æquo, & derisor imi lecti, sic horret nutum divitis, sic iterat ejus voces, & tollit verba cadentia, ut credas puerum reddere dictata sævo magistro, vel mimum tractare partes secundas. Alter sæpe rixatur de lana caprina: armatus nugis, propugnat: Scilicet, etli altera ætas fuerit pretium, ut prima fides non sit mihi; & ut non elatrem acriter quod vere placet, fardet. Quid enim ambigitur? Utrum Castor an Docilis sciat plus: utrum via Minuci, an via Appi melius ducat ad Brundisium.

Quem Venus damnosa, quem alea præceps nudat; quem gloria & vestit & ungit supra vires, quem fitis importuna famelque argenti tenet, quem pudor & fuga paupertatis: amicus dives, sæpe instructior decem vitiis odit & horret illum: aut si non odit, regit; ac, veluti pia mater, vult eum sapere plus quàm se, & esse priorem virtutibus: & ait prope vera: meæ opes patiuntur stultitiam, (noli contendere.) est tibi res parvula. Toga arcta decet sanum comitem: desine certare mecum. Eurapelus dabat vestimenta pretiosa, cutem.

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11. Et imi Derisor lecti.] Some have explained this, by rendering it word for word thus; "A Scoffer of those who sit at the Lower End of the Table." But I am persuaded this is not Horace's Meaning, who is here only speaking of a flattering Friend with respect to the Lord whom he flatters.

17. Et, vere quod placet, &c.] Some Men that freely speak the Sentiments of their Soul, think themselves entitled, upon this very account, to a justification of the highest Transports of Passion and Extravagance. Men of this Humour seldom make any Dif-

ference between Time, Place, Persons, or of the Subject they are upon; and reason as rarely on the Side of such.

18. Precium ætas altera fardet.] This is a very happy Expression, vastly concise and comprehensive: "I'd scorn twice as long a Life as I shall live, were it offer'd me in exchange for such a Privilege."

19. Castor sciat an Docilis plus.] Castor and Docilis were two famous Gladiators; or rather, as some think, two Comedians.

21. Quem damnosa Venus, &c.] Debauchery and Gaming, especially this latter,

the Mean between *the two opposite Vices*, and *equally remote* * from either Extreme. The one is too prone to Obsequiousness, and, like the buffooning † Parasite, who sits at the lower end of the Table, has such awful Regard to the Rich Man's Nod, repeats his Sentences, and catches the Words that drop from his Mouth with so much Care, that you would take him for a Boy conning over a Lesson to his tyrannical Master, or a Mimick-Actor playing over the Part that has been acted before him. The other squabbles oftentimes about § a mere Trifle, and, armed with Impertinence, battles it out: — || That I, forsooth, should not be first believed? And--shall I not ‡ boldly, and with uncontroul'd Freedom, utter what is my real Sentiment? * *In Exchange for this Privilege*, had I the Offer of another Life, I'd scorn the Bribe. Why, what is the Subject of Debate? *only whether Castor or Docilis has the greater Skill*; whether the Minucian or the Appian be the better way to Brundisium.

The Man † who has ruin'd his Estate by Raking and Gaming; whom Ambition dresses out and perfumes above his Ability; who is seized with an insatiable Hunger and Thirst after Money, or with Shame and Aversion to Poverty; him his rich Friend, tho' often ‡ deeper plunged in Vice than he, hates and abhors; or if he does not hate him, he *is always* tutoring him, and, like the pious Mother to her Son, advises him to be wiser and more virtuous than himself; and || tells him, with a good deal of Truth, “ Don't vie with me, my Fortune can bear me out in my Follies; your Income is pitifully small: § A Dependant ought, if he be wise, to shape his Manners to his Means: forbear then to enter into

* On either Sid.. † Jester in the lowest Couch, viz. at Table. ‡ His second Parts. § Goats-wool, i. e. about nothing, Goats having no Wool, but Hair. || Am not I, forsooth, to have the first Credit? ‡ Keenly bark, or declare aloud. * A second Age being the Bribe is scorn'd. † Whom ruining Gallantry, whom the headlong Die, or the Die, that swift Engine of Destruction, strips naked and despoils of All. ‡ Furnish'd with ten Vices more. || Says what is near the Truth. § A narrow scanty Gown becomes a Dependant who is wise.

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are the great Pests of Families, precipitating their utter Ruin. The Precept which the Poet gives here is of the utmost Importance to Courtiers: They see their Prince allowing himself to be blindly hurried on by his Passions; and to humour him, they give themselves up to the same Extravagancy: A Conduct of this kind is, generally speaking, an infallible way of losing his Confidence. Never was there a Prince so vicious, as not to have reckoned Virtue a fine thing.

Reasoning is vastly agreeable! as if Princes Potentates, and Lords, had a Privilege of being greater Fools or more wicked than others: However heterodox such moral Reasoning may seem, it is certainly most true, as the Poet himself says, that it is so in a certain sense: Suppose there is an equal degree of Folly on both Sides; in that Case the poor Man is more faulty than the rich Man, and the Courtier more blameable than his Prince.

29. *Stultitiam patiuntur opes.*] Horace's

Certare. Eutrapelus, cuicumque nocere volebat,
Vestimenta dabat preciosa. beatus enim jam
Cum pulchris tunicis sumet nova consilia & spes,
Dormiet in lucem, scorto postponet honestum
Officium, nummos alienos pascet; ad imum
Thrax erit, aut olitoris aget mercede caballum.

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Arcanum neque tu scrutaberis ullius unquam;
Commissumque teges, & vino tortus & irâ.
Nec tua laudabis studia, aut aliena reprendes:
Nec, cum venari volet ille, poemata panges,
Gratia sic fratrum geminorum Amphionis atque
Zethi diffiluit; donec suspecta severo
Conticuit lyra. fraternis cessisse putatur
Moribus Amphion: tu cede potentis amici
Lenibus imperiis: quotiesque educet in agros
Ætolis onerata plagis jumenta, canesque;
Surge, & inhumanæ senium deponere Camenæ,
Cœnes ut pariter pulmenta laboribus emta;
Romanis solenne viris opus, utile famæ,
Vitæque, & membris: præsertim cum valeas, &
Vel cursu superare canem, vel viribus aprum
Possis. adde, virilia quod speciosius arma
Non est qui tractet. scis quo clamore coronæ
Prælia sustineas campestria: denique sævam

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que volebat nocere. Dixit enim, Jam beatus, sumet cum pulchris tunicis, nova consilia & spes; dormiet in lucem; postponet honestum officium scorto; pascet alienos nummos: ad imum denique, erit Thrax, aut aget caballum olitoris mercede.

Neque tu unquam scrutaberis arcanum ullius, tegesque commissum, tortus & vino, & ira. Nec tu laudabis tua studia, aut reprendes aliena: nec panges poemata, cum ille volet venari. Nam sic gratia geminorum fratrum, Amphionis & Zethi, diffiluit; donec lyra suspecta severo, conticuit. Amphion putatur ces-

fisse moribus fraternis. Cede tu lenibus imperiis potentis amici; quotiesque educet jumenta onerata Ætolis plagis, canesque in agros; surge, & deponere senium inhumanæ Camenæ, ut pariter cœnes pulmenta empta laboribus. Opus hoc est solenne viris Romanis, utile famæ, vitæque, & membris: præsertim cum valeas, & possis superare vel canem cursu, vel aprum viribus. Adde, quod non est ullus qui tractet speciosius arma virilia. Scis quo clamore coronæ sustineas prælia campestria. Denique puer existens, tulisti sævam militiam

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31. *Eutrapelus.*] This is the same with *Volumnus*, the intimate Friend of Cicero, who got the Name of *Eutrapelus* from his great Wit, Politeness, and surprising Turn at Raillery.

36. *Thrax erit.*] That is, he will be a Gladiator. *Thracæ* were a kind of Gladiators, armed with the Buckler named *Parma*,

and with a Sword called *Harpe* and *Sica*; was much like a Scythe: This was properly the *Tracian* Armour, from which Country these Gladiators first came; and hence the Phrase, *Tbreidicis pugnare*, that is, to fight with Sword and Buckler. The Gladiators termed *Thracæ*, fought against the *Mirmilons*. Horace chuses to instance the *Thracæ*

"Competition with me." Eutrapelus, when he intended Mischief to any one, used to make him a Present of rich Cloaths; for now, *said he*, the Fellow, happy in his own Conceit, will assume new Measures, and Hopes, with his fine gawdy Dress; he'll lie a-bed till Broad-day-light; neglect his proper Business for a Whore; * run himself in Debt; and at last turn † Gladiator, or for Hire be fain to drive a Gardiner's loaded Horse to Market.

Neither pry into any one's Secret, ‡ nor divulge it when entrusted with it, § tho' tried to the utmost with Wine and angry Threats. Neither praise your own Way of Life, nor censure that of another; nor, when he is inclined to hunt, || stay you at home to write: For thus the Friendship of the Twin-brothers Amphion and Zethus was dissolved; till the Lyre, which gave Umbrage to the sullen Brothers, was put to silence: For Amphion is thought to have complied with his Brother's Humour. Do you *then* comply with the easy Commands of your more powerful Friend, and whenever he leads forth his Dogs into the Fields, and his Horses loaded with Ætolian Nets, get up, and put off the sage Moroseness of your unsocial Muse, that you may sup together on a delicious Repast, the Purchase of Toil. An Exercise this, familiar to the manly Romans, conducive to *wurlike* Fame, to Life, and † Vigour; especially when you are in full Health, and are able even to surpass the Hound in Swiftmess, or in Strength the Boar. Add to this, that there is none who handles martial Arms with a better Grace. You are conscious with what Acclamation of the Ring you sustain the Combats in the Campus Martius. In fine, when a mere Stripling,

* Will feed or encrease other Peoples Money. † A Thracian. ‡ And conceal it when you are entrusted with it. § Put to the Torture. || Shall you compose Poems. † Limbs.

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rather than any other Gladiators, because they were of the most infamous and contemptible kind, and generally hired as Assassins.

37. *Arcanum neque tu scrutaberis ullius unquam.*] It is a very dishonest, at least unfair thing, to shew any Fondness for knowing the Secrets of our Friend; for if we have a mind to keep them still so, they are nothing but a Burden and Trouble to us; and if we have any design to make our own Advantage by a Discovery, this is the blackest kind of Perfidy.

41. *Gratia sic fratrum geminorum Amphionis atque Zetbi.*] Amphion and Zethus were Twins, Sons of Jupiter and Antiope; their Genius's were so different, that the first ap-

plied himself to Musick, and the latter became a Herdsman. But Zethus was naturally of so wild a Temper, that he could not bear the Musick of Amphion's Lyre, and it proved the Cause of several Wars between them; at last Amphion was obliged to resign his Lyre.

46. *Ætolis onerata plagis.*] Ætolia was a Province of Greece, which abounded with Boars, and was the Scene of that famous Hunting-match, in which Meleager killed the Calydonian Boar.

49. *Romanis solenne viris opus, utile famæ.*] Sallust calls Hunting *Servile officium*, a Business only fit for Slaves; but he only calls it so, comparatively speaking, with respect to the noble Studies of the Mind.

Militiam puer & Cantabrica bella tulisti,
 Sub duce, qui templis Parthorum signa refixit,
 Nunc &, si quid abest, Italis adjudicat armis.
 Ac, ne te retrahas, & inexcusabilis absis;
 Quamvis nil extra numerum fecisse modumque
 Curas, interdum nugaris rure paterno.

Partitur lintres exercitus: Actia pugna,
 Te duce, per pueros hostili more refertur:
 Adversarius est frater; lacus, Adria: donec
 Alterutrum velox victoria fronde coronet.
 Consentire suis studiis qui crediderit te,
 Fautor utroque tuum laudabit pollice ludum.

Protenus ut moneam; (si quid monitoris eges tu)
 Quid de quoque viro, & cui dicas, sæpe videto.
 Percontatorem fugito: nam garrulus idem est;
 Nec retinent patulæ commissa fideliter aures:
 Et semel emissum volat irrevocabile verbum.

Non ancilla tuum jecur ulceret ulla, puerve,
 Inter marmoreum venerandi limen amici:
 Ne dominus pueri pulchri caræve puellæ
 Munere te parvo beet, aut incommodus angat.

Qualem commendes, etiam atque etiam aspice: ne mox

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Et bella Cantabrica, sub duce qui refixit signa Romana templis Parthorum, & qui nunc adjudicat Italis armis si quid abest. Ac, ne retrahas te, & absis inexcusabilis, quamvis curas fecisse nil extra numerum modumque, interdum tamen nugaris paterno rure. Exercitus partitur lintres: Pugna Actia refertur hostili more per pueros, te duce. Frater est adversarius, lacus Lucrinus, Adria; donec velox victoria coronet alterutrum fronde. Qui crediderit te consentire suis studiis, ut fautor laudabit tuum ludum utroque pollice.

Protenus ut moneam (si tu eges quid monitoris) sæpe videto quid dicas de quoque viro, & cui. Fugito percontatorem, nam idem est garrulus, nec patulæ aures retinent fideliter commissa; & verbum semel emissum, volat irrevocabile.

Non ancilla ulla puerve, intra marmoreum limen venerandi amici, uret tuum jecur: ne dominus pulchri pueri, caræve puellæ beet te parvo munere, aut incommodus angat te.

Etiam atque etiam aspice qualem hominem

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61. *Actia pugna, te duce.* This Naval Festival is happily introduced by the Poet, and does a great deal of Honour to young Lollius. *Augustus*, in memory of the Victory gained by him at *Actium* over *Anthony*, and which secured to him the Empire, instituted a Festival that was to be celebrated every fifth Year upon the first of *August*, under the Name of the *Actian Games*. The Exercises of this Festival were somewhat like the Tournament: But *Lollius*, on that Oc-

casión, acted the thing itself to the Life, in representing the very Action in a Sea-fight.

64. *Velox victoria.*] Victory is generally represented with Wings, on Medals and other Monuments, to represent her fleeting Nature; and with a Wreath in her Hand.

65. *Consentire suis, &c.*] 'Tis ridiculous to understand this of *Augustus*. *Horace* returns to his Subject, and says to *Lollius*, that the noble Lord who observes him to have Complaisance enough to amuse himself at

you * spent a bloody Campaign, and bore Arms in the Cantabrian Wars under that General, who has recover'd our Standards from the Parthian Temples, and is now assigning to the Roman Arms, whatever is wanting to compleat our Glory. And that you may not withdraw, and inexcusably absent yourself from this noble Recreation, tho' I know you are careful to do nothing out of Measure and Proportion, let me remind you that sometimes you descend to trifling Amusements at your paternal Country-seat. Your little Army divides the Boats into two Squadrons: The Battle of Actium is represented in hostile Form, by one Army of Boys under your Command, † another under your Brother's; your Lake the Adriatic, where you engage till swift Victory crowns the one or the other with her Laurel. Your Friend who thus finds that you fall in with his Inclinations, ‡ will in return most heartily approve of your Diversions.

Farther, that I may admonish you, (if indeed you have any need of a Monitor) often take heed what you say of every Man, and to whom. Shun the impertinently Curious; for the same Man is a Tatler, nor can his open Ears faithfully retain the Secrets with which they are entrusted; and a Word once § spoken, flies abroad never to be recalled.

Never indulge a Love for any Slave within the marble Threshold of the Friend you honour; lest the Owner of the Object of your Affection || make a Merit of obliging you with the small Present; or give a Denial, and torment you.

Again and again, consider whom you recommend to your Friend,

* Endured a bloody Warfare; and the Cantabrian Wars. † Your Brother is the opposite Leader. ‡ A Favourer thereof will commend with both his Thumbs. See Note 66. § Sent forth. || Blis or make you happy with the small Present.

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at a Hunting-march with him when he inclines to such Pastime, will in his Turn be equally complaisant in commending his Verses and Amusements.

66. *Utroque tuum laudabit pollice ludum.*] This figurative way of speaking is borrowed from the Amphitheatre. When a Gladiator was wounded or worsted, the People very often requested his Life by lowering or holding the Thumbs downwards; or he demanded it of the People; and if he had exerted himself bravely, they often granted him his Life by that Sign: But if his Request was refused, they signified it by holding the Thumbs erect. *Quum faveamus*, says Pliny

in his History, *Pollices premere etiam adversus jubemus.*

69. *Percontatorem fugito.*] Those who are curious to know every thing that is done and spoken, and who are continually in motion to penetrate into the Secrets of Families, ought to consider with what an evil Eye they are look'd upon by the wiser part of Mankind. In my opinion, it makes one of the most odious Characters. An Itch of talking every thing, naturally follows from a Desire of knowing every thing. Friends themselves ought not to know, but what one was willing that they should know; and when they attempt to transgress in this Point, it is an Advertisment to us to be on the Reserve.

Incutiant aliena tibi peccata pudorem.

Fallimur, & quondam non dignum tradimus. ergo,

Quem sua culpa premet, deceptus omitte tueri ;

Ut penitus notum, si tentent crimina, serves,

Tuterisque tuo fidentem præsidio : qui

Dente Theonino cùm circumroditur, ecquid

Ad te post paulò ventura pericula sentis ?

Nam tua res agitur, paries cùm proximus ardet :

Et neglecta solent incendia sumere vires.

Dulcis inexpertis cultura potentis amici :

Expertus metuit. tu, dum tua navis in alto est.

Hoc age, ne mutata retrorsum te ferat aura.

Oderunt hilarem tristes, tristemque jocos,

Sedatum celeres, agilem gnævumque remissi :

Potiores liquidi mediâ de luce Falerni

Oderunt porrecta negantem pocula : quamvis

Nocturnos jures te formidare tepores.

Deme supercilio nubem : plerumque modestus

Occupat obscuri speciem, taciturnus acerbi.

Inter cuncta leges & percontabere doctos.

Quâ ratione queas traducere leniter ævum ;

Ne te semper inops agitet vexetque cupido,

Ne pavor, & rerum mediocriter utilium spes :

Virtutem doctrina paret, naturane donet :

Quid minuat curas, quid te tibi reddat amicum :

Quid purè tranquillet ; honos, an dulce lucellum,

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commendes : ne mox aliena peccata incutiant pudorem tibi. Fallimur, & quondam tradimus non dignum. Ergo cum sis deceptus, omitte tueri eum quem culpa sua premet ; ut serves penitus notum, si crimina tentent ; tuterisque amicum fidentem tuo præsidio : qui cum circumroditur dente Theonino, ecquid sentis pericula ventura paulo post ad te ? Nam cum paries proximus ardet, res tua agitur, & incendia neglecta solent sumere vires.

Cultura amici potentis est dulcis inexpertis : expertus metuit id. Tu, dum navis tua est in alto, hoc age, ne aura mutata ferat te retrorsum.

Tristes oderunt hilarem, jocosque tristem, celeres sedatum, remissi agilem gnævumque. Potiores liquidi Falerni de luce mediâ oderunt negantem pocula porrecta ; quamvis jures te formidare nocturnos tepores. Deme nubem supercilio. Plerumque modestus occupat speciem obscuri, taciturnus acerbi.

Inter cuncta, leges & percontabere doctos, qua ratione queas traducere ævum leniter, ne inops cupido semper agitet vexetque te : ne pavor vexet te, & spes rerum mediocriter utilium : Doctrinane paret virtutem, naturane donet ; quid minuat curas, quid reddat te amicum tibi, quid pure tranquillet, honos, an

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80. *Ut penitus notum, &c.]* Dr. Bentley he would not have changed the *ut* into *at* ; appears not to have adverted to the Force of we have endeavour'd to express the Force of the Author's Reasoning in this Place, else it in the Translation. As for his other Alteration

left bye and bye the Faults of others * put you to the Blush. We are apt to err, and at Times introduce the Unworthy; therefore, when deceived, forbear to support the Man whom his own Misconduct will undo; that you may *preserve your Credit with your Friend*, and upon occasion save one whom you thoroughly know, in case † he be attacked with Calumny, and defend him who relies on your Protection: When he is wounded with the backbiting Tooth of Slander, ‡ why are you insensible of the Danger that is fast approaching to yourself? For sure your Interest is at stake, when your Neighbour's House is on Fire; and § 'tis usual you know for the Flames to gather Strength by being neglected.

Obsequious Attendance on a Friend in Power is charming in the Eyes of them who never tried it; but he that has, dreads it. Do you, while your Vessel is on the Main, look well to yourself, lest the Wind changing drive you back.

The Gloomy hate the Cheerful, and the Jocose the Gloomy; the Sprightly hate the Grave, and the Indolent the Bustling and the Active: Those who tope at the pure Falernian from Mid-day, hate you when you refuse the proffer'd Glass; tho' you swear that you dread the Fumes of the Wine by Night. Dispel the Cloud from your Brow: The modest Man ¶ too often passes for sullen, and the reserved for sour.

Withal, still be reading and consulting the Philosophers, by what Means you may lead a peaceable and a quiet Life; that neither impotent Desire, nor Fear and Hope of Things that profit little, may trouble and torment you: Whether † Virtue is acquired by Study, or be the Gift of Nature: What alleviates the Cares of Life; * what reconciles you to yourself; what ‡ produces pure undisturb'd Tran-

* Strike you with Shame. † False Accusations attack him. ‡ Have you any Sense of. § Neglected Flames use to receive Strength. ¶ For the most Part carries the Appearance. † Whether Study acquires Virtue, or Nature gives it. * What makes you in Friendship with yourself. † What composes into Tranquility purely, i. e. without any Mixture or Alloy.

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teration of *fidētem* into *fidēter*, in the next Line, it may well enough be admitted, without hurting the Sense, or rather it presents a better one.

82. *Circumroditur dente Theonino*.] Gnawed about with the Tooth of Theon, a carping Grammarian; here put for Slander itself.

84. *Nam tua res agitur*.] A Calumniator or Detractor should be look'd upon as a publick Incendiary. It is every one's Business to suppress by the most Methods the Asper-

sions of a virulent Tongue, that stains and sullies every Name it mentions.

91. *Liquidi media de luce Falerni*.] The Sense plainly shews this to be the true Reading.

92. *Porrecta negantem pocula*.] The Romans did not drink out of separate Glasses, as we, but they that drank first gave the Glass to his Neighbour, he to the third; and thus it went round.

An secretum iter, & fallentis semita vitæ.

Me quoties reficit gelidus Digentia rivus,
 Quem Mandela bibit, rugosus frigore pagus;
 Quid sentire putas, quid credis, amice, precari?
 Sit mihi, quod nunc est, etiam minus; ut mihi vivam
 Quod superest ævi, si quid superesse volunt Dî:
 Sit bona librorum & provisæ frugis in annum
 Copia: ne fluitem dubiæ spe pendulus horæ.
 Sed satis est orare Jovem quæ donat & aufert;
 Det vitam, det opes: æquum mî animum ipse parabo.

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dulce lucellum, an iter secretum, & semita fallentis vitæ.

Quoties Digentia gelidus rivus, quem Mandela bibit, pagus rugosus frigore, reficit me, quid, amice, putas me sentire, quid credis me precari? Sit mihi quod nunc est, etiam mi-

nus; ut vivam mihi quod ævi superest, si Dî volunt quid superesse: ut sit bona copia librorum, & frugis provisæ in annum, ne pendulus fluitem spe dubiæ horæ. Sed est satis orare Jovem quæ donat & aufert; det vitam, det opes; ipse parabo mi æquum animum.

N O T E S.

104. *Digentia.*] This was a Fountain and Rivulet of the *Sabin Valley*; it sprung from one of the Sides of *Mount Lucretilis*, watered the Territories of *Bandusia* and *Mandela*, and at last discharged itself into the *Corese*. *Horace* says that *Mandela* was very cold, because it lay along a Hill that was exposed to the North.

106. *Quid sentire putas, quid credis, amice, &c.*] What do you imagine can be my Thoughts in so horrid a Place? Or what do I petition of the Gods? Is it Honours, Riches and Renown? Or do I torment myself with anxious Care to have a more agreeable House? Not at all. These are the Things that disturb the Repose of Mankind.—The Interrogations here are very beautiful, lively, and ingenious, after so hideous a Picture of his Country-house.

107. *Sit mihi, quod nunc est, etiam minus.*] Here we have a natural Account of the State into which *Horace* had put himself to enjoy the Tranquility he wanted: He contents himself with the Estate he is possess'd of, and so far is he from desiring more, that, on the contrary, he is willing to quit what was superfluous. All he requested of the Gods,

if they intended to lengthen his Life, was no more than that he might have a Competency for himself, to be in a Capacity of cultivating his Understanding, never to be in Perplexity, free of all Dependance, and a good Library. Here we have a pretty good System of Morals, which I dare say may affront that of several modern Christians.

112. *Æquum animum mihi ipse parabo.*] This is agreeable to the Philosophy of the *Stoics*, who justly distinguish'd between the Goods of Fortune, and the Goods of the Mind; or what they called the *τὰ ἐν ἡμῖν*, and the *τὰ ἐκ ἡμῖν*, those Things that are not in our Power, and those that are. The former are not properly our own; the other it is in every Man's Power to acquire, by the right Exercise of his Faculties: And therefore, after the Poet has told us, that one of his Objects of Prayer was Contentment and Equanimity:

— *ne fluitem dubiæ spe pendulus horæ.*

he corrects himself, and says,

Sed satis est orare Jovem quæ donat & aufert;

“Ti

quility ; whether Honour, whether bewitching Pelf, or the secret Way and unfrequented Path of Life that steals away unknown.

For me, so oft as I retire to the refreshing Banks of cool Digen-tia, of which Mandela drinks, a Village grown wrinkled with the Cold ! what think you are my Sentiments ? What, my Friend, imagine you to be my Prayer ? That my Fortune may be still the same as now, or, *if Heaven think fit*, even less : And what of Life remains, if the Gods will that aught remain, I may live to myself. To have good store of Books, and * Provisions to supply the Year ; and not be hovering in suspense † between Hope and Fear of each precarious Hour. But 'tis sufficient to beg from Jove those *external* Things which he gives and takes away *at pleasure* : Let him give Life, let him give Riches ; I'll procure myself the equal well-poized Mind.

* *And Corn provided for the Year.*

† *In hope of the precarious Hour.*

N O T E S.

" 'Tis sufficient that I ask external Things
" from the Gods, those Gifts of Fortune
" which *Jupiter* gives and takes at will."

But as to *Virtue*, and those moral Perfec-tions which are absolutely good, the Gods have already sufficiently declared their Will, and have, without my asking, pointed out the sure and only way of attaining them, even by exerting my Reason, and improving those intellectual Powers which they have given me. 'Tis not by languid Prayers and passive Resignation, but by vigorous and un-wearied Efforts, that Habits of Virtue are acquired, and vicious Passions subdued :

—*alitur vitium, vivitque tegendo,*
Dum medicas adbibere manus ad vulnera
passor
Abnegat, & meliora Deos sedet omnia
poscens.

Therefore, says *Horace* :

Det vitam, det opes : æquum mi animum ip-
se parabo.

" If the Gods give me Life and other out-
" ward Enjoyments, I'll make a shift to

procure myself Contentment and Equality
" of Mind." This, I think, is the true
Sense of the Passage, according to the Doc-trine of that Philosophy.

Yet there were ancient Philosophers and Poets too of a different Opinion, as we may learn from several Passages of *Homer's* Works. There's a very remarkable Passage to this Purpose in *Callimachus*, at the End of the Hymn to *Jupiter* :

"Οὐτ' ἀρετῆς ἄτερ ὄλβου ἐπιγαῖα ἄνδρας
ἀεξεῖν
"Οὐτ' ἀρετὴν ἀφεννοῖο διδύδ' ἀρετὴν τε καὶ
ὄλβον.

" Riches can't make Men happy without
" Virtue, nor Virtue without Riches : Great
" God, give us then Riches and Virtue."

One may perhaps venture to say, there are some Virtues we are capable of putting in practice through the Strength of Reason : But to pretend that *Virtue*, that is *Wisdom*, is of our own Production, and that a calm and undisturbed Mind is in our own Power, that is a Doctrine directly opposite to the Christian System.

AD MÆCENATEM.

EPISTOLA XIX.

Horace had been reckoned for a considerable time the first Lyric Poet of his Age, consequently was envied as well as imitated. Among his Imitators there had been some wretched Poets, who through Want of a Capacity to distinguish his Beauties and Excellencies, copied the worst Parts of him. From this his Enemies took occasion to say, that through an Excess of

PRISCO si credis, Mæcenas docte, Cratino ;

Nulla placere diu nec vivere carmina possunt,

Quæ scribuntur aquæ potoribus. ut malè sanos

Adscripsit Liber Satyris Faunisque poetas ;

Vina fere dulces oluerunt mane Camenæ.

Laudibus arguitur vini vinosus Homerus :

Ennius ipse pater nunquam nisi potus ad arma

Prosiluit dicenda. Forum putealque Libonis

Mandabo ficcis, adimam cantare severis.

Hoc simul edixi ; non cessavere poetæ

Nocturno certare mero, putere diurno.

Quid ? si quis vultu torvo ferus, & pede nudo,

Exiguæque togæ simulet textore Catonem ;

Virtutemne repræsentet moresque Catonis ?

Rupit Hyarbitam Timagenis æmula lingua,

O R D O.

Docte Mæcenas, si credis prisco Cratino, nulla carmina, quæ scribuntur potoribus aquæ, possunt vivere, nec placere diu : nam ut Liber adscripsit poetas male sanos Satyris Faunisque, Camenæ dulces oluerunt vina fere mane. Homerus arguitur fuisse vinosus ex laudibus vini. Pater ipse Ennius nunquam prosiluit ad arma dicenda, nisi potus. Mandabo fo-

rum putealque Libonis ficcis, adimam cantare severis.

Simul ac edixit hoc, poetæ non cessavere certare nocturno mero, putere diurno. Quid ? si quis ferus torvo vultu, & nudo pede, textoreque exiguæ togæ, simulet Catonem, repræsentetne virtutem moresque Catonis ? Lingua æmula Timagenis rupit Hyarbitam, dum studet

N O T E S.

2. Nulla placere diu, nec vivere carmina possunt.] 'Tis doubtless some Verses of Cratinus that Horace makes use of here. Men will palliate their Vices under some Pretext or other ; thus Cratinus alledged, that his drinking so much was only with a Design to give Life and Spirit to his Poetry. Epicharmus asserts the same thing that Cratinus does :

Οὐκ ἔστι διθύραμβος ἀπὸ πῦρος οἶνον

" A Poet that drinks Water will never make good Dithyrambicks." 'Tis certain, that Wine has Force in it to cheer the Spirits and warm the Imagination : But 'tis only the moderate Use of it that produces this Effect ; when the due Bounds are transgressed, the Imagination, instead of being assisted, is but stifled and clogged ; there is a great Difference between drinking a cheerful Glass and being drunk.

TO MÆCENAS.

EPISTLE XIX.

Vanity and Self-conceit, he chose rather to read his Poems to Princes and Great Men, than to the Society of Poets. To clear himself of the first of these Charges, he points out in what Things he did imitate the Greeks, and in what himself ought to be imitated; and answers the second, in discovering the true Cause of their Malice and Spite.

LEARNED Mæcenas, if you believe old Cratinus, no Poems can please or be long-lived which are composed by Water-drinkers: Ever since Bacchus has enrolled the mad *enthusiastic* Poets amongst his *drunken* Fauns and Satires; the Muses, sweet *as they are*, have almost always smelt of Wine in the Morning. Homer, from the *lavish* Praises he bestows on Wine, is convicted of * having loved the Juice of the Grape. Ennius himself, the Father of the Latin Poets, never sallied forth in a *poetical Fit*, to sing of Arms, till he had drank a hearty Glass. † “Henceforth I’ll condemn all that are strictly sober to the Bar and Courts of Justice: ‡ I’ll debar the rigidly temperate from Poetry.”

Ever since I passed this Law, the Poets have incessantly vied with each other, who should drink most by Night, who should smell rankest of Wine by Day. What? if some human Brute should by putting on a stern Air, § by going without Shoes, and by wearing a scanty Gown, pretend to mimic Cato; would he therefore represent Cato’s Virtue and Manners? § Jarbitas, in emulating Tima-

* Given to Wine. † I’ll allot the Bar and Libo’s Puteal, (i. e. the Prætor’s Bench) to the Sober: See Note on B. II. Sat. vi. 35. ‡ I’ll deprive them of Power or Privilege to sing. § His Foot bare. § The Tongue that emulated Timagenes burst Jarbitas.

NOTES.

8. *Forum, putealque Libonis.*] Horace himself speaks here in the Quality of a Legislator.—The Romans, whenever a Thunderbolt fell upon a Place without a Roof, took care, out of Superstition, to have a sort of Cover built over it, which they properly called *Puteal*. This had the Name of *Puteal Libonis*, and *Scribonium puteal*, because Scribonius *Puteal* erected it by order of the Senate. The Prætor’s Tribunal standing just by, is often signified in Authors by the same Expression.

10. *Hoc simul edixi.*] I read *edixi* with Dr. Bentley, referring this Law before-men-

tioned to Horace himself as what agrees best with the Strain of the Epistle, particularly with Ver. 17.

—quod si

Pallerem casu, biberent exsangue cuminum.

12. *Et pede nudo.*] One of Lycurgus’s Laws expressly ordered the Spartans to go bare-footed: And even at Athens, those who valued themselves upon leading an austere Life, never wore shoes but when the Season was cold, or when they walked over rough and rugged Roads. This Custom was also imitated by the primitive Romans.

Dum studet urbanus, tenditque disertus haberi.
Decipit exemplar vitiis imitabile. quod si
Pallerem casu, biberent exsangue cuminum.
O imitatores, servum pecus, ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultus!

Libera per vacuum posui vestigia princeps,
Non aliena meo pressi pede. qui sibi fidit
Dux, regit examen. Parios ego primos iambos
Ostendi Latio, numeros animosque secutus
Archilochi, non res & agentia verba Lycamben.

At ne me foliis ideo brevioribus ornes,
Quod timui mutare modos & carminis artem:
Temperat Archilochi Musam pede mascula Sappho,
Temperat Alcæus: sed rebus & ordine dispar,
Nec socerum quærit, quem versibus oblinat atris,
Nec sponsæ laqueum famoso carmine nectit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen. juvat immemorata ferentem

O R D O.

esse urbanus, tenditque haberi disertus. Exemplar imitabile vitiis decipit. Quod si casu pallerem, biberent cuminum exsangue. O imitatores, pecus servum, ut tumultus vestri sæpe movere mihi bilem, sæpe jocum!

Ego princeps posui libera vestigia per vacuum, pressi meo pede vestigia non aliena. Qui fidit sibi, ille dux, regit examen. Ego primus ostendi Latio Parios Iambos, sequutus numeros animosque Archilochi, non res, &

verba agentia Lycamben. Ac ne ideo ornes me foliis brevioribus, quod timui mutare modos, & artem carminis: Mascula Sappho temperat pede suo Musam Archilochi; Alcæus temperat eam; sed dispar rebus & ordine, nec quærit socerum, quem oblinat atris versibus, nec nectit laqueum sponsæ famoso carmine. Ego Latinus fidicen vulgavi hunc non prius dictum alio ore. Juvat me ferentem immemora-

N O T E S.

21. *Libera per vacuum posui, &c.*] The Poet here boasts, that he has, without the Help of any Guide, open'd a way unknown to them; and that he was far from being a mere Plagiarist, or a wretched Imitator, but on the contrary an Original.

23. *Dux regit examen.*] This is a Metaphor taken from the Bees, to whom he compares the Poets, as he says on another Occasion, *Ego apis matinx more modoque, &c.*

23. *Parios Iambos.*] Parian Iambicks, so called from *Archilochus*, a Native of *Paros*, the first who wrote in those Measures.

27. *Quod timui, &c.*] Dacier and others give another Sense to this Passage, viz. lest you think me less deserving of Praise, because I have been afraid to change his Measures; know that I have temper'd my Muse with Sapphics, and with the Iambicks of *Alcæus*;

but in these my Iambics I have mixed nothing of *Archilochus's* foul-mouth'd lampooning Satire. But the Sense we have given after *Dr. Bentley* is more agreeable to the Words, especially to the last part of the Sentence, *sed rebus, &c.* which cannot, without violent straining, be made to bear the other.

28. *Temperat Archilochi, &c.*] *Temperare* does not here signify to soften, but to mix or qualify. This Meaning is so natural and agreeable to the Sense of the Passage, that I am surprized that Persons ever thought of giving it any other, as several have done. *Sappho* and *Alcæus* were an Age later than *Archilochus*, from whom the former borrowed several kinds of Verses, which they interspersed with others, to compose different Lyric Pieces. *Horace* did the same after them, nay, he did more;

genes's Talent at Raillery, burst, while he affected the Wit, and strained hard to be accounted eloquent. * The Model proves a Snare to *Fools*, that is only imitable in its Defects: Should I by chance grow pale, *all the Poetafters in Town* would take a Draught of Cummin † to drive the Blood from their Faces. Ye mere Imitators, a servile Herd, how your bustling Efforts oft'times provoke my Spleen, oft'times my Mirth!

‡ I boldly opened to myself a Field where none had set foot before, and scorned to tread in other's Steps. He who relies on his own Bottom || *leads and* rules the Swarm. I first § introduced into Latium the Parian Iambics, imitating the Numbers and the Spirit of Archilochus, not his Matter, and *the Malignity of his Stile* that drove Lycambes into Despair. And that you may not therefore crown me with ‡ fewer Laurels, because I have * not attempted to alter his Measures and the Structure of his Verse: *I have done no more than the admired Sappho and Alcæus did before*; for bold masculine Sappho tempers and diversifies her Muse with the Numbers of Archilochus; so does Alcæus, but differing from him in his Subjects, and in Method and Composition: Neither makes he choice of a Father-in-law, † to blacken with his satyrick Muse; nor by lampooning Lines prepares the *fatal* Nooze for his promised Bride. ‡ Alcæus too, whom none had before attempted to imitate, my Lyric Muse *first* publish'd to the Romans. I have the Pleasure

* The Model that is imitable in its Defects deceives. † Bloodless Cummin. ‡ I the first set my free Steps on empty Ground, I trod not in the Steps of others. || As a Leader, rules the Swarm. § Sherwed. ‡ With shorter Leaves. * I have been afraid. † Asperse or besmear with his black Lines. ‡ See Note 32.

N O T E S.

more; he enrich'd the Latin Poetry by a great number of Verses, borrowed not only from Archilochus, but likewise from Alcæus and Sappho. In this Instance, our Author is justified by the Example of the two preceding great Poets.

28. *Mascula Sappho*.] Sappho's Poetry is both nervous and delicate, the first Characteristick is designed by the Epithet *Mascula*.

29. *Sed rebus & ordine dispar*.] Alcæus adopted Archilochus's Verse, without changing any thing either in the Number or Arrangement of the Measures; but with this Difference, that he always transposed them to different Subjects, and gave to the Verse, in his Lyric Compositions, quite another Order from what they had in Archilochus's.

31. *Nec sponsæ laqueum nectit*.] Nor ti.^o the Nooze for his Spouse, viz. Niobule, whom her Father Lycambes perfidiously detained from him after she had been promised him in Marriage.

32. *Hunc ego non alio*.] Him not celebrated by any Mouth before, I a Latin Poet publish'd to the Romans. Here it appears plain, that *hunc* refers to Alcæus, and not to Archilochus, as Dacier and others would have it. This the *Fidicen* is sufficient to determine, for that must mean his imitating a Lyric Poet, and such was Alcæus, not Archilochus. Besides, he had said enough of his Imitation of Archilochus before, and to refer this to him, would make him guilty of the most idle and impertinent Repetition.

Ingenuis oculisque legi manibusque teneri.

Scire velis, mea cur ingratus opuscula lector
Laudet ametque domi, premat extra limen iniquus?

Non ego ventosæ plebis suffragia venor

Impensis cœnarum, & tritæ munere vestis:

Non ego, nobilium scriptorum auditor & ultor,

Grammaticas ambire tribus & pulpita dignor.

Hinc illæ lacrymæ. Spissis indigna theatris

Scripta pudet recitare, & nugis addere pondus,

Si dixi; Rides, ait, & Jovis auribus ista

Servas: fidis enim manare poetica mella

Te solum, tibi pulcher. Ad hæc ego naribus uti

Formido; & luctantis acuto ne secer ungui,

Displicet iste locus, clamo, & diludia posco.

Ludus enim genuit trepidum certamen, & iram;

Ira truces inimicitias, & funebre bellum.

O R D O.

rata legique oculis ingenuis, tenerique manibus.

Velis scire cur lector ingratus laudet ametque mea opuscula domi, iniquus premat ea extra limen? Ego non venor suffragia ventosæ plebis impensis cœnarum & munere tritæ vestis. Ego auditor & ultor scriptorum nobilium non dignor ambire tribus Grammaticas, & pulpita. Hinc illæ lacrymæ. Si dixi, Pudet me reci-

tare scripta indigna spissis theatris, & addere pondus nugis, ait: rides, & servas ista auribus Jovis: enim pulcher tibi, fidis te solum manare mella poetica. Ego formido uti naribus ad hæc: & ne secer acuto ungui luctantis clamo, Iste locus displicet, & posco diludia. Enim ludus genuit certamen trepidum & iram: ira genuit truces inimicitias, & funebre bellum.

N O T E S.

34. *Ingenuis oculisque legi.*] To be read by ingenuous Eyes, and be perused by their Hands, bringing them Things unrecorded, or not before heard of.

35. *Ingratus.*] A Reader who approves and admires a Book, ought always to ac-

knowledge himself indebted to the Author for the Pleasures he receives from his Performance. But instead of this, Envy takes place and produces a quite different Effect, namely, Chagrin and Detraction. How unjust and mean-spirited is such a Conduct!

And

EPISTOLA XX.

In 733 Horace published a Collection of some Satires and Epistles, and had put this Epistle at the Head of them. In it he gives very useful and critical Directions to Authors under the Allegory of a Child, who, upon finding himself confined within the Walls of his Father's House, breaks loose and

to be read by Men of ingenuous and liberal Minds, as one who brings them Subjects new and hitherto unsung.

Would you know why *some* ungrateful Readers, * who can't help praising and esteeming my Works at home in *their Closets*, are so partial and unjust to run them down without-doors? *The Reason is*, I hunt not for the Applauses of the fickle Mob, at the expence of Treats, and by the Present of a *cast* thread-bare Coat: † join not with our noble Writers, to hear and repeat each other's Works by turns, nor deign to court the Tribes of Grammarians, and bow unto their Chairs. Hence those Tears of *Anger and Chagrin*. If I say, I am ashamed to rehearse my mean Writings to the crouded Theatres, and to give such Importance to Trifles; you jeer, cries one; *I warrant*, you reserve those Pieces of yours for ‡ Cæsar's Ears; presuming that || 'tis only from your Pen the poetic Honey-strains distil, all charming in your own Eyes. In return to this, I am afraid to indulge a Sneer; and therefore, § to extricate myself out of the Clutches of my armed Antagonist, I cry out, That Place is my Aversion, and I beg a Respite from the Trial: † For from Trials of Skill have sprung Emulation and Strife; and from Strife, cruel Enmities and rueful War.

* *Why the ungrateful Reader praises and loves my Works at Home.* † *I am not a Hearer of them, nor Revenger, viz. by repeating mine to them.* ‡ *For the Ears of Jove.* || *That you alone distil poetic Honey.* § *That I mayn't be tore by the sharp Nails of my Antagonist.* † *For a Trial of Skill hath begot.*

N O T E S.

And yet it often happens, that those very Persons are studying and profiting by the very Pieces they so much detract from.

37. *Non ego ventosæ plebis suffragia, &c.*

The Poet very agreeably rallies here the stupid Vanity of some cotemporary Poets, who, to have their Verses applauded, used to be at the Expence of grand Entertainments, and

to make Presents of Cloaths to the People, in order to gain their Approbation, as the Candidates for any Offices of State did when they solicited their Interest.

47. *Diludia.*] A Prorogation of the Day of Combat; alluding to the Combats of the Gladiators.

To his Book.

E P I S T L E XX.

and takes his Liberty. The Character that hereafter he gives of himself, is true and natural; neither Modesty nor Vanity make him conceal any thing in it.

Vertumnus Janumque, liber, spectare videris :

Scilicet ut prostes Sotiorum pumice mundus.

Odisti claves, & grata sigilla pudico :

Paucis ostendi gemis, & communia laudas ;

Non ita nutritus. fuge quò discedere gestis :

Non erit emissio redditus tibi. Quid miser egi ?

Quid volui ? dices, ubi quis te læserit. & scis

In breve te cogi, cùm plenus languet amator.

Quòd si non odio peccantis desipit augur,

Carus eris Romæ. donec te deferat ætas.

Contrectatus ubi manibus sordescere vulgi

Cœperis ; aut tineas pasces taciturnus inertes,

Aut fugies Uticam, aut vinctus mitteris Ilerdam.

Ridebit monitor non exauditus : ut ille,

Qui malè parentem in rupes protrusit asellum

Iratus. quis enim invitum servare laboret ?

O R D O.

O Liber, videris spectare Vertumnus Janumque : scilicet ut prostes mundus pumice Sotiorum. Odisti claves, & sigilla grata pudico ; gemis te ostendi paucis, & laudas communia, non nutritus ita. Fuge quo gestis discedere. Non erit redditus tibi emissio. Dices, ubi quis læserit te : Miser quid egi ? Quid volui ? Et scis cum amator plenus languet, co-

gi te in breve. Quod si augur non desipit odio peccantis, eris carus Romæ, donec ætas deferat te. Ubi contrectatus manibus vulgi cœperis sordescere : aut taciturnus pasces tineas inertes, aut fugies Uticam, aut mitteris vinctus Ilerdam. Monitor non exauditus ridebit : ut ille, qui iratus detrusit in rupes asellum malè parentem. Quis enim laboret servare invitum ?

N O T E S.

1. *Vertumnus Janumque.*] In the Forum Romanum, at the End of the *Via Tuscanæ*, Vertumnus had a Statue and a Temple, and Janus had a Statue there also. The Forum Romanum was the Quarter of the City in which Booksellers kept their Shops. A Scholiast gives us the Reason why Vertumnus had his Statue here ; because, says he, *Vertumnus Deus est præses vertendarum & emendarum rerum, hoc est, vendendarum & emendarum.*

2. *Scilicet ut prostes Sotiorum.*] The Sotii were two Brothers, and the most famous Booksellers then in Rome, both for the Correctness of their Copies, and the Neatness of their Binding. 'Tis worth Observation, that the Bibliographus or Transcriber, Bibliopagus Compactor or Bookbinder, and Bibliopola or Bookseller, belonged all to one Business at that Time.

2. *Pumice mundus.*] Booksellers made use of a Pumice-stone to smooth the Parchment

on which they were to write : One Side was smoothly polished, that the Stylus might write with the greater Ease and Freedom, and that the Writing might be more clear and uniform. The Reverse, on which there was no Writing, was also made smooth, that the Hand, in folding up the Volume, might feel no Roughness ; besides, that it might be colour'd more easily and to greater Advantage ; for the Reverse side of the Volume was painted yellow, red, or blue, &c. Thus Juvenal, in his 7th Satire, says :

—atque ideo crocea membrana labella
Impletur—

Membrana labella crocea : That is to say, a Leaf of Parchment painted yellow. With this Pumice they likewise smooth'd the Skin that covered the Volume, on the Reverse of which was written the Title of the Book in golden Letters.

YOU seem, my Book, to have your Eye full on Janus and Ver-
 tumnus ; no doubt, that you may be set forth *to Sale*, neatly
 adorn'd by the Hands of the *Sofii*. You hate *to be under the Re-*
straint of Locks and Keys, and Seals, that are agreeable to the
 chaste and virtuous Child : You mourn your being seen by few, and
 are in love with Places of publick Resort, tho' otherwise bred up :
 Quick then begone, where you long impatiently to be. * *But re-*
member, you part from me never more to return. Ah Wretch !
 what have I done, what was in my Mind ? you shall say when any
 one uses you ill : And you know that † you are *apt to be folded up*
and flung aside, so soon as your cloyed Lover palls. But if ‡ my
 prophetic Mind be not *blinded and prejudiced* by Resentment of
 your Folly, *I foresee that you shall be caressed at Rome only* till
 your *blooming Age* be gone : *But* when after being thumb'd by the
 Hands of the Vulgar, you begin to look fordid and ugly ; you
 shall either feed the vile Moths in some silent Corner, or fly to
 Utica, or be sent a greasy Wrapper to Ilerda : Your faithful Mo-
 nitor, whom you still disregarded, shall then laugh at your *Disgrace* ;
 as he, who in an angry Mood push'd his refractory Afs over the Pre-
 cipice *he would not shun*. For who would be at pains to save a Thing
 against its Will ? This Fate too awaits thee, to fall into || the
 Hands of some snuffling old Pedant in the Skirts of the City, and

* *There will be no returning to you when let go.* † *Reduced into a small Compass :*
 Alluding to the Manner of rolling up their Books when they have done reading. ‡ *The*
Augur or Prophet. || *That Stammering Old-age shall overtake you.*

N O T E S.

3. *Grata sigilla pudico.*] Here the Al-
 legory begins : The Romans took the utmost
 care to educate their Children in the purest
 and most innocent Morals. Their Precau-
 tions in this Point went so far, as not only to
 have their Apartments lock'd, but even
 seal'd, that no suspected Person might have
 Access. One may see in the Satire *Non quia*
Mæcenas, with what Vigilance and Care
Horace's Father preserved him from every
 thing that could in the least affect a tender
 Sense of Virtue.

13. *Vinctus.*] If we read *vinctus* with
 Dr. Bentley, and as it is in most if not all
 the MSS. the Meaning is, You shall be sent
 bound, and much against your Will, to Ilerda :
 Facetiously intimating, what a Mortification
 it was to go to Spain rather than to Africa :
 Thus he.—But perhaps it means no more,
 than bound about some Packet as a Cover,

and *unctus* seems to agree better with what
 goes before.

13. *Mitteris Ilerdam.*] Ilerda was a Town
 in Spain, now Lerida, built near the Segru,
 which runs into the Ebro. This Place is
 famous for a Victory that Cæsar obtained
 over Petronius and Afranius, Pompey's Ge-
 nerals. It is here put for Spain in general,
 as Utica is for all Africk.

15. *Qui male parentem in rupes.*] The
 Poet here alludes to a Fable among the Ro-
 mans, viz. " A Farmer had an Afs that
 " pretty much frequented the Brink of a
 " Precipice, notwithstanding all the Admo-
 " nitions and Precautions that were used
 " with him to avoid so dangerous a Place.
 " Whereupon his Master punishes his Ob-
 " stinacy, by hurling him headlong from
 " the Precipice ; down which he must one
 " Day fall, through a stupid Insensibility."

Hoc quoque te manet, ut pueros elementa docentem
 Occupet extremis in vicis balba senectus.
 Cum tibi sol tepidus plures admoverit aures;
 Me libertino natum patre, & in tenui re
 Majores pennas nido extendisse loqueris;
 Ut quantum generi demas, virtutibus addas:
 Me primis Urbis belli placuisse domique;
 Corporis exigui, præcanum, Solibus aptum,
 Irasci celerem, tamen ut placabilis essem.
 Fortè meum si quis te percontabitur ævum;
 Me quater undenos sciat implevisse Decembres,
 Collegam Lepidum quo duxit Lollius anno.

O R D O.

Hoc quoque manet te, ut balba senectus occupet docentem pueros elementa in extremis vicis. Cum sol tepidus admoverit tibi plures aures loqueris me natum fuisse libertino patre, & extendisse pennas majores nido in tenui re; ut addas tantum virtutibus, quantum demas generi. Loqueris, inquam, me exigui corporis placuisse primis Urbis belli domique: præcanum, aptum solibus, celerem irasci, tamen ut essem placabilis. Si quis forte percontabitur te meum ævum, sciat me implevisse quater undenos Decembres, anno quo Lollius duxit Lepidum collegam consulatu.

N O T E S.

18. *Balba senectus.*] That is, *Ut Balbus jam senex affectus occuperis docendo pueros elementa in scholis suburbanis.* In the most beautiful Quarters of the City the Romans had their celebrated Schools, in which Masters of undoubted Capacity taught and explained the Greek and Latin Authors: For the Romans took particular Care to have their Children not only instructed in the former, but likewise in the latter. And in this they were judged

there be condemned to teach his Boys their Elements. When the temperate *Evening Sun* brings you a || more numerous Audience, you shall tell them that I was the Son of a Freed-man, and born to a low Fortune, *but raised myself and stretched my Wings* beyond my Nest: That *thus* what you take from my Birth, you may add to my Merit: That I was in Favour with the greatest Men in Rome, * both Generals and Statesmen; of a short Stature; grey-hair'd before my Time; † who loved to bask in the Sun; and was prone to Anger, yet so as to be easily appeased. If any one shall chance to ask my Age, let him know that I had ‡ seen full forty-four Decembers, in the Year that Lollius admitted Lepidus his Colleague.

|| *More Ears.* * *Both in War and at Home.*
I had finish'd four times eleven Decembers.

† *Agreed with Sunshine.*

‡ *That*

NOTES.

judged right, for Nature without Improvement is not sufficient, even in a Mother-tongue, to learn one to speak properly and with Accuracy. In the extreme and most distant Parts of the Suburbs were the low Schools kept, where Children only learned to Read, or were taught the first Elements.

19. *Tepidus Sol.*] Is not the excessive Heat of the Sun, as it has been rendered; but the Evening Sun, when the Heat is more mild and temperate; for *tepidus* signifies moderately warm, between hot and cold.

23. *Belli placuisse domique.*] The Great Men that courted and honoured our Author with their Friendship were, *Cassius, Brutus, Messala, Lollius, Pollio, Agrippa, Mæcnas, Augustus*, and several more whose Names lie scattered through his Works.

24. *Præcanum.*] Our Author began to grow grey-headed about the forty-first Year of his Age, and was wholly so in his fiftieth Year, as may be learned from the Odes, *Herculis ritu* and *Quid bellicosus*.

Q U I N T I
H O R A T I I F L A C C I
E P I S T O L A R U M
L I B E R S E C U N D U S.

A D A U G U S T U M.

E P I S T O L A I.

This Epistle ought to be considered as one of the most valuable that has been left us by our Author for several Reasons. Augustus, to whom it is addressed, indulged him in this Freedom, or, to express it more properly, had required it of him as a Proof of his Friendship; for he writes to him through the Whole of it in Terms that import nothing less. Besides, Horace was now advanced to such an Age, that it had become easy and familiar to him to appear in Print, and nothing less than Master-pieces were expected from his Pen. In short, he wrote to a Prince that was a Person of superior Genius himself, refined Taste, and uncommon Learning. The learned Mr. Pope, observes, that " This Epistle will shew the Learned World to have fallen into two Mistakes; one that Augustus was a Patron of Poets in general; whereas he not only prohibited all, but the best Writers to name him, but recommended that Care even to the Civil Magistrate; Admonebat Prætores ne paterentur nomen suum obsole- fieri, &c. The other, that this Piece was only a General Discourse of Poetry; whereas it was an Apology for the Poets, in order to render Augustus more their Patron. Horace here pleads the Cause of his Contemporaries; first against the Taste of the Town, whose Humour it was to magnify the Authors of the preceeding Age; secondly, against the Court and Nobility, who encouraged only the Writers for the Theatre; and lastly, against the Emperor himself, who had conceived them of little

" Ufa

H O R A C E's E P I S T L E S.

B O O K II.

TO AUGUSTUS.

EPISTLE I.

"Use to the Government." The Design of the last Part is to let Princes see how much it is their Interest to encourage all sorts of Poets, whether Epic, Lyric, or of any other Name, in their Emulation to excel, since they have it in their Power to eternize the Names of Great Men in their Writings, and give them a lasting Reputation. All this is ingeniously interwoven in the Encomium of Augustus, which runs through the whole Epistle. An Encomium, however extravagant and extraordinary it appears to be, yet 'tis in a great measure apologized for, by the shining and uncommon Qualities of the Prince to whom it was addressed.—The Date of this Epistle is determined by the Date of so many remarkable Events, that 'tis surprizing that any could mistake it. The Poet in this Letter mentions the divine Honours conferred on Augustus in the Year 726, the sovereign and absolute Authority granted to him by the Senate in 727, the Reduction of the Parthians in 734, the Laws he enacted for the Reformation of Manners in 736, the Secular Poem sung in 737, the Exploits of Tiberius and Drusus against the Dalmatians, Pannonians, Germans, and Daci, in 739, 742, 743, and in the beginning of 744, and the shutting of the Temple of Janus in the End of the Spring or in the Beginning of the Summer of the last-mention'd Year, as will be shewn in the following Remarks. This Year then is the soonest Date that can be given to this Epistle, which was the fifty-fifth Year of the Author's Age, that is, two Years before his Death.

CUM

CUM tot sustineas & tanta negotia solus,
 Res Italas armis tuteris, moribus ornes,
 Legibus emendes; in publica commoda peccem,
 Si longo sermone morer tua tempora, Cæsar.
 Romulus, & Liber pater, & cum Castore Pollux,
 Post ingentia facta, Deorum in templa recepti,
 Dum terras hominumque colunt genus, aspera bella
 Componunt, agros assignant, oppida condunt;
 Ploravere suis non respondere favorem
 Speratum meritis: diram qui contudit hydram,
 Notaque fatali portenta labore subegit,
 Comperit invidiam supremo fine domari.
 Urit enim fulgore suo, qui prægravat artes
 Infra se positas: extinctus amabitur idem.
 Præsentī tibi maturos largimur honores,
 Jurandasque tuum per nomen ponimus aras,
 Nil oriturum aliās, nil ortum tale fatentes.
 Sed tuus hic populus, sapiens & justus in uno,
 Te nostris ducibus, te Graiis anteferendo,
 Cætera nequaquam simili ratione modoque
 Æstimat; &, nisi quæ terris semota, suisque
 Temporibus defuncta videt, fastidit & odit;
 Sic fautor veterum, ut tabulas peccare vetantes,
 Quas bis quinque viri sanxerunt, foedera regum,

N O T E S.

O Cæsar, cum tu solus sustineas tot & tanta negotia, tuteris res Italas armis, ornes moribus, emendes legibus; peccem in publica commoda, si morer tua tempora longo sermone.

Romulus, & pater Liber, & Pollux cum Castore, recepti post facta ingentia in templa Deorum; dum colunt terras genusque hominum, componunt aspera bella, assignant agros, condunt oppida, ploravere favorem speratum non respondere suis meritis: Hercules, qui contudit diram hydram, subegitque nota portenta fatali labore, comperit invidiam tantum domari supremo fine. Ille enim qui prægravat artes po-

sitas infra se, urit suo fulgore; idem extinctus amabitur. Nos largimur maturos honores tibi præsentī, ponimusque aras jurandas per tuum nomen; fatentes nil tale adhuc ortum, nil oriturum alias. Sed hic tuus populus, sapiens & justus in hoc uno, scilicet anteferendo te nostris ducibus, te Graiis, nequaquam æstimat cætera simili ratione modoque; & fastidit & odit omnia, nisi quæ videt semota terris, defunctaque suis temporibus. Sic fautor veterum, ut dicat Musas loquutas fuisse in Albano monte, tabulas vetantes peccare quas bis quinque viri sanxerunt;

N O T E S.

5. Romulus, & liber pater.] This Comparison is the more beautiful, in that it highly honours the Prince in whose Favour it was made. Romulus, Bacchus, Castor, Pollux, and Augustus, merited to be rank'd among the Gods for their heroic and glorious Achievements post ingentia facta. The latter had divine Honours paid to him while alive; but the rest received no such Homage,

nor were reputed divine till after their Death.

13. Urit enim, &c.] For he burns by his Brightness who oppresses the Arts (i. e. the Merit of others in the Arts) placed below him. Mr. Pope, in his Imitation of this Epistle, has very beautifully set off this Allusion:

“ All

WHILE you, great Cæsar, alone sustain the *Weight* of so many and momentous Affairs of State; defend the * Empire by your Arms; adorn it by your Example, and reform it by your Laws: Shou'd not I trespass against the Public Weal, were I to take up your Time with a long Epistle?

Romulus and Bacchus, Castor and Pollux, were, after their heroic Deeds, admitted into the Temples of the Gods, yet while they were civilizing Mankind, making fierce Wars to cease, † planting Colonies, and founding Cities; mourned at last ‡ to find their Merits not requited with expected Gratitude. He who crush'd the direful Hydra, and, with Toil ordain'd him by the Fates, subdued those well-known Monsters, || found Envy was to be conquer'd by Death alone. § For he whose Weight of Merit oppresses others, is a Sun that burns and dazzles by its superior Brightness: Yet the same Sun, when once extinguish'd, shall be loved and praised. To thee, yet present on Earth, we pay ample Honours, and erect Altars where we are to swear by thy Name; confessing, that none shall ever rise, that none hath ever risen, thy Equal. But thy People, wise and just in this one Instance, in preferring thee to our own, thee to the Grecian Leaders; by no means judge of other Things with like Reason and Measure: And, save those † whom they know to be removed from Earth, and to have finished their Course, they detest and nauseate all. Such Favourers of the Antients, as to maintain, that * the Laws of the Twelve Tables, which the Decemviri enacted; the Treaties of our Kings,

* *The Affairs of Italy.* † *Assigning Lands*; to wit, in consequence of their planting Colonies. ‡ *That expected Favour did not answer their Merits.* || *Found Envy still to be subdued in the last Period of Life.* § *For he burns by his Brightness who oppresses the Arts.* See Note 13. † *What Things they see.* * *The Tables forbidding to transgress.*

N O T E S.

"All human Virtue, to its latest Breath,

"Finds Envy never conquer'd but by Death.

"The great Alcides, ev'ry Labour past, Had still this Monster to subdue at last.

"Sure Fate of all, beneath whose rising Ray,

"Each Star of meaner Merit fades away!

"Oppress'd, we feel the Beam directly beat,

"Those Suns of Glory please not till they set."

here in one Verse as much as he has expressed in four in the second Ode of the Fourth Book:

*Quo nihil majus meliusve terris
Fata donavere, bonique Divi,
Nec dabunt, quamvis redeant in aurum
Tempora priscum.*

From this Comparison we may observe the vast Difference there is between the Simplicity of Satires and Epistles, and the Majesty and Sublimity of the Odes.

24. *Quas bis quinque viri sanxerunt.*] The perpetual Divisions and Tumults at Rome between the Consuls and Tribunes of the People

27. *Nil olitura alias, &c.*] Horace says

T t

Vel Gabiis vel cum rigidis æquata Sabinis,
Pontificum libros, annosa volumina vatum,
Dicitur albano Musas in monte locutas.

Si, quia Græcorum sunt antiquissima quæque
Scripta, vel optima; Romani pensantur eadem
Scriptores trutinâ; non est quod multa loquamur:
Nil intra est olea, nil extra est in nuce duri.

Venimus ad summum fortunæ: pinguis, atque
Psallimus, & luctamur Achivis doctius unctis.

Si meliora dies, ut vina, poemata reddit;
Scire velim, chartis precium quotus arroget annus,
Scriptor ab hiuc annos centum qui decidit, inter
Perfectos veteresque referri debet, an inter
Viles atque novos? excludat jurgia finis.

Est vetus atque probus centum qui perficit annos,
Quid? qui deperit minor uno mense, vel anno;

Inter quos referendus erit? veteresne poetas,
An quos & præsens & postea respuet ætas?

Iste quidem veteres inter ponetur honestè,
Qui vel mense brevi, vel toto est junior anno.

Utor permissio, caudæque pilos ut equinæ,
Paulatim vello, & demo unum, demo etiam unum;

O R D O.

*fœdera regum æquata vel cum Gabiis vel cum
rigidis Sabinis; libros pontificum, & volu-
mina annosa vatum.*

*Si, quia quæque antiquissima scripta Græ-
corum sunt vel optima, Romani scriptores
pensantur eadem trutinâ, non est quod
loquamur; multa; nil duri est intra oleam,
nil duri extra in nuce. Venimus ad sum-
mum fortunæ; pinguis atque psallimus &
luctamur doctius unctis Achivis. Si dies red-
dit poemata, ut vina, meliora, velim scire quo-
tus annus arroget pretium chartis. Scriptor,*

*qui decidit centum annos ab hinc, debet re-
ferri inter perfectos veteresque, an inter viles
atque novos? Finis excludat jurgia. "Scrip-
tor, qui perfecit centum annos, est vetus at-
que probus." Quid? qui deperit minor
uno mense, vel anno, inter quos erit referen-
dus? Interne veteres poetas, an inter eos, qui
& præsens & postera ætas respuet? "Iste
quidem honestè ponetur inter veteres poetas
qui est junior vel brevi mense, vel toto
anno." Utor permissio, velloque paulatim,
ut pilos caudæ equinæ, & demo unum, demo*

N O T E S.

People in the Year 300, put the Romans upon compiling a Body of wise and solid Laws to prevent these Inconveniencies, and to establish the Peace of the Government on a lasting Footing. A certain Man, *Hermoderus*, a Native of *Ephesus*, that retired to *Italy* after being banish'd his Country, propos'd to have *Solon's* Laws brought from *Greece*. This Motion was gone into; and for this Purpose, three Deputies are commission'd to

make a Collection of all the Laws and Customs among the *Athenians*, or any other well-known Cities of *Greece*. In the Year 301, the *Decemviri* were created, that is, ten Men vested with Consular Power to direct and govern the Republick, and empower'd to chuse out of these foreign Laws what they thought most proper for settling the Form of Government that they should agree upon to establish. These Magistrates digest

concluded either with the Gabii or the rigid Sabines; the Books of the Priests, and aged Volumes of our Seers, were spoken by the Muses themselves on the Alban Mount.

If, because the antientest Writings of the Greeks are their best, the Roman Writers are to be weighed in the same Scale, there is then no occasion for many Words, *we must give up both Sense and Reason*, we must not say there is any Hardness in the Stone of an Olive, or in the Shell of a Nut: *For we may as well assert that we are † got to the highest Perfection in every Science; that we paint, we sing, and even wrestle, more skilfully than the ‡ Greeks.* If Time renders Poems more excellent, as *it does* Wine, I should be glad to know what Age gives the true Value to Writings. A Writer who died a hundred Years ago, whether must he be rank'd among the accomplished Antients, or amongst the paltry Moderns? let the *precise* Boundary end all Disputes. “He ¶ who has lived a full hundred Years ago is an antient and approved Author.” § Well, and he who wants a Month or Year of that Period, among which shall he be classed? among the antient Poets, or those whom both the present and the future Age shall reject? “He too shall by courtesy be reckoned among the Antients, who is either but a short Month, or even a whole Year younger.” I improve the Concession, and, as *the Man in the Fable* did the Hairs of the Horse's Tail, I gradually pluck out, and subtract one Year, then again another; † till, by bringing down the whole heap of Years

* Arrived at the very Top of Fortune.
perfects.

† Anointed Greeks.

‡ Whom

§ Well? and he who died a Month or Year short.

¶ See Note 47.

N O T E S.

the Roman Laws into ten Articles, in the Form of a Codex, to which were added, a little after, two more; and hence they have been called since, The Laws of the Twelve Tables, of these *Appius Claudius*, one of the *Decemviri*, was the chief Author.

31. *Nil intra, &c.*] There is no Hardness within an Olive, none without in a Nut. We follow Dr. Bentley's Reading: *Nil intra est olea, nil extra est in nuce*; i. e. *Nil duri est intra in olea, nil duri est extra in nuce*; the Proposition having a Reference both to *olea* and *nuce*: As in similar Examples:

Quas Ego te terras, & quanta per Æquora vectum.
Virg. *Æn.* 692.

33. *Pingimus, &c.*] Horace mentions here Painting, Musick, and Wrestling, the three Arts in which it was universally granted the Greeks excelled the Romans.

45. *Caudæque pilos ut equinæ.*] Horace has here his Eye on a celebrated Story of *Sertorius*, who, to secure his Army keen to hazard a dangerous Battle, and convince his Soldiers that it was by degrees, and never by one Blow, that they were to gain their Points, ordered two Horses to come before them, the one weak and old, the other young and strong, and gave the former to a robust young Fellow, and the latter to an old feeble Man, and at the same time desired each of them to pull the Tail of the Horse that he held: The vigorous Man pulls with all his Might the Tail of the weak old Horse, but all his Efforts were to no purpose; whereas the feeble Man, by pulling Hair and Hair, soon robb'd the young Horse of his Tail. This is what our Author has imitated in his present Dispute.

Dum cadat elusus ratione ruentis acervi,
 Qui redit ad fastos, & virtutem æstimat annis,
 Miraturque nihil, nisi quod Libitina sacravit.
 Ennius & sapiens, & fortis, & alter Homerus,
 Ut critici dicunt, leviter curare videtur,
 Quò promissa cadant, & somnia Pythagorea.
 Nævius in manibus non est, at mentibus hæret
 Penè recens : adeò sanctum est vetus omne poema.
 Ambigitur quoties, uter utro sit prior ; aufert
 Pacuvius docti famam senis, Accius alti :
 Dicitur Afranî toga convenisse Menandro ;
 Plautus ad exemplar Siculi properare Epicharmi ;

50

55

O R D O.

etiam unum ; dum ille elusus ratione ruentis acervi cadat, qui redit ad fastos, & æstimat virtutem annis, miraturque nihil nisi Libitina sacravit.

Ennius & sapiens, & fortis, & ut critici dicunt, alter Homerus, videtur leviter curare quo promissa & somnia Pythagorea cadant.

Nævius non est in manibus, & hæret pene recens mentibus : adeò sanctum est omne vetus poema. Quoties ambigitur, uter utro sit prior ; Pacuvius aufert famam senis docti, Accius alti : Toga Afrani dicitur convenisse Menandro ; Plautus dicitur properare ad exemplar Epicharmi Siculi ; Cæcilius vincere gravitate,

N O T E S.

47. *Dum cadat, &c.*] Till in the manner of a sinking Heap, be outwitted fall to the Ground. This Expression, *ratione ruentis acervi*, is thought to be an Allusion to that kind of Argument called *Sorites*, in which a Heap of Propositions are link'd together in such a Manner as to form one Syllogism ; whence it has its Name from *Σορις acervus*, a Heap.

49. *Quod Libitina sacravit.*] The Death of an excellent Author establishes, so to speak, his Character and Reputation. From the Time that a Man ceases to be our Cotemporary, Jealousy and Envy are laid in the Dust, and from that Time he enjoys the full Right he has to our Esteem and Regard.

49. *Libitina.*] The Goddess who presided over Funerals.

53. *Ennius & sapiens, &c.*] In explaining this difficult Passage, we have followed the Sense in which it is understood by the old Scholiast, and supported by Dr. Bentley, as what alone agrees with the Design of the Author. *Dacier* and others take the Words thus : *Ennius the Wise, &c.* seems to take no great care to justify his high Pretensions and Pythagorean Dreams. But besides, that it ought then to have been *curasse*, not *curare* ; the Words in that Sense will make a

detached, disjointed Proposition, that has no manner of Connexion either with what goes before or comes after : For 'tis obvious to any attentive Reader, that in the rest of this Period, to Ver. 62, *Horace* is delivering not his own Sentiments concerning those ancient Poets, but the Sentiments of the vulgar Critics of his Time : And therefore, in order to make this Sentence of a piece with the rest, he must be understood, not as delivering his own Opinion concerning *Ennius*, but that of those *Fautores Venerum*, in like manner as he instances their Veneration for Antiquity in *Nævius* and the other Poets after-mentioned.

52. *Quò promissa cadant, &c.*] *Ennius*, according to the Pythagorean Doctrine of Transmigration, gave out, that he was animated by *Homer's* Soul.

54. *Adeò sanctum, &c.*] *i. e.* Tho' hardly any body knows him, yet those blind Devotees to all Authors of ancient Date, are at pains even to get him by heart, and keep him fresh in their Memories, to quote him on all Occasions. Dr. Bentley and Mr. Canningham put a Point of Interrogation after *recens* ? and so make it a Question, thus, Is not *Nævius* still read and perused ; nay, is he not still riveted fresh in People's Minds ? We

by little and little, I outwit my Disputant, who has Recourse to his Kalendar, and estimates Virtue by its Age, admiring nothing but what Death has consecrated.

Ennius, the wise, the bold *Ennius*, and the second Homer, as our Critics call him, is advanced to the highest Pitch of Fame, so that he seems now to have little Anxiety and Concern about the Issue of his Pretensions to *Homer's Spirit*, and his Pythagorean Dreams. *Nævius* * is quite obsolete and out of Date, yet dwells still fresh in the Minds of those fond Admirers of Antiquity: So sacred and rever'd in their Eyes is every ancient Poem. So often as it comes into debate, whether this Poet or that has the Preference, *Pacuvius* carries away the Prize for Learning, *Accius* for the Sublime. † *Afranius's* Comic Genius is said to equal that of *Menander*; *Plautus* ‡ to keep the Model of *Sicilian Epicharmus* still in view; *Cæcilius* to

* Is not in Peoples Hands. † The Gown of *Afranius* is said to have fitted *Menander*. See Note 57. ‡ To hasten to the Model.

N O T E S.

We have followed *Dacier*, who reads *AT mentibus hæret*, instead of *ET*; only differing from him in this, that he puts the first part of the Sentence in *Horace's* own Mouth, and supposes the other to be spoken by one of those Partisans for Antiquity; for which there seems to be no manner of Necessity, nor appears there the least Vestige of such a Dialogue from the most careful Inspection of the Words.

56. *Pacuvius docti famam senis Accius, &c.*] *Pacuvius* was the Grandson of *Ennius*, and flourish'd about the 156th Olympiad: He improved much by reading the Greek Authors, with whose Beauties and fine Sentiments he enrich'd his own Compositions. He was the best Tragedian that *Rome*, down to his own Age, produced; and with very little Difference, he is equal to any that appeared till *Cæsar's* Days. He was born at *Brundisium*, and died at *Tarentum* about the ninetieth Year of his Age.

56. *Docti senis alti.*] The one of a learned old Poet, the other of a sublime one. By the *docti senis*, the old Commentator understands *Sophocles*, who lived till he was ninety-five Years old; and by the *alti*, *Euripides*, who was of a high, proud Spirit: But the Sense we have given is more generally embraced, and offers more naturally.

57. *Dicitur Afrani, &c.*] The Gown of *Afranius* is said to have fitted *Menander*. By the *Toga* we are to understand, *togata ejus*

fabulæ, his Comedies, which were entirely *Roman*; and therefore called *togata* from the *Roman Gown*.

58. *Plautus.*] *Plautus* was a Native of *Sarsina*, a Town of *Umbria*; and tho' he was younger than *Ennius*, *Pacuvius*, and *Accius*, yet he died sooner than they, in the Year 570. He is here commended, because he never loses sight of the main Plot, but always sensibly proceeds to the unraveling of it, and never allows the House to languish and grow dull, but, on the contrary, still keeps up their Spirits. This is one of the principal Qualifications of a Dramatick Poet, and perhaps none has possessed it in so high a degree as he did.

58. *Properare ad exemplar.*] He hastens towards the Model. By *properare*, to hasten, *Cruquius* understands *non laboriose scribere*, his free easy Manner of writing.

58. *Epicharmi.*] *Epicharmus* was a Poet, Philosopher, and Scholar of *Pythagoras*, born at *Syracuse* or at *Crastus* a Town of *Sicily*, and flourish'd about the Year 300 from the building of *Rome*, as it is commonly believed; but *Aristotle* puts him at least an Age further back. The Comparison he made between *Plautus* and him, gives us Reason to think that he was one of the first Poets of his Age for Comedy; and *Plato* prized his philosophical Works so far, as to adopt into his Writings some of his most excellent Sentiments.

Vincere Cæcilius gravitate, Terentius arte.
 Hos ediscit, & hos arcto stipata theatro
 Spectat Roma potens; habet hos numeratque poetas
 Ad nostrum tempus, Livî scriptoris ab ævo.
 Interdum vulgus rectum videt: est ubi peccat.
 Si veteres ita miratur laudatque poetas,
 Ut nihil anteferat, nihil illis comparet; errat:
 Si quædam nimis antiquè, si pleraque durè
 Dicere credit eos, ignavè multa fatetur;
 Et sapit, & mecum facit, & Jove judicat æquo.
 Non equidem infector, delendaque carmina Livî
 Esse reor, memini quæ plagosum mihi parvo
 Orbilium dictare; sed emendata videri,
 Pulchraque, & exactis minimùm distantia, miror:
 Inter quæ verbum emicuit si fortè decorum, &
 Si versus paulo concinnior unus & alter;
 Injustè totum ducit venditque pòema.
 Indignor quidquam reprehendi, non quia crassè
 Compositum, illepidè putetur, sed quia nuper;
 Nec veniam antiquis, sed honorem & præmia posci.
 Rectè necne crocum floresque perambulet Attæ

60

65

70

75

O R D O.

Terentius arte. Roma potens ediscit hos, & stipata arcto theatro spectat hos; habet numeratque hos poetas ab ævo scriptoris Livî Andronici, ad tempus nostrum. Vulgus interdum videt rectum: est ubi peccat. Si ita miratur laudatque veteres poetas, ut anteferat nihil, comparet nihil illis, errat. Si credit eos dicere quædam nimis antiquè, si credit eos dicere pleraque durè, si fatetur eos dicere multa ignavè; & sapit, & facit mecum, & judicat Jove æquo. Non equidem infector re-

orque carmina Livî esse delenda, quæ memini plagosum Orbilium dictare mihi parvo; sed miror ea videri emendata, pulchraque & minimùm distantia exactis: Inter quæ si fortè verbum decorum, & si versus unus & alter paulo concinnior emicuit; ducit venditque injustè totum poema. Indignor quidquam reprehendi, non quia putetur crasse illepidè compositum, sed quia est nuper compositum; nec veniam posci antiquis, sed honorem & præmia. Si dubitem an fabula Attæ rectè perambulet cro-

N O T E S.

59. *Cæcilius.*] This Cæcilius was a Gallick Slave of the Country of the *Insubrians*, now called the *Milanese*: He applied himself to Dramatic Poetry, and succeeded in it so happily as to become one of the most celebrated Comic Poets of his Age. He died in 586, a Year after *Ennius*, and two Years before *Terence's* first Play was acted.

59. *Terentius.*] Carthage had the Honour of *Terence's* Birth, tho' born a Slave, but his uncommon Abilities soon procured him his Liberty, and thereafter brought him on the Roman Stage, where he received the loudest Claps and highest Encomiums. He

was in his greatest Glory between the second and third Punick War. His Death happened in the Year 595. He was but nine Years of Age when *Plautus* died: These two Latin Comic Poets are, of all whom *Horace* mentions, the only ones whose Words are extant; and it has luckily happened, that they are the best and choicest that ever wrote in that Language. *Madam le Fevre*, in her Preface on *Plautus's* Comedies, observes, that *Terence's* Characters are better drawn, and more fully described; and it is in this Particular that the Preference, in my Opinion, is given to him here above *Cæcilius*.

surpass in Dignity, Terence in Art: These imperial Rome learns by heart, and these crouded in her narrow Theatres she views with Admiration; these she rates and counts her Poets, down from the Age of *old Livius Andronicus* to our Times. Sometimes the People judge right, and sometimes are in the wrong: If they admire and praise our antient Poets, so as to think nothing preferable, nothing comparable to them, they err; if they will allow * that their Stile is sometimes obsolete, mostly hard, often flat and mean; they are both wise, and join with me, and judge † according to Truth. ‡ Not that I would run down or condemn to Oblivion the Poems of *Livius*, which I remember *Orbilius*, || with his afflictive Rod, lash'd into me when a Boy at School: but that they should be thought correct, and beautiful, and next to finish'd, I wonder much. Among which, if there chances to shine forth a well-chosen Word, or one or two tolerably harmonious Lines, these § absurdly recommend and give a Price to the whole Poem. It moves my Indignation that any Work should be censured, not because it is reckon'd dully written, or without Grace, but † because it is modern; and that not *only* Indulgence, but Honours and Prizes should be demanded ||| on the Score of mere Antiquity. Were I *but* to question, whether *Atta's* Comic Muse walked grace-

* That they say some Things in a Stile antiquated, most Things harshly, and confess that they say many Things abjectly. † Under the kind Influence of *Jove*. ‡ I don't indeed run down, nor give my Vote for destroying. || Flogging *Orbilius*. § Conducts and sells. See Note 75. † But because lately writ. ||| For the Ancients.

N O T E S.

59. *Arte*.] By *arte* seems to be meant his Art in drawing Characters.

62. *Livi scriptoris ab ævo*.] That is from the Year 514, in which *Livius Andronicus*, the most ancient of all the Roman Poets, had his first Play acted, one Year after the first Punick War, and before the Birth of *Ennius*. This *Livius Andronicus* was a Freedman of *Livius Salinator*, and Tutor to the Sons of that illustrious Roman. The Romans had several Poets among them before *Andronicus*, as appears by the Hymns of the *Salii*, and what is said in the Twelve Tables; but none composed before him a Poem, that is, a regular Piece *justum poema*.

71. *Orbilium dictare*.] This *Orbilius Pupilius* was a Native of *Beneventum*, who of a Soldier became a Teacher of the *Belles Lettres*, and opened his School at Rome in the Year 691, at the Age of fifty. He gained so great a Reputation in this new Business, that the People, at the common Charge, erected to him a Statue. He was a Man of

great Severity, as *Horace*, who was his Scholar several Years, informs us.

75. *Injuste totum, &c.*] Leads on, or conducts, and sells. An Allusion, as is thought, to the Slave-Merchants, who set their most likely Wares in the Front, where they were most exposed to View, to help off their less vendible Goods.

79. *Atta*.] According to *Festus*, was a Name given to the Comic Poet *T. Quinctius*, on account of some Defect he had in his Feet, the Word signifying one who walks awkwardly: And the Critics think *Horace* in this Expression, *Fabula Attæ perambulet recte necne*, is alluding to that double Entendre. But this is so low a piece of Wit, that I can hardly believe *Horace* capable of it. Without having Recourse to such a pitiful Quibble, we may explain the Expression by a parallel one in this same Epistle, Ver. 176. where, speaking of a Comic Poet who wrote for Money, he says he was

Fabula, si dubitem; clament periisse pudorem
 Cuncti penè patres, ea cùm reprehendere coner,
 Quæ gravis Æsopus, quæ doctus Roscius egit:
 Vel quia nil rectum, nisi quod placuit sibi, ducunt;
 Vel quia turpe putant parere minoribus, &, quæ
 Imberbes didicere, senes perdenda fateri.
 Jam Saliare Numæ carmen qui laudat, & illud,
 Quod mecum ignorat, solus vult scire videri;
 Ingeniis non ille favet, plauditque sepultis,
 Nostra sed impugnat, nos nostraque lividus odit.
 Quod si tam Græcis novitas invisa fuisset,
 Quàm nobis; quid nunc esset vetus? aut quid haberet,
 Quod legeret tereretque viritim publicus usus?
 Ut primùm positis nugari Græcia bellis
 Cœpit, & in vitium fortunâ labier æquâ;
 Nunc athletarum studiis, nunc arsit equorum;
 Marmoris, aut eboris fabros, aut æris amavit;
 Suspendit pictâ vultum mentemque tabellâ;
 Nunc tibicinibus, nunc est gavisa tragœdis:
 Sub nutrice puella velut si luderet infans,
 Quod cupide petiit, maturè plena reliquit.
 Quid placet, aut odio est, quod non mutabile credas?
 Hoc paces habuere bonæ, ventique secundi.

O R D O.

cum floresque, necne; pene cuncti patres clament
 pudorem periisse, cum coner reprehendere ea,
 quæ gravis Æsopus, quæ doctus Roscius egit.
 Vel quia ducunt nil rectum, nisi quod placuit
 sibi: vel quia putant turpe parere minoribus,
 & senes fateri ea perdenda esse, quæ didi-
 cere imberbes. Qui jam laudat carmen Sa-
 liare Numæ, & vult solus videri scire illud,
 quod ignorat æque mecum; ille non favet plau-
 ditque ingeniis sepultis; sed impugnat nostra
 ingenia, lividus odit nos nostraque scripta.
 Quod si novitas fuisset tam invisa Græcis,
 quam nobis; quid nunc esset vetus; aut quid

haberet publicus usus, quod legeret tereretque
 viritim?

Ut primùm Græcia, positis bellis, cœpit nu-
 gari, & labier æquâ fortunâ in vitium: ar-
 sit nunc studiis athletarum, nunc equorum; a-
 mavit fabros marmoris, aut eboris, aut æris;
 suspendit vultum mentemque pictâ tabellâ;
 nunc gavisa est tibicinibus, nunc tragœdis.
 Velut si infans puella luderet sub nutrice, quod
 petiit cupide, plena reliquit mature. Quid
 placet aut est odio, quod credas non esse muta-
 bile? Paces bonæ ventique secundi habuere
 hoc.

N O T E S.

Securus cadat, an recto stet fabula talo.

Here the Sense is obvious, and leaves no room for the Supposition of a Pun.

79. *Crocum floresque.*] Alludes to the Flowers and Saffron-water with which the Roman Theatre was scented.

82. *Quæ gravis Æsopus, &c.*] Æsop and Roscius were two of the best Actors that

appear'd on the Roman Stage till Horace's
 Age: The first was famous for Tragedy;
 hence our Author calls him *gravis*, i. e.
 Pathetic: The other had a natural, easy,
 lively, and familiar way of expressing himself,
 which made him excel in Comedy; he is
 called *doctus*, not only because none under-
 stood better than he did the Art of giving
 his Voice and Gestures a graceful, winning,
 and expressive Air, but because he wrote a
 learned

fully or not along the scented Stage; almost all our Fathers would cry, that Modesty was lost, since * I dare censure what solemn Æsop, what skilful Roscius acted; either because they judge nothing right but what has pleased themselves; or because they think it shameful to submit to their Inferiors in Years, and to confess, in their Old-age, that what they learned when † young is good for nothing. Now he who cries up Numa's Salian Verses, and would needs be thought to know that whereof he is equally ignorant with me; ‡ he does it not out of Favour and Esteem for the dead Wits, but in Opposition to ours, || from rank Envy he hates both us and ours: But if mere Novelty had been as odious to the Greeks as to us, what had now been ancient; or, § what Author had been extant for publick Use?

As soon as Greece, † enjoying Rest from War, began to seek amusing Arts; and, prosperous in her Fortune, to degenerate into Vice and Luxury; she burned with keen Desire, now for Wrestlers, now for Horses; she grew fond of Artists in Marble, Ivory, or Brass; * she fix'd her admiring Eyes and Soul upon the painted Canvas; now was charmed with † Musick, then with the Entertainments of the Stage: *And*, like the Infant Girl that loved to play when under a Nurse, her ‡ cloy'd Fancy soon forsook what she fondly sought *before*. What is it that either pleases or disgusts, which you may not reckon changeable? This has always been the Effect of happy Times of Peace, and prosperous Gales of *Fortune*.

* When I offer to censure. † Beardless Boys. ‡ He does not favour the buried Wits, but thwarts ours. || Envious. § What would the publick Use have had to read and hear from one hand to another? † Having laid Wars aside. * See Note 97. ‡ With Players on the Flute. † Quickly cloy'd.

N O T E S.

learned Piece on the Eloquence of the Theatre. After all, nothing does him so much Honour as his singular Probity.

86. *Jam Saliare Numæ carmen.*] Numa instituted twelve Priests in honour of Mars, to whom he gave the Name of *Salii*, Dancers, and composed a Form of Prayers which they were to sing in their solemn Processions; the proper Name of these Prayers was *axamenta*, because they were written on Tablets: In these all the Gods were invoked. They likewise had their particular Hymns for each God, named from their Deity in whose Honour it was sung; as, *Versus Junonii, Minervæ, Martii, &c.*

87. *Et illud, quod metum ignorat, &c.*] Cicero confesses, that he did not understand the Hymns of the *Salii*; and before him Varro says, that *Ælius Silius*, the most learned

Man of his Age, and who had written a large Commentary on these Verses, had left a vast number of obscure Parts unexplained; which made *Quintilian* say, *Saliaria carmina vix sacerdotibus suis satis intelligenda*. "The *Salian Verses* are scarcely understood by their very Priests." In *Numa's* Reign, and almost five hundred Years after him, they spoke at Rome a Language neither Greek nor Latin, but a kind of jargon composed of Greek and barbarous Words.

97. *Suspendit.*] She suspended her Looks and Soul. Alluding to the Greek Custom of hanging out their Pictures to publick View and Criticism.

98. *Tragedis.*] With Tragedians. But the Word in its original Signification, comprehends all Dramatic Performers.

Romæ dulce diu fuit & solenne, reclusâ
 Manè domo vigilare, clienti promere jura,
 Cautos nominibus certis expendere nummos, 105
 Majores audire: minori dicere, per quæ
 Crescere res posset, minui damnosa libido.
 Mutavit mentem populus levis, & calet uno
 Scribendi studio: pueri patresque severi
 Fronde comas vincti cœnant, & carmina dictant. 110
 Ipse ego, qui nullos me affirmo scribere versus,
 Invenior Parthis mendacior, & prius orto
 Sole, vigil calamum, & chartas, & scrinia posco.
 Navem agere ignarus navis timet: abrotonum ægro
 Non audet, nisi qui didicit, dare: quod medicorum est, 115
 Promittunt medici: tractant fabrilis fabri:
 Scribimus indocti doctique poemata passim.

Hic error tamen & levis hæc insania quantas
 Virtutes habeat, sic collige: vatis avarus
 Non temere est animus: versus amat, hoc studet unum; 120
 Detrimenta, fugas servorum, incendia ridet;
 Non fraudem socio, puerove incogitat ullam
 Pupillo; vivat filiquis, & pane secundo;
 Militiæ quanquam piger & malus, utilis urbi.
 Si das hoc, parvis quoque rebus magna juvari. 125
 Os tenerum pueri balbumque poeta figurat;
 Torquet ab obscœnis jam nunc sermonibus aurem;
 Mox etiam pectus præceptis format amicis,

O R D O.

Dulce diu fuit & solenne Romæ, vigilare mane domo reclusâ, promere jura clienti, expendere cautos nummos nominibus certis, audire majores, dicere minori, per quæ res posset crescere, & libido damnosa minui. Populus levis mutavit mentem, & calet uno studio scribendi; pueri patresque severi cœnant vincti quod ad comas fronde, & dictant carmina. Ego ipse, qui affirmo me scribere nullos versus, invenior mendacior Parthis; & vigil prius orto sole posco calamum, & chartas, & scrinia. Ignarus navis timet agere navem; nemo, nisi qui didicit, audet dare abrotonum ægro: medici promittunt quod medicorum est: fabri tractant fabrilis: sed docti indoctique scribimus poemata passim.

Hic tamen error, & hæc levis insania, sic collige, quantas habeat virtutes: animus vatis non est temere avarus: amat versus, studet hoc unum; ridet detrimenta, fugas servorum, incendia; non incogitat ullam fraudem socio puerove pupillo; vivit filiquis & secundo pane; quanquam sit piger & malus militiæ, utilis tamen est urbi. Si das hoc, magna quoque juvari posse rebus parvis; poeta figurat os tenerum balbumque pueri, jam nunc torquet aurem ab obscœnis sermonibus, mox etiam format pectus præceptis amicis, corrector asperitatis,

N O T E S.

112. Parthis mendacior.] The Romans, to their Experience and at their Expence, found, that no Faith was to be put in Par-
 thians: They deceived Crassus under the Pretence of negotiating a Peace, and cut him and his Army in Pieces; and besides, had for

It was long the * Taste and venerable Fashion of the Romans, to rise and open their Gates betimes; to give their Clients their Opinion in the Laws, and put out their Money *for them* on good Securities: To receive Instruction from the Elders; to teach the Young † how to improve their Fortunes, how to check their ruinous Lusts. Now our inconstant People have changed their Mind, and burn with one common Itch of Writing: The Sons and solemn Sires sup ‡ with Garlands on their Heads, and dictate Verses. Even I, who protest I'll never write another Line, am found a greater Liar than a Parthian, and, awake before the rising Sun, call for Pen and Paper and my Desk. He that knows nothing of a Ship is afraid to steer; none dares to administer Physick but he who has learned it; Physicians profess what belongs to Physicians; Mechanics practise mechanic Trades: We, learned and unlearned, scribble Verses all at random.

Yet || what Benefits accompany this same Folly and pardonable Madness you may thus compute: § A Poet's Mind is hardly susceptible of Avarice; 'tis Poetry he loves, this alone he minds: As for Loss of Goods, Flight of Slaves, or Fires; he laughs at them. He meditates no Fraud against his Friend or Ward; he lives on Pulse and brown Bread: Tho' backward and unfit for War, yet of Service to the State; provided you allow, that great Designs are promoted even by Things minute: The Poet moulds the Boy's tender lisping Organs; from his Infancy he turns away his Ear from obscene Discourse; at length too, forms his Mind with friendly

* It was pleasant and fashionable at Rome. † By what Means their Estate might grow, pernicious Lust be impaired. ‡ Having their Hair bound with a Garland.
 || What Virtues or Benefits it contains. § A Poet's Mind is not readily avaritious.

N O T E S.

for several Years amused the Romans with the Promise of returning them the Prisoners and Standards they had taken of *Craffus's* Army. Nay, their very manner of Fighting, in which they pretended a sham flight, was a kind of military Cheat. These Particulars serve to characterize the Nation. When *Horace* then says, that he has often promised to desist from making Poems, and yet still continues to compose them, it is a Case very common to Poets, who are not under such strict Obligation of observing and keeping their Word as Historians are.

114. *Abrotonum*.] Southernwood. An Ever-green; a Plant of a yellow Flower,

strong Smell, and bitter Taste: Hence *Lucretius* calls them *Abrotoni graves*. Its Leaves and Seed is much used in Medicines.

127. *Torquet ab obscænis*, &c.] Thus imitated by Mr. *Pope*, and applied by him to Mr. *Addison*:

“ He from the Taste obscene reclaims our Youth,
 “ And sets the Passions on the side of Truth;
 “ Forms the soft Bosom with the gent est Art,
 “ And pours each human Virtue in the Heart.

Asperitatis & invidiæ corrector & iræ;
 Rectè facta refert; orientia tempora notis
 Instruit exemplis; inopem solatur & ægrum.
 Castis cum pueris ignara puella mariti
 Disceret unde preces, vatem ni Musa dedisset?
 Poscit opem chorus, & præsentia numina sentit;
 Cœlestes implorat aquas doctâ prece blandus;
 Avertit morbos, metuenda pericula pellit;
 Impetrat & pacem, & locupletem frugibus annum.
 Carmine Dî superi placantur, carmine Manes.

130

135

Agricolæ prisci, fortes, parvoque beati,
 Condita post frumenta, levantes tempore festo
 Corpus & ipsum animum spe finis dura ferentem,
 Cum sociis operum pueris & conjuge fidâ,
 Tellurem porco, Silvanum lacte piabant,
 Floribus & vino Genium memorem brevis ævi.
 Fescennina per hunc inventa licentia morem
 Versibus alternis opprobria rustica fudit;
 Libertasque recurrentes accepta per annos
 Ludit amabiliter: donec jam sævus apertam
 In rabiem verti cœpit jocus, & per honestas
 Ire domos impunè minax. doluere cruento
 Dente laceffiti: fuit intactis quoque cura
 Conditione super communi: quin etiam lex
 Pœnaque lata, malo quæ nollet carmine quemquam

140

145

150

O R D O.

Et invidiæ, Et iræ; refert facta recte; instruit tempora orientia exemplis notis; solatur inopem Et ægrum. Unde puella ignara mariti cum castis pueris disceret preces, ni Musa dedisset vatem? Chorus poscit opem, Et sentit numina præsentia; blandus doctâ prece implorat aquas cœlestes; avertit morbos, pellit metuenda pericula; impetrat Et pacem, Et annum locupletem frugibus. Dî superi placantur carmine, Manes placantur carmine.

Prisci agricolæ, fortes, beatique parvo, levantes corpus Et animum ipsum ferentem dura spe finis, tempore festo post frumenta condita,

cum sociis operum Et pueris, Et fida conjuge, piabant Tellurem porco, Silvanum lacte, Genium, memorem brevis ævi, floribus Et vino. Licentia Fescennina inventa per hunc morem fudit opprobria rustica alternis versibus; libertasque accepta per annos recurrentes ludit amabiliter: donec jocus jam sævus cœpit verti in apertam rabiem, Et ire minax per honestas domos impunè. Laceffiti cruento dente dolere: fuit quoque intactis cura super communi conditione: quin etiam lex pœnaque lata est, quæ nollet quæquam describi malo carmine: ver-

N O T E S.

132. *Castis cum pueris, &c.*] The Celebration of the Secular Games was not one of the least Occurrences that signalized Augustus's Reign; and Horace had no small Share in that Glory, by the Honour the Prince did him, in pitching upon him to compose the Hymns that were to be sung on

that Occasion. Flattery and Vanity have equally contributed to bring this Incident to the Poet's Remembrance; but this must be own'd, that it could not be done in a more dexterous or delicate Manner. We have observed already, that it was composed in the Year 737.

133

social Precepts, the Corrector of his Frowardness, Envy, and Anger. 'Tis the Poet sings heroic Deeds; instructs the rising Age by famed Examples; solaces the Poor and Sick. Whence could the * unspotted Virgin and innocent Boys learn the solemn Hymn, had not the Muse form'd the Poet? The Chorus supplicate the Aid *divine*, and feel the present Gods; in sweet Address they implore the Rain from Heaven by the well-composed Prayer; *by means of this* they avert Diseases, ward off impending Dangers, procure Peace, † and all the Riches of the bounteous Year: By Song ‡ we appease the Gods above, by Song the Gods below.

Our ancient Swains, a hardy Race, and happy in their Little, after their Grain was brought home, recreating their Bodies at that festal Time, and their Minds too, patient under Drudgery in prospect of the End, were wont, with the Partners of their Toils, their Sons and faithful Wives, to atone the *Goddeſs* Earth with a Hog; Silvanus, by an *Offering of Milk*; and with Flowers and Wine, the Genius who reminds us of the Shortness of our Life. From this Custom arose the || *Fescennine* licentious Dialogue, which bandied rustic Taunts in alternate Verse; and this Liberty resumed with each returning Year, sported it in a facetious friendly manner, till the Raillery, now too keen and petulant, begun to degenerate into downright Outrage; and § with uncheck'd Boldness attacked *even* Houses of Virtue and Honour. † Those who were wounded by this cruel Satire, smarted with resentful Anguish. * Those too who escaped unhurt, interested themselves in the common Cause: Nay more, a Penal Law was enacted, which provided, that none should be mark'd out by lampooning Verse. *The*

* *The Maid that knows not a Husband.* † *A Year enrich'd with Fruits.* ‡ *The Gods above are appeased.* || *Fescennine Licentiousness.* § *And went menacing with Impunity through Houses of Honour.* † *Who were attack'd by the bloody Tooth.* * *The Untouch'd too had a Concern for the common Condition.*

N O T E S.

133. *Preces.*] *Their Prayers:* Meaning the *Carmen Seculare* which was sung by a Choir of Boys and Virgins in solemn Procession.

135. *Docta prece.*] *By learned Prayer.* Because, as *Dacier* observes, the *Carmen Seculare* was full of profound Learning, particularly in the Attributes of the Gods. But I rather think it means skilful Prayer, *i. e.* skilful or effectual to obtain its End.

138. *Carmine manes.*] *The Manes* are here put in opposition to the *Dii superi*. The *Manes* were no more than the Souls of Men departed. Hence *Plato* is named *Rex*

Manium; "King of the *Manes*," *i. e.* of the Dead.

145. *Fescennina per hunc, &c.*] That is, the Peasants or Farmers of *Latium* had as little Regard to Modesty in their Diversions, Plays, and Games, as the *Tuscans* had to it in their Poems and Verses. *Fescennina* was a *Tuscan* Town, in the District of the *Vulfinians*.

152. *Quin etiam lex, pœnaque lata.*] The Law of the Twelve Tables, to which this Passage refers, runs in these Terms: *Si quis occentassit malum carmen, siue condidissit, quod injuriam faxit flagitiumve alteri, capital esto.* "If

Describi. vertère modum, formidine fustis
Ad bene dicendum delectandumque reducti.

Græcia capta, ferum victorem cepit, & artes
Intulit agresti Latio. sic horridus ille
Defluxit numerus Saturnius, & grave virus
Munditiæ pepulere: sed in longum tamen ævum
Manferunt, hodieque manent, vestigia ruris.
Serus enim Græcis admovit acumina chartis;
Et post Punica bella quietus, quærere cœpit,
Quid Sophocles & Thespis & Æschylus utile ferrent:
Tentavit quoque rem si dignè vertere posset;
Et placuit sibi, naturâ sublimis, & acer;
Nam spirat tragicum satis, & feliciter audet:
Sed turpem putat in scriptis metuitque lituram.

Creditur, ex medio quia res arcessit, habere
Sudoris minimum; sed habet comœdia tanto
Plus oneris, quanto veniæ minus. aspice, Plautus
Quo pacto partes tutetur amantis ephebi,
Ut patris attenti, lenonis ut insidiosi;
Quantus sit Dossennus edacibus in parasitis;
Quàm non astricto percurrat pulpita socco:
Gestit enim nummum in loculos demittere; post hoc
Securus, cadat, an recto stet fabula talo.

Quem tulit ad scenam ventoso gloria curru,

O R D O.

tere modum, reducti formidine fustis ad dicen-
dum bene delectandumque.

Græcia capta cepit ferum victorem, & in-
tulit artes agresti Latio. Sic horridus ille
numerus Saturnius defluxit, & munditiæ pe-
pulere grave virus; sed tamen vestigia ruris
manferunt in longum ævum, manentque hodie.
Romanus enim serus admovit acumina Græcis
chartis; & quietus post bella Punica cœpit
quærere, quid Sophocles, & Thespis, & Æs-
chylus ferrent utile: tentavit quoque si posset
vertere rem dignè; & placuit sibi sublimis
& acer naturâ: nam satis spirat tragicum, &

audet feliciter: sed putat lituram turpem in
scriptis, metuitque.

Comœdia, quia arcessit res ex medio, cre-
ditur habere minimum sudoris; sed habet tanto
plus oneris, quanto minus veniæ. Aspice quo
pacto Plautus tutetur partes amantis ephebi,
ut tutetur partes attenti patris, ut tutetur
partes insidiosi lenonis. Aspice quantus sit
Dossennus in edacibus parasitis; quam per-
currat pulpita socco non astricto; gestit enim
demittere nummum in loculos: securus post hoc,
an fabula cadat, an stet recto talo.

Lentus spectator exanimat, sedulus inflat il-

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“ If any will sing or compose a scandalous
“ Poem, that injures and reflects upon the
“ Honour and Reputation of another, let
“ him be capitally punished.”

154. *Describi malo carmine.*] Be charac-
terized by malignant Verse. Describere fig-
nifies sometimes to brand or calumniate; as
in Cicero pro Milone; *Videlicet me latronem*

ac sicarium abjecti homines & perditii descri-
bebant: Which appears to be the proper
Meaning in this Place. My Lord Shaftsbury
well observes, That the restraining this li-
centious manner of Wit by Law, instead of
any Abridgment, was in reality an Increase
of Liberty, an Enlargement of the Security
of Property, and an Advancement of private
Ease

Poets thus reduced, by Terror of the Rod, to write with Decorum, and for the Entertainment of the Mind, altered their Strain.

Next, captive Greece triumph'd over her savage Conqueror in her Turn, and introduced her Arts into rude Latium. Thus those rough Saturnian Numbers ceased to flow, and the Refinement of our Taste expelled the ranker Poison; but still some Traces of our Rusticity remained till a late Age, and to this Day remain: For late the Roman Poet applied his Mind to the Writings of the Greeks, and, after the Punic Wars, enjoying Peace, began to enquire into what * was instructive in Thespis, Æschylus, and Sophocles: He tried too, if he could with just Dignity translate their Pieces; and † succeeded in the Attempt, being of a Nature sublime and bold: For he breathes enough the Tragic Spirit, and is happily daring; but dreads a Blot of the correcting Pen, and thinks it would deform his Writings.

Comedy, because it takes its Subject from Common Life, is imagined to be the least painful Task; but the less Indulgence it finds, the more Labour it requires: To be convinced of this, see how the best of our Comic Writers are deficient. See how Plautus supports the Character of his young Lover; how of his worldly-minded Father; how of his tricking Pimp: How surfeiting Dossennus is in his guttling Parasites; ‡ in how loose and negligent a Manner he treads the Stage; for his Delight and Aim is to || fill his Purse, quite unconcern'd whether his Play § stand or fall.

That Writer whom Glory in her airy Chariot has brought upon

* What profitable they brought.
put Money into his Bags or Coffers.

† Pleased himself.

‡ See Note 174.

|| To

§ Stand with an upright Foot, or fall.

N O T E S.

Ease and personal Safety; as it provided against what was injurious to the Good-name and Reputation of every Citizen. Advice to an Author.

158. *Defluxit.*] Ceased to flow. This is the just Sense of the Word in this Place; as in Book I. Od. xii. Ver. 29.

Defluit faxis agitatus humer.

163. *Sophocles & Thespis & Æschylus.*] Thespis lived in the Year of Rome 233, under the Reign of Darius Hystaspes. Æschylus, who died about the Year of Rome 279, considerably improved what Thespis left very imperfect; and the Ancients justly look'd upon him as the Reformer of Tragedy among the Greeks: But Sophocles by much surpassed in that kind of Writing all the

Poets that preceded him, and made Tragedy appear in all its Dignity in his *Philostetes*, two *Oedipus's*, and his *Ajax*. He was an Athenian, and died in the Year of Rome 354, at the Age of 95 Years.

174. *Quam non astricto percurrat pulpita socco*] How he runs over the Stage with his Sock not bound. The Soccus was a kind of Sandal wore by the Comedians; as the *Cothurnus*, or Buskin, was by the Tragedians.

177. *Ventoso gloria curru.*] This is a noble Expression, and makes a fine Image. Our Poet with Reason calls the Glory, Acclamations, and Vogue, that arises from the Theatre, *ventosus curru*; i. e. "A fickle, changing, or unsteady Car." Hence Terence says, in the second Prologue of his *Hecyra*:

Quia scibam dubiam esse fortunam Scenicam.

I know

Exanimat lentus spectator, sedulus inflat :
Sic leve, sic parvum est, animum quod laudis avarum
Subruit aut reficit. valeat res ludicra, si me
Palma negata macrum, donata reducit opimum.

180

Sæpe etiam audacem fugat hoc terretque poetam ;
Quod numero plures, virtute & honore minores,
Indocti, stolidique, & depugnare parati,
Si discordet eques, media inter carmina poscunt
Aut ursum aut pugiles : his nam plebecula gaudet.
Verum equitis quoque jam migravit ab aure voluptas
Omnis, ad incertos oculos, & gaudia vana.

185

Quatuor aut plures aulæa premuntur in horas ;
Dum fugiunt equitum turmæ, peditumque catervæ :
Mox trahitur manibus regum fortuna retortis ;
Effeda festinant pilenta, petorrita, naves ;
Captivum portatur ebur, captiva Corinthus.
Si foret in terris, rideret Democritus ; seu
Diversum confusa genus panthera camelo,
Sive elephas albus vulgi converteret ora.
Spectaret populum ludis attentius ipsis,
Ut sibi præbentem mimo spectacula plura :

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lum, quem gloria tulit ventoso curru ad scænam. Sic est leve, sic parvum, quod subruit aut reficit animum avarum laudis. Res ludicra valeat, si palma negata reducit me macrum, si donata reducit me opimum.

Sæpe hoc etiam fugat terretque audacem poetam ; quod plures numero, minores honore & virtute, indocti, stolidique, & parati depugnare, si eques discordet, poscunt aut ursum aut pugiles inter media carmina : nam plebecula gaudet his. Verum omnis voluptas equi-

tis migravit quoque jam ab aure ad incertos oculo, & vana gaudia. Aulæa premuntur in quatuor aut plures horas, dum turmæ equitum catervæque peditum fugiunt : mox fortuna regum trahitur manibus retortis ; effeda, pilenta, petorrita, naves festinant ; captivum ebur, captiva Corinthus portatur. Si Democritus foret in terris, rideret : seu panthera, diversum genus, confusa camelo, sive elephas albus converteret ora vulgi. Spectaret populum attentius ludis ipsis, ut præbentem sibi

N O T E S.

I know *ventoso curru* has been otherwise explained, by a Car that inspires with Pride ; as if *Horace* intended to say, that none is so proud as a Dramatic Poet.

182. *Sæpe etiam audacem fugat, &c.*] Here we have another Discouragement, that deterred even the most forward and boldest Adventurers : For in the middle of the finest and most beautiful Plays, the People often stupidly and ignorantly cried out for a Bear, an Elephant, Gladiators, or Rope-dancers ; as it happened to *Terence's Hecyra*, the first and second Time it was acted, which obliged

him to quit the Theatre ; as himself tells us, *Fecere ut ante tempus exirem foras* : " I " was forced from the Stage before my Play " was half done." And again he says :

Interea ego meum non potui tutari locum.

" In this Confusion I was obliged to give " way." And, no doubt, 'tis to this that *Horace* alludes, when he says *fugat*.

188. *Incertos oculos.*] *Their unfix'd roving Eyes.* *Spectaculo*, says *Cruquius*, *varia & incerta*, ad quæ nunc huc, nunc illuc indefesse

the Stage, the unconcern'd Spectator dispirits, the attentive one puffs up: So slight and trivial a thing it is that overthrows or revives a Mind covetous of Applause. Farewel that frivolous Thing *the Stage*! if the Prize denied brings me back *pale and meagre*, the Prize bestowed fat and joyous.

This too often * discourages and deters from *the Stage* the boldest Poet; that those in the Audience who in Numbers are superior, tho' inferior in Worth and Dignity, who are ignorant and foolish, and ready to come to Blows if the Knights dissent; will in the middle of the Play call for the Bear, or the Gladiators; for with these the Populace is delighted. Nay, even our Knights have transferred all their Pleasure, from the *instructive* Ear to their unfix'd roving Eye, and its idle Gratifications. For four Hours or more † the Play stands still, while ‡ *nothing is to be seen but* flying Squadrons of Horse, and Battalions of Foot; presently || Kings are dragged *in triumph*, with their Hands bound behind them; Chariots, Litters, Carriages, Ships, are hurried along; the § Ivory Pageants are led Captive, and Corinth born *in triumphal Procession*. Democritus, if now on Earth, had laugh'd † to see the gaping Vulgar stare on a Camelopard or white Elephant; he had viewed the People with greater Attention than the Shews, as being to him a greater

* Chaces away. † The Curtain is let down. ‡ While they fly, i. e. while flying Troops are represented on the Stage. || The Fortune of Kings is dragg'd. See Note 190. § The captive Ivory, captive Corinth is born. † Whether a Panther, whose diversify'd Breed is blended with the Camel, turn'd the Countenances of the Vulgar.

N O T E S.

interrupteque intuentur : "A Variety of transitory Scenes, in the Confusion whereof the Eyes are distracted and bewildered; and no sooner have a passing Glance of one Object, than they ramble away to another." So that I cannot help thinking, that the Word presents a much more proper and expressive Idea in this Place, than either the *ingratos* or *incautos*, which Bentley and Cunningham would substitute in the room of it.

190. *Trabitur fortuna regum*.] The Fortune of Kings is dragg'd. *Fortuna regum* seems to be for *fortunati reges*, "once happy Monarchs;" As Virgil says, *purpura regum* for *purpurati reges*.

192. *Effeda festinant*, &c.] The Petorritum was a kind of Cart, Waggon, or Caravan, that carried Slaves, Baggage, &c. The *Effedum* and *Pilentum* were two kinds of Chariots, the former, from our own Island Britain or the Netherlands, was used in War;

and the latter was for the Use of the Roman Ladies.

193. *Captivum portatur ebur, captiva Corinthus*.] After the sacking of Corinth, its Representation in Ivory was carried in triumph at Rome, as was commonly practised in Cases of this nature; witness that witty Expression of *Cbrysippus*, who having seen the Representation, done in Ivory, of the Towns *Cæsar* had taken passing by in Triumph; and some Days after, seeing in a Triumph those of *Fabius Maximus* done in Wood, said upon that Occasion, *Thecas oppidorum Cæsaris esse*: "That they were only fit to be Cases for those Towns which *Cæsar* had taken."

195. *Diversum confusa genus*, &c.] The Construction runs thus: *Panthera Camelo confusa diversum tamen est ab utroque genus*. The Camelopard is a mongrel sort of Creature, between a Camel and a Panther.

Scriptores autem narrare putaret asello
 Fabellam surdo. nam quæ pervincere voces
 Evaluere sonum, referunt quem nostra theatra?
 Garganum mugire putes nemus, aut mare Tuscum;
 Tanto cum strepitu ludi spectantur, & artes,
 Divitiæque peregrinæ: quibus oblitus actor
 Cùm stetit in scenâ, concurrat dextera lævæ.
 Dixit adhuc aliquid? Nil sanè. Quid placet ergo?
 Lana Tarentino violas imitata veneno.

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Ac ne fortè putes, me, quæ facere ipse recusem,
 Cùm rectè tractent alii, laudare malignè;
 Ille per extentum funem mihi posse videtur
 Ire poeta, meum qui pectus inaniter angit,
 Irritat, mulcet, falsis terroribus implet,
 Ut Magus; & modò me Thebis, modò ponit Athenis.

210

Verùm age, & his, qui se lectori credere malunt,
 Quam spectatoris fastidia ferre superbi,
 Curam redde brevem; si munus Apolline dignum
 Vis complere libris, & vatibus addere calcar,
 Ut studio majore petant Helicon virentem.

215

Multa quidem nobis facimus mala sæpe poetæ,
 (Ut vineta egomet cædam mea) cùm tibi librum
 Solicito damus, aut fesso: cùm lædimur, unum
 Si quis amicorum est ausus reprehendere versum:
 Cùm loca jam recitata revolvimus irrevocati:
 Cùm lamentamur non apparere labores
 Nostros, & tenui deducta poemata filo:
 Cùm speramus eò rem venturam, ut simul atque

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plura spectacula mimo. Putaret autem scriptores narrare fabellam asello surdo; nam quæ voces evaluere pervincere sonum, quem nostra theatra referunt? Putes nemus Garganum, aut mare Tuscum mugire; ludi & artes, divitiæque peregrinæ spectantur cum tanto strepitu: quibus divitiis cum actor oblitus stetit in scena, dextera concurrat lævæ. An adhuc dixit aliquid? Sane nil. Ergo quid placet? Lana imitata violas Tarentino veneno.

Ac ne forte putes me malignè laudare illa, quæ ego ipse recusem facere, cum alii tractent rectè: Ille poeta videtur mihi posse ire per extentum funem, qui angit meum pectus inaniter, irritat, mulcet, implet falsis terroribus, ut magus; & modo ponit me Thebis, modo Athenis.

Verum age, & si vis libris complere munus dignum Apolline, & addere calcar vatibus, ut petant Helicon virentem majore studio, redde & brevem curam his, qui malunt credere se lectori, quam ferre fastidia spectatoris superbi.

Nos quidem poetæ sæpe facimus multa mala nobis, (ut egomet cædam mea vineta) cum damus librum tibi solicito aut fesso: cum lædimur, si quis amicorum ausus est reprehendere unum versum: cum irrevocati revolvimus loca jam recitata: cum lamentamur nostros labores, & poemata non apparere deducta tenui filo: cum speramus rem eo venturam, ut simul at-

Sight than the Farce itself. As for the Poets, he would have * said, they were telling Fables to the deaf Afs; for what † Lungs are able to out-bawl the Noise with which our Theatres ring! You would think the Forest of *Mount Garganus*, or the *Tuscan Sea* were roaring; with such Clamour are the Shews, the Decorations, and the rich foreign Equipage beheld; with which the Actor all bedawb'd, no sooner has set foot on the Stage, than a ‡ thundering Clap is raised. Has he said any thing? Not a Syllable. What then gives all this Joy? The || *Player's Robe*, dy'd in the glossy Purple of *Tarentum*.

And lest possibly you should think that I am envious of my Encomiums on those *Arts* which I myself decline, and which others try with Success; that Poet seems to me § a Master in his Profession, who, † by the means of empty Fable, grieves, provokes, and sooths my Soul, or fills it with fictitious Terrors like a Magician; and places me now at *Thebes*, and now at *Athens*.

Yet on those *Poets* too, who choose to trust the Reader with their *Fame*, rather than brook the Disdain of an insolent Spectator, on those vouchsafe some small Regard, if you want to fill with choice Books your * *Apollinarian Library*, and to stimulate the Poets to frequent the green Retreats of *Helicon* with greater Ardour.

'Tis true, we Poets often do ourselves great Injury, that I may now † furnish an Accusation against myself, when we present you with a Poem, either in the Hurry, or after the Fatigue of Business; when we take Offence if any Friend dares to censure but a Line; when, without being asked, we repeat Passages that were heard already; when we repine that our elaborate Diligence, and ‡ that Fineness and Delicacy with which our Poems are spun, escape Observation. When || we flatter ourselves with the Hope, that so soon

* Supposed. † Voices. ‡ The Right Hand clashes on the Left. || The Wooll that imitates the Violets with the Dye of *Tarentum*. § Capable of walking on an extended Rope. † Feignedly. * Your Offering worthy of *Apollo*. † That I may now sell my own Vineyards. ‡ Our Poems spun out with a fine Thread. || We hope Things will come to this.

N O T E S.

199. *Asello fabellam furdo.*] There were two common Proverbs among the *Romans*, viz. To tell a Story to an Afs; and to tell a Story to a deaf Man: But *Horace*, to make the Thing the more ridiculous, reduces these two Proverbs into one.

204. *Quibus oblitus actor.*] The Actors Dresses were so profusely rich, and so pompously gaudy, that *Horace* says they were rather dawb'd over than dressed: For in this lies the Force of the Word *oblitus*.

213. *Et modo me Thebis.*] Here we have another surprizing Effect of Dramatic Poetry, in which the Poet raises and transports us at his pleasure; and with Pleasure do we allow ourselves to have our Spirits raised or sunk by the Man who is Master of our Passion, and is as it were the Charioteer of our Souls, as *Anacreon* expresses it. He is an unhappy Poet who cannot do us this pleasing Violence, nor make us for a Minute forget that we are at *London*.

Carmina rescieris nos fingere, commodus ultro
 Arcessas, & egere vetes, & scribere cogas.
 Sed tamen est operæ precium cognoscere, quales
 Ædituos habeat belli spectata domique
 Virtus, indigno non committenda poetæ.
 Gratus Alexandro regi Magno fuit ille
 Choerilus, incultis qui versibus & malè natis
 Rettulit acceptos, regale numisma, Philippos.
 Sed veluti tractata notam labemque remittunt
 Atramenta, fere scriptores carmine scædo
 Splendida facta linunt. idem rex ille, poema
 Qui tam ridiculum tam carè prodigus emit ;
 Edicto vetuit, ne quis se, præter Apellem,
 Pingeret, aut alius Lysippo duceret æra
 Fortis Alexandri vultum simulantia : quòd si
 Judicium subtile videndis artibus illud
 Ad libros, & ad hæc Musarum dona vocares ;
 Bæotum in crasso jurares aere natum.
 At neque dedecorant tua de se judicia, atque
 Munera, quæ multa dantis cum laude tulerunt,
 Dilecti tibi Virgilibus Variusque poetæ ;
 Nec magis expressi vultus per ahenea signa,
 Quàm per vatis opus mores animique virorum
 Clarorum apparent : nec sermones ego mallet
 Repentes per humum, quàm res componere gestas,
 Terrarumque situs, & flumina dicere, & arces

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que rescieris nos fingere carmina, commodus ultro arcessas, & vetes nos egere, & cogas scribere. Sed tamen est operæ precium cognoscere, quales ædituos virtus spectata belli domique, non committenda indigno poetæ, habeat. Ille Choerilus, qui retulit Philippos acceptos, numisma regale, versibus incultis & malè natis fuit gratus Alexandro Magno regi. Sed veluti atramenta tractata remittunt notam labemque, sic scriptores fere linunt splendida facta scædo carmine. Ille idem rex, qui prodigus tam carè emit tam ridiculum poema, vetuit edicto, ne quis alius præter Apellem pingeret se, aut alius Lysippo duceret æra simulantia vultum fortis Alexandri : Quod si vocares illud judicium subtile artibus videndis, ad libros & hæc dona Musarum, jurares natum fuisse in crasso aere Bæotum. At neque Virgilius Variusque, poetæ dilecti tibi, dedecorant tua judicia de se, atque munera, quæ tulerunt cum multa laude dantis ; nec vultus magis expressi sunt per ahenea signa, quam mores animique clarorum virorum apparent per opus vatis : nec ego mallet componere sermones repentes per humum, quam dicere res gestas, situsque terrarum, & flumina, & ar-

N O T E S.

229. *Quales Ædituos, &c.*] *What sort of Guardians of its Temple.*] He considers Augustus's Virtue under the Notion of a Divinity to which a Temple was raised.

233. *Choerilus.*] There were two of that

Name, the first flourished about the seventy-fifth Olympiad, in the Days of *Alexander* the Son of *Amyntas*, and was a famous Poet. The other, whom *Horace* speaks of here, liv'd in the Time of *Alexander* the Great. Both

as you hear we are planning a Poem, you will graciously of yourself send for us, bid us want for nothing, and command us to write. 'Tis worth while, however, to enquire what sort of Men your Virtue so signalized in Peace and War shall have for Guardians and Recorders of its Fame; a Task too sacred for an unworthy Poet! High in favour with his King Alexander the Great, was that Chœrilus, who * received so many Pieces of Gold, on account of his unform'd abortive Verse: But as Ink, when handled, leaves a Stain and Blemish behind it; so † most Writers fully glorious Actions by their foul ‡ Pen. This same Prince, who was lavish enough to pay so dear for so ridiculous a Poem, passed an Edict, that none should paint him but Apelles; none but Lyfippus mould || in mimic Brass his heroic Features. But should you bring this fine Taste of his in those Arts that fall under the Eye, to a Trial as to Books and those Gifts of the Muses, you'd swear he had first breath'd the gross Air of Beotia. But your favourite Poets, Virgil and Varius, neither reflect Dishonour on your Judgment of them, and the Bounties which, with many Encomiums from the Giver, they have received: Nor are the Features expressed more to the Life by Statues of Brass, than the Manners and the Minds of illustrious Men are by their Poet's Work. Nor, *had I but Capacity equal to my Ambition*, would I chuse to compose these Epistolary Strains that creep along the Ground, rather than attempt your glorious Actions, describe the Situations of the Countries *you traversed*, the Rivers *you pass'd*,

* Who put down so many Philips, the regal Coin, to the Account of, &c. † Writers mostly. ‡ Poetry. || The Brass mimicking the Looks.

N O T E S.

Both Aristotle and Curtius agree with Horace in their Opinion of this Chœrilus.

234. *Philippos*.] Philippos was a Gold Coin with the Head of King Philip upon it.

239: *Edicto vetuit, ne quis se præter Apellem, &c.*] Cicero, begging of Luccius to write his History, in the 12th Epistle of his Fifth Book, says to him, *Neque enim Alexander ille gratiæ causa ab Apelle potissimum pingi, & à Lyfippo fingi volebat, sed quod illorum artem tum ipsis, tum etiam sibi fore putabat*: "It was not out of any Attachment to, or Affection for Apelles and Lyfippus, that none were allowed to cut his Statue, or draw his Picture, but these two; but because he thought that this was doing Honour to himself and their Art." Apelles was a famous Painter, a Native of Coos, an Island in the Archipelago. Lyfippus was a celebrated Statuary, born at Sicyon a Town of Achaia.

244. *Bæotum in crasso*.] Beotia was a Province of Achaia, extending from the Gulph of Corinth to Euripus, confined by Phocis, Locris and Attica; its modern Name is Livadia. The Air of this Country was commonly thick: Hence those who imagine that the Climate influences the Genius and Temper of the Mind, considered the Beotians as heavy dull Mortals.

245. *At neque dedecorant*.] Our Poet here with great Address compliments Augustus, and signifying the great Difference between his and Alexander's Taste. Augustus was very tender of his Name; and provided against his being made the Subject of Poetasters, by ordering the Pretors to prohibit the making use of his Name in their Disputes and Clubs: *Componi aliquid de se, nisi & à præstantissimis offendeatur, admo-nebatque Prætores ne paterentur nomen suum commissionibus aboleri*.

Montibus impositas, & barbara regna, tuisque
 Auspiciis totum confecta duella per orbem,
 Claustraque custodem pacis cohibentia Janum,
 Et formidatam Parthis, te principe, Romam;
 Si quantum cuperem, possem quoque. sed neque parvum
 Carmen majestas recipit tua, nec meus audet
 Rem tentare pudor, quam vires ferre recusent.
 Sedulitas autem, stultè quem diligit, urget;
 Præcipuè cum se numeris commendat & arte.
 Discit enim citiùs, meminitque libentius illud
 Quod quis deridet, quàm quod probat & veneratur.
 Nil moror officium quod me gravat: ac neque ficto
 In pejus vultu proponi cereus usquam,
 Nec pravè factis decorari versibus opto:
 Ne rubeam pingui donatus munere, & unà
 Cum scriptore meo, capsâ porrectus apertâ,
 Deferar in vicum vendentem thus & odores,
 Et piper, & quidquid chartis amicitur ineptis.

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ees impositas montibus, & regna barbara, duellaque confecta per totum orbem tuis auspiciis, claustraque cohibentia Janum custodem pacis, & Romam formidatam Parthis, te principe, si quoque possem, quantum cuperem. Sed neque majestas tua recipit parvum carmen, nec meus pudor audet tentare rem, quam vires recusent ferre. Sedulitas autem stulte urget quem diligit, præcipue cum commendat se numeris & arte. Quisque enim discit citius,

meminitque libentius illud, quod quis deridet, quam quod probat & veneratur. Nil moror officium quod gravat me: ac neque opto usquam proponi cereus vultu ficto in pejus, nec decorari versibus pravè factis; ne rubeam donatus pingui munere, & porrectus una cum scriptore meo in capsâ aperta, deferar in vicum vendentem thus & odores, & piper, & quidquid amicitur chartis ineptis.

N O T E S.

258. *Majestas tua.*] Majesty is one of the highest Titles that can be given to Mor-
 tals; 'tis only due to the supreme Powers:

Cui nec viget quidquam simile aut secundum
 It conveys to us the Idea of an Object that
 merits our Regard and Veneration, and is
 borrowed

the Forts you reared on Mountains, the barbarous Kingdoms *you subdued*, Wars brought to a Period over all the World under your auspicious Influence, * Janus, the Guardian of Peace, confined within his Gates, and Rome, under your Sway, become the Parthian's Dread. But neither will your majestic Grandeur admit of my low Verse; nor dares my Modesty attempt a Theme † so unequal to my Strength. But officious Zeal is troublesome to the Object of which it is indiscreetly fond, especially when it recommends itself by its Numbers and *poetic Art*: For one is more apt to learn, and more prone to remember, what an Author ridicules, than what he praises and admires. I have no Regard to a Civility that gives me pain: And as I wish not to be set forth in Wax with my Features represented to the worse, so neither would I be disgraced by paltry ill-form'd Verse; lest when presented with the gross Offering, I be put to the blush; or, extended with my Poet at full length in some open Box, be carried to the Street where is sold Incense, Perfumes, and Pepper, and what else is *usually* wrapt up in impertinent Writings.

* And the Bars that confine Janus the Guardian of Peace, refuses to bear.

† Which my Strength

N O T E S.

borrowed from the Deity himself, to whom it supremely belongs. When Rome was a Republick, it was given to the whole Body of the People, and to the supreme Magistrates; hence the Phrase, *Minuere majestatem*, when any fail'd in paying the Deference and Respect due to the State or to its Administrators. But after the supreme Power and sole Direction of Affairs was lodged in the Hands of one Man, he and his House enjoyed the Title only.

258. *Nec meus audet rem tentare pudor.*] Horace has sung of *Augustus's* Exploits in several of his Odes: But from the Time he

mentions *Virgil* and *Varius*, all his Discourse turns upon Epic Poetry, which his Laziness rather than Modesty had hindered him from undertaking; and perhaps he had no Genius for this kind of Composition.

268. *In vicum vedentem thus & odores.*] What Part of the Town *Horace* means, he signifies to us by telling us that the Druggists and Perfumers had their Shops there. It was named *Vicus Thurarius* for that Reason. It lay at the Foot of *Mount Capitoline*, bounded on one side by the *Forum*, and on the other by *Velabra*.

AD JULIUM FLORUM.

EPISTOLA II.

Florus, upon his going to the East in Tiberius's Retinue in the Year 731, greatly urged and importuned Horace to write to him, but especially to send some new Odes of his own Composition. Several Months had past before he received either a Letter or any Verses, for which he severely taxes him; and this gave Occasion to this Letter, which Horace writes

FLORE, bono claroque fidelis amice Neroni,

Si quis fortè velit puerum tibi vendere natum

Tibure vel Gabiis, & tecum sic agat: " Hic &

" Candidus, & talos à vertice pulcher ad imos,

" Fiet eritque tuus nummorum millibus octo; 5

" Verna ministeriis ad nutus aptus heriles,

" Literulis Græcis imbutus, idoneus arti

" Cuilibet: argillâ quidvis imitaberis udâ:

" Quin etiam canet indoctum, sed dulce bibenti.

" Multa fidem promissa levant, ubi plenius æquo 10

" Laudat venales, qui vult extrudere, merces.

" Res urget me nulla: meo sum pauper in ære.

" Nemo hoc mangonum faceret tibi: non temere à me

" Quivis ferret idem. semel hic cessavit; &, ut fit,

" In scalis latuit metuens pendentis habenæ. 15

O R D O.

O Flore, amice fidelis bono claroque Neroni: Si quis forte velit vendere tibi puerum natum Tibure vel Gabiis, & agat tecum sic: Hic & candidus est, & pulcher à vertice ad imos talos, fiet eritque tuus octo millibus nummorum: Verna est aptus ministeriis ad autus heriles, imbutus literulis Græcis, idoneus cuilibet arti: imitaberis quidvis agillâ udâ. Quin etiam canet, indoctum quidem, sed dulce, bibenti. Multa promissa levant fidem, ubi qui vult extrudere merces, laudat venales plenius æquo. Nulla res urget me, pauper sum in meo ære. Nemo mangonum faceret hoc tibi. Non quis ferret idem temere à me. Hic cessavit semel, & ut fit, latuit metuens habenæ pendentis in scalis. Des nummos, si, fuga excepta,

N O T E S.

1. Flore, bono claroque, &c.] This Verse does no less Honour to Tiberius than it does to Florus: The Expeditions he had made already wonderfully raised this young Prince's Character. Velleius Paterculus assures us, that he gave singular Proofs every where of the most shining Virtues, præcipuis omnium virtutum in eo tractu editis. He had already given great Proofs of his Valour under Augustus's own Eye, in the Spanish Expedition against the Cantabrians in 729, where first he

bore Arms; and Florus likewise attended him in this his Campaign. Dacier with a great deal of Probability conjectures, that this Julius Florus, was one of some Family in the Province of Gaul, to whom Cæsar gave the Freedom of the City, and the Liberty of bearing his Name. This Conjecture, of Florus's being a Gaul, receives additional Strength from this Consideration, that Tacitus, in the 40th Chapter of his Third Book mentions, among others that were in Gaul in Tiberius's

TO JULIUS FLORUS.

EPISTLE II.

as an Apology for himself. This is none of his meanest Performances; it is full of excellent Precepts for Poetry and Morality; and all of it interspersed with judicious Criticisms, and the finest Turns of Satire. The Date of this Letter may be fixed to the Year 732, in which Tiberius was in Thrace or Dalmatia.

FLORUS, thou faithful Confident of Nero the illustrious and good, * suppose one should come to sell you a young Slave, born at Tivoli or Gabii, and thus address you: " This Boy, of blooming Form, and well proportion'd from Head to Foot, shall be yours for eight thousand Sesterces; a home-bred Slave, ready at his Master's Beck; taught a Smattering of the Greek, fit to learn any Art; † soft Clay, which you may mould to any Shape: Nay more, ‡ he'll give you Musick to your Wine, artless and natural, 'tis true, yet sweet. Much Vaunting only lessens Credit, when one commends immoderately the venal Wares he wants to put off. For my part, || I am under no such Necessity, § tho' poor, I owe no Man a Groat. None of our Dealers in Slaves would use you so well, nor would I readily grant the same Terms to another; but with you I must be quite open: Once he loitered in a Message, and, as is natural, absconded for fear of the † Lash. Come, * strike the Bargain, if you can † overlook this run-away Trick, of which you are fore-

* If by chance one should offer to sell you a Boy. † You will imitate any thing with wet Clay. ‡ He'll sing, untaught, but sweet, to you drinking. || No thing presses me. § Poor in my own Money. † The Lash that hangs in the Stair-case. * Give the Money. † If this Flight I have excepted stumble you not.

N O T E S.

Tiberius's Reign, one of whom was named Julius Florus.

5. *Millibus octo.*] Eight thousand Sesterces: i. e. about 50 l. a Sesterce being an As and an half, or about five Farthings of our Money.

7. *Literulis Græcis imbutus.*] To make Slaves sell the better, their Masters were very careful in instructing and giving them some Smattering of the Languages, especially the Greek, which was as much in vogue at Rome then, as a certain Language is in our Island. Plautus and Terence give us several Instances of the Manner of their Education.

8. *Argilla quidvis imitaberis uda.*] This is as if we should say, You may put him into any Shape as easy as you can form melted Wax.

14. *Cessavit.*] This Word presents to us but a general Idea of a light and inconsiderable Fault; but the 16th Verse throws more Light on it; for the Merchant was obliged to specify and declare to the Buyer, all the Vices that he knew his Slave was apt to be guilty of, or to make an express Exception against those he would not answer for: Otherwise, he could return him, and recover the Damages he had done him.

“ Des nummos, excepta nihil te si fuga lædat.
 Ille ferat precium, poenæ securus, opinor.
 Prudens emisti viciosum: dicta tibi est lex.
 Insequeris tamen hunc, & lite moraris iniquâ.

Dixi me pigrum proficiscenti tibi, dixi
 Talibus officiis prope mancum: ne mea sævus
 Jurgares ad te quòd epistola nulla veniret.
 Quid tum profeci, mecum facientia jura
 Si tamen attentas? quereris super hoc etiam, quòd
 Exspectata tibi non mittam carmina mendax.

Luculli miles collecta viatica, multis
 Ærumnis lassus dum noctu stertit, ad assem
 Perdiderat: post hoc vehemens lupus, & sibi & hosti
 Iratus pariter, jejunis dentibus acer,
 Præsidium regale loco dejecit, ut aiunt,
 Summè munito, & multarum divite rerum.
 Charus ob id factum, donis ornatur honestis,
 Accipit & bis dena super sestertia nummum.
 Fortè sub hoc tempus castellum evertere prætor
 Nescio quod cupiens, hortari cœpit eundem
 Verbis, quæ timido quoque possent addere mentem:
 I bone, quòd virtus tua te vocat: i pede fausto,
 Grandia laturus meritorum præmia. quid stas?
 Post hæc ille catus, quantumvis rusticus, Ibit,
 Ibit eò, quòd vis, qui zonam perdidit, inquit.

Romæ nutriri mihi contigit atque doceri,

O R D O.

nihil lædat te. Ille ferat pretium, opinor securus poenæ. Prudens emisti vitiosum: lex dicta est tibi. Tamen insequeris hunc, & moraris iniqua lite.

Dixi tibi proficiscenti, me esse pigrum: dixi me prope mancum esse talibus officiis, ne sævus jurgares, quod nulla mea epistola veniret ad te. Quid profeci tum, si tamen attentas jura facientia mecum? Quereris etiam super hoc, quod mendax non mittam tibi carmina expectata.

Miles Luculli, dum lassus stertit noctu, perdiderat ad assem viatica collecta multis ærumnis: post hoc quasi vehemens lupus, pariter i-

ratus & sibi, & hosti, acer jejunis dentibus, dejecit regale præsidium, loco ut aiunt summe munito, & divite multarum rerum. Clarus ob id factum, ornatur honestis donis, & super accipit bis dena sestertia nummum. Sub hoc tempus prætor forte cupiens evertere nescio quod castellum, cœpit hortari eundem verbis, quæ possent addere mentem quoque timido. I, bone, quo virtus tua vocat te: i fausto pede, laturus grandia præmia meritorum. Quid stas? Ille post hæc, quantumvis rusticus tamen catus, inquit: Ille qui perdidit zonam ibit, ibit eo, quo vis.

Contigit mihi nutriri Romæ, atque doceri

N O T E S.

20. Dixi me pigrum.] This is one of the Reasons which Horace adduces to excuse himself for not writing to Florus: I am lazy, says he, and I have told you so.—The

very same Excuse, with some little Variation and Difference, might serve every studious Man: They are capable of writing well, but then 'tis a Loss and Detriment to them

"warned." *In this Case* he may take your Money, I presume, without risking any Penalty: You knew him faulty when you bought him, you was told the *Terms of the Contract*; yet you prosecute this Man, and harass him by an unjust Suit.

This is just my Case: I told you at setting out that I was lazy; I told you I was incapable of such Offices, that you might not chide me in your Wrath * for not writing to you. What have I gain'd, if, notwithstanding *these my Pleas*, you arraign the very Measures of Equity that make for me? On this Score too you expostulate with me; that, false to my Promise, I have not sent you the Poems you expected.

In answer to which: A Soldier of Lucullus's Army, having run through a great many Hardships to get a little Money together, † happen'd to be robb'd of it to a Penny, ‡ as he lay fast asleep in the Night, quite fatigu'd; whereupon, *like* a ravening Wolf, fierce with ¶ Famine, and enraged both against himself and the Enemy, he drove one of the King's Garrisons from a Post which, as they say, was exceedingly fortified, and richly stored with § Booty. Having signalized himself by this Action, he is crown'd with Rewards of Honour, and receives twenty thousand Sesterces besides. It happened about this Time, that his General, having a mind to batter down some Fort or other, began to address the same Soldier, in Terms that might have inspired even a Coward with Courage: "Go, *said he*, my Champion, where your Valour calls you; go † in a happy Hour, to reap the ample Recompence of Merit. Why do you * demur?" † To which he made this arch tho' blunt Reply: "Let him go, *good General*, let him go on the Attack you design, who has lost his Purse."

To apply this to myself: It has been my good Fortune to be bred

* Because no Letter of mine came to you.
 ¶ With hungry Teeth. § With many Things.
 † After this, be sly, however clownish, says.

† Had lost it. ‡ While he snores.
 † With a lucky Foot. * Stand still.

N O T E S.

to expend their Time, which commonly is and always ought to be precious to them, in writing Letters; and which they know how to employ more agreeably, and to better Purpose. Besides, *Horace* had more to say for himself; he was a Lover of Ease, and an Enemy to every kind of servile Submission.

40. *Ibit eo, quo vis, qui zonam perdidit.* Lampridius tells us a Saying of *Alexander Severus*: *Miles non timet nisi vestitus, armatus calceatus & satur & habens aliquid in zonula*: "A Soldier is never a Coward but

"when he wears good Arms, Cloaths, and Shoes, with a full Meal, and some Money in his Belt." *Mendicitas militaris ad omnem desperationem vocat*: The Soldier's Poverty sets him on the most desperate Attempts." The Ancients carried their Money in their Belts. Hence *Plautus* names a Cut-purse or Pickpocket *Sector zonarius*.

41. *Roma nutrir, &c.* Horace came first to Rome in the Year 696, about the Age of seven or eight Years, and there learned under *Orbilius* how much the Greeks suffered

Iratus Graiis quantum nocuisset Achilles.

Adjecere bonæ paulo plus artis Athenæ :

Scilicet ut possem curvo dignoscere rectum,

Atque inter silvas Academi quærere verum.

Dura sed emovere loco me tempora grato ;

Civilisque rudem belli tulit æstus in arma,

Cæsaris Augusti non responsura lacertis.

Unde simul primum me dimisere Philippi,

Decisis humilem pennis, inopemque paterni

Et laris & fundi, paupertas impulit audax

Ut versus facerem : sed, quod non desit, habentem,

Quæ poterunt unquam satis expurgare cicuræ,

Ni melius dormire putem, quàm scribere versus ?

Singula de nobis anni prædantur euntes ;

Eripuere jocos, venerem, convivia, ludum ;

Tendunt extorquere poemata. quid faciam vis ?

Denique non omnes eadem mirantur amantque.

Carmine tu gaudes : hic delectatur iambis ;

Ille Bioneis sermonibus, & sale nigro.

Tres mihi convivæ prope dissentire videntur,

Poscentes vario multum diversa palato.

Quid dem ? quid non dem ? renuis tu quod jubet alter :

Quod petis, id sanè est invisum acidumque duobus.

Præter cætera, me Romæne poemata censes

Scribere posse, inter tot curas totque labores ?

O R D O.

quantum Achilles iratus nocuisset Graiis : Bonæ Athenæ adjecere mihi paulo plus artis, scilicet ut possem dignoscere rectum à curvo, atque quærere verum inter sylvas Academi. Sed dura tempora emovere me è loco grato, æstusque civilis tulit me rudem belli in arma, non responsura lacertis Augusti Cæsaris. Unde simul ac Philippi primum dimisere me humilem decisis pennis, inopemque & laris & fundi paterni, audax paupertas impulit ut facerem versus : sed quæ cicuræ poterunt unquam satis expurgare me habentem quod non desit ; ni putem melius esse dormire, quam scribere versus ?

Anni euntes prædantur singula de nobis. Eripuere mihi jocos, venerem, convivia, ludum : tendunt extorquere poemata. Quid vis ut faciam ?

Denique omnes non mirantur amantque eadem. Tu gaudes carmine, hic delectatur iambis : ille sermonibus Bioneis, & sale nigro. Tres convivæ prope videntur mihi dissentire, poscentes multum diversa vario palato. Quid dem ? Quid non dem ? Tu renuis quod alter jubet. Quod tu petis, id sane est invisum acidumque duobus.

Præter cætera, censesne me posse scribere poemata Romæ inter tot curas, totque labores ? Hic

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ferred by the Resentment of Achilles, that is, he read the Iliad of Homer, with which the Youth of Rome commonly began their Studies,

43. Adjecere bonæ, &c.] Horace went to Athens about the Age of nineteen or

twenty to study his Philosophy. The Instructions and Lessons of his Father, with the reading of Homer, gave him already a System of Morals : But at Athens he acquired something else ; for there he not only studied the other Parts of Philosophy, but like-

wife

at Rome, and to be taught *from Homer*, what Mischiefs watchful Achilles had entail'd upon the Greeks. Illustrious Athens gave me some additional Improvement; namely, * by enabling me to distinguish Right from Wrong; and to search out Truth amidst her Academic Groves. But *soon* the troublesome Times removed me from that blest Retreat; and the Tide of Civil War carried me away, raw as I was, into Arms, † ill-match'd against the Force of the great Cæsar. Whence, so soon as *the decisive Battle of Philippi* dismiss'd me in Circumstances of Disgrace, with the Wings of my Ambition clipt, and with Loss of paternal House and Land, bold enterprizing Poverty urged me on to ‡ the Study of Poetry: But now that I have || even more than is sufficient, what § Hellebore could be strong enough to cure my Madness, if I thought it not better to † take my Ease, than to be writing Verses?

The circling Years despoil us of every Enjoyment one after another; they have snatch'd away my Gaiety, my Gallantry, my Love of Feasts and Plays; and now they * threaten to rob me of my Poetry too. What would you have me do?

In fine, *what strengthens my Aversion to writing*, All love not nor admire the same Things: You are pleas'd with Heroicks; he is delighted with Iambicks; another, with † Bion's invective Stile, and pointed Satire. How widely my three Guests seem to disagree! craving quite different *Dishes* with various Tastes: What shall I give? What shall I not give? You reject, what this or that one orders; what you call for, is sure to be sour and distastful to the other two.

Besides all this, think you it possible for me to write Verses at Rome, amidst so many Cares and Toils? one calls me to be Surety

* That I was capable. † That could not stand against the brawny Arms. ‡ To make Verses. || What is not wanted. § What Hellebore could ever be enough to purge me thoroughly. † To sleep. * They have a Tendency to extort my Poems from me. † With Bion's Dialogues, and ill-natured Wit.

N O T E S.

wife learned his Ethicks, or Morality, by certain fix'd Principles and Deductions drawn from these.

45. *Inter silvas Academi.*] The Name *Academus* is one of those which the Sciences have rendered immortal: He was a rich *Athenian*, who out of love to Philosophy had bequeath'd a beautiful House, adorn'd with a magnificent Gallery, and a great number of Statues, with a large Park, well planted and formed into agreeable Avenues, to the Philosophers, to meet together and walk in. From this Place the *Academicks* had their Name.

46. *Dura sed emovere loco, &c.*] When

Julius Cæsar was kill'd, upon which the Civil War ensued, our Author was then about the twenty-second Year of his Age, studying at *Athens*. *Brutus* taking his Rout through that City for *Macedonia*, carried our Poet, and several other young Persons of Quality who studied there at the same Time, along with him; such as *Cicero's* Son, young *Pompey* and *Varus*. *Horace* did not bear Arms in any Campaign till he served under *Brutus*, who notwithstanding advanced him to the considerable Place of being a Tribune; which proves that they were at a Loss for superior Officers in that Army.

Hic sponsum vocat, hic auditum scripta, relictis
 Omnibus officiis: cubat hic in colle Quirini,
 Hic extremo in Aventino; visendus uterque.
 Intervalla vides humanè commoda. Verùm
 Puræ sunt plateæ, nihil ut meditantibus obftet.
 Festinat calidus mulis gerulisque redemptor:
 Torquet nunc lapidem, nunc ingens machina tignum:
 Tristia robustis luctantur funera plaustris:
 Hac rabiosa fugit canis, hac lutulenta ruit sus.
 I nunc, & versus tecum meditare canoros.
 Scriptorum chorus omnis amat nemus, & fugit urbes,
 Rite cliens Bacchi somno gaudentis & umbrâ.
 Tu me inter strepitus nocturnos atque diurnos
 Vis canere, & contracta sequi vestigia vatum?
 Ingenium, sibi quod vacuas desumfit Athenas,
 Et studiis annos septem dedit, insenuitque
 Libris & curis, statuâ taciturnius exit
 Plerumque, & risu populum quatit: hinc ego rerum
 Fluctibus in mediis, & tempestatibus Urbis,
 Verba lyræ motura sonum connectere digner?
 Frater erat Romæ consulti rhetor; ut alter
 Alterius sermone meros audiret honores:
 Gracchus ut hic illi foret, hic ut Mucius illi.
 Quî minùs argutos vexat furor iste poetas?
 Carmina compono, hic elegos; mirabile visu,
 Cælatumque novem Musis opus. aspice primùm,
 Quanto cum fastu, quanto molimine circum-

70

75

80

15

90

O R D O.

vocat me sponsum, hic auditum sua scripta, re-
 lictis omnibus officiis; hic cubat in colle Qui-
 rini, hic in extremo Aventino; uterque visen-
 dus. Vides intervalla esse humane commoda:
 Verum plateæ sunt puræ, ut nihil obftet me-
 ditantibus. Contra calidus redemptor festinat
 mulis gerulisque. Machina nunc torquet la-
 pidem, nunc ingens tignum: tristia funera
 luctantur robustis plaustris: canis rabiosa fu-
 git hâc, sus lutulenta ruit hâc. I nunc, &
 meditare tecum versus canoros. Omnis chorus
 scriptorum amat nemus, & fugit urbes, rite
 cliens Bacchi gaudentis somno & umbrâ. Vis
 tu me canere, & sequi intacta vestigia vatum,

inter nocturnos atque diurnos strepitus? Inge-
 nium, quod desumfit sibi vacuas Athenas, &
 dedit septem annos studiis, insenuitque libris &
 curis, exit plerumque taciturnius statuâ, &
 quatit populum risu: hic ego digner connec-
 tere verba motura sonum lyræ, in mediis fluc-
 tibus rerum, & tempestatibus Urbis.

Erat Romæ rhetor frater consulti; ut alter
 sermone audiret meros honores alterius. Ut
 hic foret illi Gracchus, hic illi Mucius. Qui
 iste furor minus vexat argutos poetas? Ego
 compono carmina: hic elegos, opus mirabile
 visu, cælatumque novem Musis. Aspice pri-
 mum, cum quanto fastu, quanto molimine, cir-

N O T E S.

68. In Colle Quirini, &c.] The Quirinal
 Hill was in the Extremity of Rome, at the
 Gate Collini; its modern Name is Monte Ca-

vallo, so called from two Statues of Horfes
 which are to be there seen, and commonly
 thought to be the Workmanship of Phidias
 and

for him ; another to hear his Poetry ; all other Business laid aside : The one dwells on the Quirinal Mount ; the other in the Extremity of the Aventine ; yet both must have a Visit, and the Distance between them you see is pretty reasonable *truly*. “ But the Streets “ are clear, so that nothing can obstruct our Meditations.” *Yes*, the * panting Master-Builder drives along with his Mules and Porters ; the Engine whirls aloft, now a Stone, then a cumbrous Beam : Dreary Funeral Processions dispute it with unweildy Drays : Here a Dog with mad Fury flies ; there a Sow all over Mire runs *grunting* by. Go now, and study your sonorous Verses if you can. The whole Tribe of Poets love Groves and fly *noisy* Cities ; right Votaries of Bacchus who delights in † Ease and Shade. Would you then have me, amidst such Uproar by Night and Day, attempt to sing, and trace the narrow Tract of the Poets ? A Genius who has made Choice of quiet Athens for his Seat, who has allotted seven Years to study, and grown old in Books and Poring, comes often Abroad into the Streets more silent than a Statue, and ‡ makes the People shake their Sides with Laughter : But here, amidst such tumultuous Billows of Affairs, and boisterous Commotions of this great City, can I be thought in Case to || compose Numbers to awake the Musick of the warbling Lyre ?

At Rome there § were two Brothers, the one a Rhetorician, the other a Lawyer, *such mutual Flatterers*, that nothing pass'd in each other's Conversation but mere Compliments : So that the Orator was a Gracchus to the Lawyer, and he again another Mutius to the Orator. † Judge you, if we noisy Poets are less infested with Madness ? I write Odes ; another Elegies : * A wondrous sightly

* In a Heat. † Sleep. ‡ Shakes the People with Laughter. || To knit Words together. § There was a Rhetorician, Brother to a Lawyer. † How are we less, &c. * A Work wondrous to see, and carved by nine Muses !

N O T E S.

and Praxitiles. The Aventine Hill was in the other Extremity of Rome, on the same Side with the Tiber ; it extended from the Gate Trigemina to that of Capena.

78. *Rite cliens Bacchi.*] Bacchus was likewise one of the Poet's Gods ; therefore one of the Summits of Parnassus was consecrated to him : They also sacrificed to him in the Month of March. This Festival was named *Liberalia* ; and Ovid informs us, in the third Elegy of his Fifth Book, that he often assisted at them.

80. *Contracta.*] Some read *cantata*, others *cantata*, and Dr. Bentley chuses *non*

taeta ; but the first seems by far the easiest and most natural.

82. *Insenuit libris & curis.*] The Connection of this Passage with the former is shortly thus : At Athens, the Seat of Leisure and Tranquillity, a man may muse and study in the Streets, and make himself ridiculous for his Pains ; but the Thing is both impracticable in such a noisy tumultuous City as Rome, and would be infinitely more ridiculous, if it could be put in practice.

89. *Gracchus ut hic illi foret.*] There have been two famous Orators of the Gracchi, namely, Tiberius and Caius, two Sons of

spectemus vacuum Romanis vatibus ædem.

Mox etiam (si fortè vacas) sequere, & procul audi,

Quid ferat, & quare sibi nectat uterque coronam.

Cædimur, & totidem plagis consumimus hostem,

Lento Samnites ad lumina prima duello.

Discedo Alcæus puncto illius; ille meo quis?

Quis, nisi Callimachus? si plus adposcere visus;

Fit Mimnermus, & optivo cognomine crescit.

Multa fero, ut placem genus irritabile vatum,

Cùm scribo, & supplex populi suffragia capto:

Idem, finitis studiis, & mente receptâ,

Obturem patulas impunè legentibus aures.

Ridentur mala qui componunt carmina: verùm

Gaudent scribentes, & se venerantur, & ultro,

Si taceas, laudant quidquid scripsere, beati.

At qui legitimum cupiet fecisse poema,

Cum tabulis animum censoris sumet honesti:

Audebit quæcunque parum splendoris habebunt,

Et sine pondere erunt, & honore indigna ferentur,

O R D O.

cum spectemus ædem vacuum Romanis vatibus. Mox etiam sequere, si forte vacas, & audi procul quid ferat, & quare uterque nectat coronam sibi. Samnites cædimur, & consumimus hostem totidem plagis, duello lento ad prima lumina. Ego discedo puncto illius Alcæus, ille meo puncto, quis? Quis, nisi Callimachus? si visus sit adposcere plus, fit Mimnermus, & crescit optivo cognomine. Fero multa, ut placem irritabile genus vatum, cum

scribo, & supplex capto suffragia populi. Ego idem, studiis finitis, & mente recepta, obturem patulas aures legentibus impune.

Qui componunt mala carmina ridentur: verum scribentes gaudent, & venerantur se, & si taceas, beati laudant ultro quidquid scripsere. At qui cupiet fecisse legitimum poema, sumet cum tabulis animum honesti censoris: audebit movere loco quæcunque verba habebunt parum splendoris, & erunt sine pondere, & se-

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of the celebrated *Cornelia*, Daughter of *Scipio*: *Tiberius* was soft and grave; but *Caius* vehement and nervous. The *Stile* of the former was simple and neat, but the latter expressed himself in a majestick and figurative *Stile*.

94. *Vacuum Romanis.*] This is to be understood of that part of the Temple of *Apollo* where only the *Roman* Poets recited their Poems. See Book I. Sat. x. 38.

Hæc ego ludo,
Quæ nec in æde sonent, certantia iudice
Tarpa.

97. *Cædimur, &c.*] We are kill'd or plagu'd to Death, and exhaust the Foe with as many Wounds: i. e. We tire each other

in hearing and rehearsing our Verses by turns; for of this Wordy War he is here speaking.

98. *Ad lumina prima.*] Till the first Lamps are lighted. i. e. Like a Pair of *Samnite* Gladiators, fencing at Supper-time for the Entertainment of the Guests.

100. *Quis, nisi Callimachus.* The Poet which our Author here commends had written *Elegies*, *hic elegos*: hence he compares him to *Callimachus*, one of the first *Elegiac* Poets among the *Greeks*: He was a Native of *Cyrene*, now *Cairoan*, a Town in *Africa*, and flourish'd in the Days of *Ptolomy Philadelphus*, and *Ptolomy Evergetus*. Of all the numerous Poems he compos'd, none of them now remains but a few Hymns and Epigrams. As for *Mimnermus*, of whom we have al-

ready

Work, carved and embellished by all the Nine! Observe first, with what stern Pride, with what an Air of high Importance, we throw our Eyes around the Temple of *Apollo*, vacant for the Roman Poets.

Next, you may follow us too, if you are at leisure, and listen at a distance what each of us * has to say, and why he † arrogates to himself the Bays. Like Samnite Gladiators, in slow Duel from Morn till Night we fight it out with mutual Ardour, exhausting each other's Patience by turns. I come off Alcæus in his Suffrage; He in mine, who? who but Callimachus? Or, if he seems to set up a higher Claim, he becomes Mimnermus, and rises in Dignity by the wish'd for Title. Much do I suffer, in order to keep Peace with this choleric Race of Poets, while I am engaged in Writing; and, all Submission, I am fain to court the Applauses of the People. ‡ But having bid adieu to Study, and recovered || myself from the poetic Madness, I can securely stop § my Ears to all impertinent Rehearsals.

‡ Bad Poets are laugh'd at by the World; but they themselves are pleas'd in writing, they * pay Veneration to their Genius, and if you are silent, they forwardly sound their own Praise; happy, whatever † their Productions are. But he who is ambitious to compose a Poem to stand the Test of just Criticism, will, with his Papers, assume the Spirit of an honest impartial Censor, and play the Critick on himself. Whatever Words shall have but little Light

* Brings. † Weaves for himself the Lawrel-crown. ‡ The same I. || My sound Mind. § My Open Ears. ‡ Those who compose bad Poems. * They have a Veneration for themselves. ‡ They have written.

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ready spoke, he was more sublime, copious, and had more Poetry in his Verses, than Callimachus.

105. *Legentibus.*] To all Readers: i. e. To those Poets who plague People to death by reading their Works to them.

Indoctum doctumque fugat recitator acerbus: Quem vero arripuit, tenet, occiditque legendo, &c. De Art. Po. 474.

107. *Gaudet scribentes.*] The Pleasure in Composing is a great Incitement and Encouragement to Poets: But that Pleasure is more dangerous than they are aware of, if they have not an exquisite Taste; and so disinterested, as not to be hurried away by an Over-sfondness in Favour of themselves. Every Poet, while composing, thinks in his Transports that he does Wonders; but when this Heat is over, an excellent Poet canvasses

in cold Blood what he has done, and in his cool Moments derogates from the Value and Esteem of what he formerly magnified so highly, by being seen in a strong tho' false Light of his own Creation.

109. *At qui legitimum, &c.*] This is the Consequence of our Author's Reasoning: After demonstrating that a Poet, who is foolishly and stupidly fond of his Performances, draws the Contempt and Scorn of every body upon him, he adds, that it requires infinite Trouble to reach at Perfection in Poetry.

110. *Cum tabulis animum censoris.*] The Poet here alludes to the Censor's Business, who dash'd out of his List those Knights or Citizens who did not live up to their Character or Dignity, or reflected any Disgrace upon the Order in which they were classed.

Verba movere loco; quamvis invita recedant,
 Et versentur adhuc intra penetralia Vestæ:
 Obscurata diu populo bonus eruet, atque
 Proferet in lucem speciosa vocabula rerum,
 Quæ priscis memorata Catonibus atque Cethegis,
 Nunc situs informis premit & deserta vetustas:
 Adsciscet nova, quæ genitor produxerit usus:
 Vehemens, & liquidus, puroque simillimus amni,
 Fundet opes, Latiumque beabit divite linguâ:
 Luxuriantia compescet: nimis aspera sano
 Levabit cultu, virtute carentia tollet:
 Ludentis speciem dabit; & torquebitur, ut qui
 Nunc Satyrum, nunc agrestem Cyclopa movetur.

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Prætulerim scriptor delirus inersque videri,
 Dum mea delectent mala me, vel denique fallant,
 Quàm sapere, & ringi. fuit haud ignobilis Argis,
 Qui se credebat miros audire tragædos,
 In vacuo lætus sessor plausorque theatro:
 Cætera qui vitæ servaret munia recto
 More; bonus fanè vicinus, amabilis hospes,

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rentur indigna honore: quamvis recedant invita, & adhuc versentur intra penetralia Vestæ. Bonus eruet vocabula diu obscurata populo, atque proferet in lucem speciosa vocabula rerum, quæ memorata priscis Catonibus atque Cethegis, situs informis, & deserta vetustas nunc premit. Adsciscet nova, quæ usus genitor produxerit; vehemens, & liquidus, simillimusque puro amni, fundet opes, beabitque Latium divite linguâ. Compescet luxuriantia: levabit nimis aspera sano cultu: tollet carentia

virtute: dabit speciem ludentis, & torquebitur; ut qui nunc movetur Satyrum, nunc agrestem Cyclopa.

Prætulerim videri scriptor delirus inersque, dum mea mala delectent me, vel denique fallant, quam sapere, & ringi. Fuit homo haud ignobilis Argis, qui credebat se audire miros tragædos, lætus sessor plausorque in vacuo theatro: qui autem servaret cætera munia vitæ recto more; bonus sane vicinus,

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113. *Movere loco.*] This, and several other Words here used, have a plain Allusion to the Censor's Office.

114. *Et versentur, &c.*] And still harbour within the Sanctuary of Vesta, or his Closet, i. e. Tho' he may fancy them much, and be loth to part with them. Mr. Pope is happy in his Imitation of this Passage:

“ But how severely with themselves proceed

“ The Men, who write such Verse as we can read?

“ Their own strict Judges, not a Word they spare

“ That wants or Force, or Light, or Weight, or Care;

“ Howe'er unwillingly it quits its Place,

“ Nay, tho' at Court (perhaps) it may find Grace.

114. *Intra penetralia Vestæ.*] The Metaphor is happy, nothing can be more noble, and 'tis diverting too, by the Use which the Poet makes of it. The *Sanctum Sanctorum*, or the Holy of Holies of the Temple of Vesta, was inaccessible to every one but the High-priest, who alone was admitted into it. The Poet's Closet, says Horace, ought to be the same, a sacred and privileged Place, inaccessible to all the Critic

and Elegance, or shall be without Weight, and be deem'd unworthy of Honour, he will dare to degrade; however unwillingly they may quit their Place, and still seek Protection within the Sanctuary of his Closet. Others, that have been long hid from the People, he kindly will revive, and bring forth to light the oppressive shining Phrases that have been used by the Cato's and Cethegus's of former Days, *but* * now buried under the deformed Rust, and the Desolation of Antiquity. He'll adopt new Words, † as his Exigence shall require: Strong, yet clear, just like a pure limpid Stream, he'll pour his treasures along, and enrich Latium with a copious Language: The Luxuriant he'll prune; the too rough he'll polish with salutary Art; the barren and empty of Force he'll take away: ‡ He'll seem to write with the utmost Ease, even while he labours most; like a Mimic-dancer, who takes the Motions, now of a nimble Satyr, then of a clumsy awkward Cyclop.

Who then would be a Poet on such Terms: I had rather be accounted a foolish Writer without Art or Genius, while my Imperinences please myself, or at least pass on me unknown, than plague myself thus to be wise. There lived at Argos a Man of no mean Rank, who imagined he was hearing *some* rare Tragedians, || to whom he sat listening with rapturous Applauses in the empty Theatre; who, *however*, could discharge the other Duties of Life

* Deformed Rust and neglected Age rests upon them. † See Note 119. ‡ He'll give the Appearance of one playing, and be on the Rack, like one who moves, now a Satyr, now a clumsy Cyclop. || Sitting and applauding, full joyous, in the empty Theatre.

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cism and Censure of the Publick: But at the same time, the Poet ought to do the Business and Duty of the Publick, in exerting all his Criticism to correct the Productions of his poetick Vein, and impartially to retrench and exclude every thing that cannot appear there with Honour. This Precept is so important, that no curious Author of an establish'd Character ought ever to lose sight of it.

117. *Catonibus atque Cethegis.*] These two learned Men are here put for all ancient Authors; they lived in the Time of the second Punick War; the one was Cato the Censor, whom we have already mentioned; and the other is Marcus Cornelius Cethegus, who was Consul in 550.

119. *Adsciscet nova, &c.*] I have explained these Words in the Sense of the best Commentators.

119. *Quæ genitor produxerit usus.*] Which Use the Parent of Language shall produce.

Ufus here I take for Exigence, Use, or Occasion, as the Word often signifies. *Dacier* means by it, the Idiom and Analogy of the Language: But this seems far-fetch'd.

120. *Vehemens, & liquidus, puroque similis amni, Fundet opes.* This Passage is what *Denham* seems to have had in his Eye, in those celebrated Lines of his *Cooper's-Hill*; where he thus addresses the *Thames*:

“ O could I flow like thee, and make thy Stream

“ My great Example, as it is my Theme;

“ Tho' deep, yet clear; tho' gentle, yet not dull;

“ Strong, without Rage: without o'erflowing full.

128. *Quam sapere, & ringi.*] *Than be wise and wring my Face, or be out of humour.* It is obvious, that this is spoken ironically.

Comis in uxorem, posset qui ignoscere servis,
 Et signo læso non insanire lagenæ:
 Posset qui rupem, & puteum vitare patentem.
 Hic ubi cognatorum opibus curisque relictus,
 Expulit elleboro morbum bilemque meraco,
 Et redit ad sese: Pol me occidistis, amici,
 Non servastis, ait; cui sic extorta voluptas,
 Et demtus per vim mentis gratissimus error.

135

140

Nimirum sapere est abjectis utile nugis,
 Et tempestivum pueris concedere ludum;
 Ac non verba sequi fidibus modulanda Latinis,
 Sed veræ numerosque modosque ediscere vitæ.
 Quocirca mecum loquor hæc, tacitusque recordor:
 Si tibi nulla sitim finiret copia lymphæ,
 Narrares medicis; quòd quanto plura parasti,
 Tanto plura cupis, nulline faterier audes?
 Si vulnus tibi monstratâ radice vel herbâ
 Non fieret levius, fugeres radice vel herba
 Proficiente nihil curarier: audieras, cui
 Rem Dî donarent, illi decedere pravam
 Stultitiam; & cùm sis nihilo sapientior, ex quo
 Plenior es, tamen uteris monitoribus iisdem?
 At si divitiæ prudentem reddere possent,
 Si cupidum timidumque minùs te; nempe ruberes,
 Viveret in terris te si quis avarior uno.

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Si proprium est, quod quis librâ mercatus & ære est,
 Quædam (si credis consultis) mancipat usus:

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hospes amabilis, comis in uxorem, qui posset ignoscere servis, & non insanire signo lagenæ læso: qui posset vitare rupem, & puteum patentem. Hic, ubi, relictus opibus curisque cognatorum, expulit morbum bilemque elleboro meraco, & redit ad sese; ait, Pol, vos amici, occidistis, non servastis me, cui voluptas sic extorta est, & error gratissimus mentis demptus per vim.

Nimirum utile est sapere, abjectis nugis, & concedere pueris ludum tempestivum, ac non sequi verba modulanda fidibus Latinis, sed ediscere numerosque modosque veræ vitæ. Quocirca tacitus loquor recordorque hæc mecum:

Si nulla copia lymphæ finiret sitim tibi, narrares medicis: quod, si quanto parasti plura, audeſne faterier nulli? Si vulnus non fieret levius tibi, radice vel herba monstrata, fugeres curari radice vel herba proficiente nihil. Audieras pravam stultitiam decedere illi, cui Dî donarent rem; & cum sis nihilo sapientior ex quo es plenior, uteris tamen iisdem monitoribus. At si divitiæ possent reddere te prudentem, si minus cupidum timidumque; nempe ruberes, si quis viveret in terris avarior te uno.

Si, quod quis mercatus est libra & ære, est proprium, si usus mancipat quædam; (si credis consultis) ager qui pascit te est tuus, &

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ironically, according to Horace's ordinary facetious Manner: But *Dacier* appears here to have quite lost sight of his Author, by putting this and what follows in the Mouth of *Florus*,

134. *Et signo læso non insanire lagenæ.* The Ancients commonly seal'd their full Bottles, to prevent their Slaves from stealing any of the Wine. Hence *Perſius*, meaning that

with just * enough Decorum ; a truly honest Neighbour, a Man of amiable Hospitality, kind to his Wife, capable of forgiving his Slaves, and, † tho' a Bottle was unseal'd, would not always rave : *No such Fool, but that he could shun a Precipice, or an open Well :* This Man, ‡ whose Cure was effected at the Expence and Care of his Relations, so soon as he expell'd || the Disease by unmix'd Hel-lebore, and returned to himself : Ah me ! my Friend, says he, you have undone, not cured me, to rob me thus of Pleasure, and by Force bereave me of § a most sweet Delusion.

After all, it must be owned, that the Wisdom which is of use consists in throwing Trifles *all* aside, and leaving *childish* Play to Boys, for whom it is seasonable ; and not in scanning Words to be set to Roman Lyres, but in being thorough Master of the Numbers and Proportions of true Life. Thus, therefore, I commune with myself, and con over these Thoughts in silence : “ If † the most copious Draughts of Water could not quench your Thirst, you would tell the Doctor : And is there none to whom you dare confess, that the more you get, the more you crave ? Had you a Wound, not made easier by some Root or Simple you was advised to apply, you would not depend on being cured by the unavailing Root or Herb. You had been told, that vicious Folly left the Man on whom the Gods conferred Wealth : And yet, tho' you are not one jot more wise since you encreased your Stock, will you still give heed to these same Counsellors ? But could Riches indeed make you wise, could they make you less covetous and cowardly ; * well might you blush, lived there on Earth one more avaritious than yourself ?

If that be a Man's Property which he has purchased with his Money, if there be some Things to which, († according to the Lawyers) *Use and long Possession* gives a Title ; *then* the Land on

* *In a right Manner.* † *Was capable of being not mad or outrageous, tho' the Seal of the Bottle was burt.* ‡ *Recovered.* || *The Distemper and the Bile or melancholy Humour.* § *A most agreeable Error of the Mind.* † *No Plenty.* * *Doubtless you might blush.* † *If you believe the Lawyers.*

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that he never would fall into any sordid Avarice, says, that he would never clap his Nose to the Seal of a Bottle of bad Wine, as Misers do, to examine if the Bottle has been tried :

Et signum in vapida naso tetigisse lagena.

by the Rules of Virtue, produces a perfect Harmony, without the least Discord or Disagreeableness. As it is not all but some Sounds, that are productive of this Effect, so it is only a certain Train of Actions steadily and closely pursued, that can render Life uniform, agreeable and happy.

158. *Libra & ære*] *With the Ballance*

144. *Sed veræ numerosque modosque, &c.*

This is a beautiful and truly philosophical Thought : A Life conducted and regulated

and a Piece of Money. Alludes to the Form of making Purchases, in certain Cases, with a Ballance and a Piece of Money ; which Form

Qui te pascit ager, tuus est ; & villicus Orbî,
 Cum segetes occat, tibi mox frumenta daturus,
 Te dominum sentit. das nummos ; accipis uvam,
 Pullos, ova, cadum temeti : nempe modo isto
 Paulatim mercaris agrum, fortasse trecentis,
 Aut etiam supra, nummorum millibus emptum.
 Quid refert, vivas numerato nuper, an olim ?
 Emtor Aricini quondam, Veientis & arvi,
 Emtum cœnat olus, quamvis aliter putat ; emtis
 Sub noctem gelidam lignis calefactat ahenum.
 Sed vocat usque suum, quâ populus adsita certis
 Limitibus vicinâ refugit jurgia : tanquam
 Sit proprium quidquam, puncto quod mobilis horæ,
 Nunc prece, nunc precio, nunc vi, nunc sorte supremâ,
 Permutet dominos, & cedat in altera jura.
 Sic, quia perpetuus nulli datur usus, & heres
 Heredem alterius, velut unda supervenit undam ;
 Quid vici profunt, aut horrea ? quidve Calabris
 Saltibus adjecti Lucani ; si metit Orcus
 Grandia cum parvis, non exorabilis auro ?
 Gemmas, marmor, ebur, Tyrrhœna figilla, tabellas,
 Argentum, vestes Gætulo murice tinctas,
 Sunt qui non habeant ; est qui non curet habere.
 Cur alter fratrum cessare, & ludere, & ungi
 Præferat Herodis palmetis pinguibus ; alter

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villicus Orbî, cùm occat segetes, mox daturus frumenta tibi, sentit te dominum. Das nummos ; accipis uvam, pullos, ova, cadum temeti : nempe isto modo paulatim mercaris agrum emptum fortasse trecentis millibus nummorum, aut etiam supra. Quid refert, num vivas nummo numerato nuper, an olim ? Emtor quondam arvi Aricini & Veientis cœnat emptum olus, quamvis putat aliter ; calefactat ahenum sub noctem gelidam emptis lignis. Sed vocat suum, usque qua populus adsita refugit vicina jurgia certis limitibus : tanquam quidquam sit proprium, quod permutet dominos,

& cedat in altera jura puncto mobilis horæ nunc prece, nunc pretio, nunc vi, nunc suprema sorte. Sic, quia usus perpetuus datur nulli, & heres supervenit heredem alterius, velut unda supervenit undam ; quid vici aut horrea profunt ? Quidve saltus Lucani adjecti saltibus Calabris ; si Orcus, non exorabilis auro, metit grandia cum parvis ?

Sunt (homines) qui non habeant gemmas, marmor, ebur, figilla Tyrrhœna, tabellas, argentum, vestes tinctas Gætulo murice ; est qui non curet habere. Cur alter fratrum præferat cessare, & ludere, & ungi, pinguibus palme-

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Form was derived from the primitive Custom of weighing Money.

167. *Aricini, Veientis & arvi.*] Aricia was a small Town near *Alba Longa* ; its modern Name is *Rizza*. *Veii* was the Capital of one of the Cantons of *Tuscany*, distant from *Rome* four Leagues ; it lay where *Serofona* does

now, or about it. The Country of the *Veii* bears now the Name of the Island of *Farnese*.

173. *Prece.*] By Prayers, i. e. By a Donation obtained by Solicitation.

177. *Quid vici, &c.*] Thus *Cicero* calls vast Possessions of Houses by the Name of *Vici*, Villages : *Quod si assequor, inquit, Crassim*

which you live is yours: and Orbius's Steward, when he * cultivates the Fields, whereof he is soon to give you the Fruits for your Money, finds you are in effect its proper Master; you give your Money, and in exchange receive Grapes, Pullets, Eggs, a Cask of Wine, or what else the Estate affords: And thus, 'tis plain, by little and little, you purchase that Farm for which perhaps the Owner paid three thousand Sesterces or more. What boots it, whether you live on what you paid for † Yesterday, or twenty Years ago? He who purchased the Arician or Veientian Fields some time ago, ‡ buys every Herb he eats, however he thinks otherwise; || he buys the very Faggots with which he makes his Pot to boil at Night. But he calls that his own, as far as § where the Poplar, planted for a Boundary, secures his Claim uncontroverted to certain Portions of Land, as if any thing were a Man's Property, which in a Moment of fleeting Time, by free Grant or Sale, by Violence, or, last of all, by Death, may change Masters, and come under a new Tenure. Thus, since the perpetual Possession is given to none, but the Heir of one urges on the Heir of another, like Wave impelling Wave; what do Houses, what do † Lands avail? or what the Lucanian Pastures, joined to those of Calabria, since Death, * who is not to be bribed by Gold, mows down the Great with the Small.

Gems, Marble, Ivory, Tuscan Statues, Pictures, Silver plate, Robes dyed with Getulian purple; some there are who cannot come at, and some who are in no concern to have. Why, of two Brothers, one prefers † fooling away the Time, gay Diversions, and gaudy Drefs, even to Herod's rich Palm-tree Groves; why the

* Harrows the Corn-fields.

† Lately, or long ago.

‡ Sups on bought Herbs.

|| He warms his Pot towards the Approach of the chill Evening with bought Faggots.

§ Where the planted Poplar prevents Disputes with the Neighbours by settled Marches.

† Granaries of Corn. * Not exorable to Gold. † To loiter, to sport, and be perfumed.

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Craſſum divitiis ſupero, atque omnium ricos & prata contemno.

177. *Quidve Calabris, &c.*] Calabria and Lucania are two neighbouring Provinces in the moſt Southern part of Italy, taking in the whole Breadth of Italy between the two Seas, which anciently were called *Mare Superum*, and *Mare Inferum*; that is, the Sea lying to the Weſt of Italy and the Gulf of Venice, or that which lies to the Eaſt.

184. *Præferat Herodis palmetis pinguibus.*] Jericho was one of the moſt fertile Places of Judea: Here Herod had a Palace, near a Wood of Palm-Trees. Strabo gives us, in his 16th Book, a beautiful Deſcription of this Place: "Jericho, ſays he, lies in a

" Plain, ſurrounded with Hills in form of
" an Amphitheatre, near a Wood of a hun-
" dred Stadia, full of all ſorts of Fruit-
" trees, eſpecially Palm-trees. This Place
" is watered by ſeveral Rivulets and Streams,
" and variegated with a great number of
" noble Seats, that make a fine Proſpect.
" Here one ſees the King's Palace, and the
" Garden of Balm: This Balm is ſo much
" the more precious, in that it grows no
" where elſe; and adds, that they drew a
" conſiderable Revenue from the Balm and
" Palm-trees." The Herod here meant is
" Herod the Idumean, King of Judea, in whoſe
" Reign our Saviour was born: He obtained
" his Kingdom from Auguſtus and the Senate,

Dives & importunus, ad umbram lucis ab ortu
Silvestrem flammis & ferro mitiget agrum,
Scit Genius, natale comes qui temperat astrum,
Naturæ Deus humanæ, mortalis in unum-
quodque caput, vultu mutabilis, albus, & ater.

Utar, & ex modico, quantum res poscet, acervo
Tollam: nec metuam, quid de me judicet heres,
Quod non plura datis invenerit. & tamen idem
Scire volam, quantum simplex hilarisque nepoti
Discrepet, & quantum discordet parvus avaro.
Distat enim, spargas tua prodigus, an neque sumtum
Invitus facias, neque plura parare labores;
Ac potius, puer ut festis Quinquatribus olim,
Exiguo gratoque fruaris tempore raptim.

Pauperies immunda domus procul absit. ego, utrum
Nave ferar magnâ an parvâ; ferar unus & idem.
Non agimur tumidis velis Aquilone secundo:
Non tamen adversis ætatem ducimus Austris.
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores.
Non avarus: abi. quid? cætera jam simul isto

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tis Herodis; alter dives & importunus, mitiget agrum sylvestrem flammis & ferro, ab ortu solis ad umbram, scit Genius, qui comes temperat astrum natale, deus naturæ humanæ, mortalis in unumquodque caput, mutabilis vultu, albus, & ater.

Utar bonis, & tollam, quantum res poscet, ex modico acervo; nec metuam quid heres judicet de me, quod non invenerit plura datis: & tamen ego idem volam scire, quantum simplex hilarisque discrepet nepoti, & quantum parvus discordet avaro. Distat enim, an pro-

digus spargas tua, an neque invitus facias sumptum, neque labores parare plura; ac potius raptim fruaris exiguo gratoque tempore, ut olim puer, festis Quinquatribus.

Immunda pauperies domus absit procul. Ego, utrum ferar in magna an parva nave, ferar unus & idem. Non agimur ventis tumidis secundo Aquilone, tamen non ducimus ætatem Austris aversis. Nos extremi primorum viribus, ingenio, specie, virtute, loco, re, sumus usque priores extremis.

Non es avarus; abi: quid? cætera jam

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by Anthony's Interest. He mounted his Throne in the Year of Rome 713, reigned thirty-nine Years, and died in 752, two Years after our Saviour's Birth. He was a Man vastly rich and magnificent, built several Cities and a great number of fine Edifices; he distributed incredible Largeſſes among the Romans, and at one time he presented Augustus with five Millions. After his Death, his Kingdom was divided among his three eldest Sons, Archelaus, Philip, and Herod Antipas; Archelaus had the one half, and the two latter a fourth each with the Title of Tetrarchs.

188. *Mortalis, &c.*] *Mortal* according to every Individual. By *Genius* here, as in many other Places, 'tis obvious we are to understand no more but the natural Temper, Disposition, or Turn of Mind.

197. *Festis Quinquatribus.*] 'Twas the received Tradition among the Ancients, that *Minerva* was born on the 19th of March, which for that Reason was consecrated to her. Four Days after, that is the 23d, they had another Festival, which they called *Tu-bilustrum sacrorum*, because then they purified the musical Instruments made use of at their

other, * swimming in Wealth, and yet restless in pursuit of more, † drudges on from Morn till Even in improving his Ground; the Genius best can tell our inseparable Companion, who regulates the Planet of our Nativity, the Divinity that resides in human Nature, who lives and dies with each Individual, in Features and Complexion various, *sometimes* fair, and *sometimes* black.

For me, I'll freely use, and take from my moderate Store, as much as my Exigence demands; without fearing what my Heir thinks of me, when he shall find *I have bequeath'd him* no more than I had given me. And yet at the same time, I'll study to know how far ‡ a Man, gay within the simple Bounds of Nature, differs from a riotous Debauchée; and how vast the Odds between an Oeconomist and a Miser: For there is a *wide* Difference between || profusely squandering away your Money, and neither spending it with a Grudge, nor labouring to get more; and rather, as formerly in Minerva's Holidays, when a Boy *at School*, § snatch with eager Joy the short and pleasant Hours. Let sordid Poverty be *put* far away; whether I † sail in a large or small Vessel, I'll sail still uniform and the same. I am not, 'tis true, borne with swelling Sails by the prosperous Northern Winds; yet * I am not tossed through Life by the adverse South: In Strength, Genius, Figure, Virtue, Station, Fortune, *tho'* the last of the First-rate, still before those of the Last.

You are free from Avarice; 'tis well: But let me ask you,

* Rich and restless. † From the rising of the Light till the Evening Shade, tames his woody Land with Fire and Steel. ‡ A plain and chearful Man differs from a Spendthrift. || Whether you profusely scatter your own. § Enjoy in haste. † Be carried. * We lead not our Life.

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their Sacrifices. Afterwards, they joined these two Festivals into one, and included the three intervening Days that separated them; and all that Time bore the Name of *Quinquatrus*, or *Quinquatria*, either because it began on the fifth Day after the Ides, and continued for five Days; or because of the Ceremony of Lustration or Purification, which was the Business of the last Day, and which the ancient *Latins* called by the Name of *Quinquare*.

203. *Viribus ingenio, &c.*] In this Verse we have a full Abridgment of all the Blessings that either one can desire or Fortune bestow; Virtue, Wit, Health, Comeliness of Person, Birth, and Riches. Tho' *Horace* was not possessed of all these Advantages to the highest degree, yet he was a considerable Sharer in them all: As for his Wit or Virtue, these cannot be denied him; and as to Health, 'tis enough if he was pleased

with the Measure he enjoyed of it. But perhaps it may surprize us, to see him valuing himself upon the Score of his Birth, and the Make of his Person; as for this, we learn from a variety of Passages, that there was something of Agreeableness in his Person, whatever Disadvantages it otherwise labour'd under; and as for his Birth, it was no contemptible nor inconsiderable thing, to be born of a Free-man, tho' formerly a Slave. *Horace* is a little merry upon Birth, and does as *Socrates* did, who equalled himself to *Alcibiades*, and traced, as our Author does, his Descent down, till he terminates in *Jove* himself. However, the Design of this Passage, and Manner of speaking, was with a View to favour *Florus* rather than himself.

205. *Abi.*] Go away. i. e. You are so far happy, and may go away thankful.

Cum vitio fugere? caret tibi pectus inani
 Ambitione? caret mortis formidine & irâ?
 Somnia, terrores magicos, miracula, sagas,
 Nocturnos lemures, portentaque Thessala rides?
 Natales gratè numeras? ignoscis amicis?
 Lenior & melior sis accedente senectâ?
 Quid te exempta juvat spinis de pluribus una?
 Vivere si rectè nescis, decede peritis.
 Lufisti satîs, edisti satîs, atque bibisti:
 Tempus abire tibi est: ne potum largiùs æquo
 Rideat & pulset lasciva decentiùs ætas.

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fugere simul cum isto vitio? Pectus caret tibi inani ambitione? caret formidine mortis, & ira? An rides somnia, terrores magicos, miracula, sagas, lemures nocturnos, portentaque Thessala? An gratè numeras dies natales? Ignoscis amicis? Fis lenior & melior senectâ accedente? Quid una spina exempta de pluribus spinis juvat te? Si nescis vivere rectè, decede peritis: satis lufisti, satis edisti, atque bibisti: tempus est tibi abire: ne ætas decentius lasciva rideat & pulset te potum largiùs æquo.

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205. *Quid.*] i. e. *Quid dicis.* What that appear'd in the Night-time *Lemures*, say you to this Question? They are called *Lemures* for *Remures*, from

209. *Nocturnos lemures.* The Ancients *Remus*, whose provoked Ghost, as they be- called certain restless and mischievous Genii lieved, tormented and haunted *Romulus*, who

Have other Vices left you as well as this? Has your Soul got clear of vain Ambition? Has it got clear of Fear of Death and angry Passions? Can you laugh at Dreams, magic Terrors, Miracles, Sorceresses, Goblins of the Night, and Theſſalian Prodigies? Do you count your Birthdays with a grateful Mind? Are you *tender* and forgiving to your Friends? Do you grow milder and better in proportion as Age comes on? What avails it you to have *but* one of many Thorns pulled out? If you cannot live with Decorum, give way to those that can: You have play'd, you have eat, you have drank your Fill; 'tis *high* time for you to walk off; left, having drunk more than your Share, that Age which plays the Wanton with a better Grace, jeer and shove you off *the Stage*.

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to appease the enraged *Manes*, instituted the Festival *Lemuria*, at which they sacrificed to these turbulent Spirits. This Festival began on the 9th of *May*, and continued three Nights.

213. *Decede peritis.*] There's a time to retire as well as to appear. An infirm, testy, peevish old Man, no sooner comes into Company than he becomes an Object either of Pity or Raillery. He should therefore leave to Youth the Pleasures of that Age, and be

thankful if he can make himself any way agreeable to those near his own Age that can bear his Company. *Horace* does not aim at making *Florus* more wise, but only more contented with his State.

214. *Lusisti satis, edisti satis atque bibisti.*] This Verse contains the Pleasures of the Table, and those of Love; which Expression *Horace* has borrowed from that of *Livius Andronicus*: *Adfatim Edi, Bibi, Lusi.*

Q U I N T I
H O R A T I I F L A C C I
A R S P O E T I C A.

A D P I S O N E S.

It belongs only to great Poets, to lay down Rules of Poetry ; they perceive a thousand natural Beauties, which escape the Eyes of others ; and their Sentiments, supported by Practice, and a justly acquired Reputation, have more of Weight and Authority in them. Aristotle was not a Poet, tho' he had composed some few Verses ; as appears by the Testimony of Diogenes Laertius, and Athenæus ; but the Excellency of his Genius and fine Taste supplying the Place of a long Experience, he has collected with the most judicious Choice, the Reflections of the best Poets that preceded him ; and joining to them the Observations he himself had made in reading their Works, he has composed a sort of Poetical Art, which is certainly the best in its kind, and which F. Rapin justly calls Nature methodised, and Good Sense reduced to Principles. Horace has sown, in several of his Satires and Epistles, a Number of excellent Reflexions on the same Subject : But the Indignation he conceived against some of the Poetasters of his Time, who boasted of being Poets, without being acquainted with the true Genius of Poetry ; and perhaps the Persuasions of Piso, and some of his other illustrious Friends, prevail'd on him to explain himself more at large on this Topic ; which no one was more capable of performing, to the Satisfaction of All, than himself. Our Poet never propos'd to himself to write a compleat Art of Poetry, but only to touch upon the principal Rules of it, as far as the Nature of an Epistle would permit him, which necessarily requires the most unaffected Air, and is absolutely inconsistent with a studied Method and Regularity. This Piece as it has been transmitted to us, ought to be look'd upon as one of the most precious Monuments in its kind which the Roman Antiquity has left us. Mons. Dacier gives a high Elogium of it ; and we may justly say, that it is one of the Pieces of our Poet which that famous Critic has wrote upon with the greatest Accuracy and Diligence : For being greatly aided with those Lights which he had drawn from Aristotle's Art of Poetry, and that Philosopher's other Commentaries, he has set in the clearest Light the Precepts of Horace, in which he found any Obscurity, as will appear by his Notes, the Choice whereof, among many other, you have here, his Preface to which runs thus

H O R A C E's

ART of POETRY.

To the P I S O's.

thus: In Asia, Greece, Macedonia, and Egypt, there were, Time out of mind, select Assemblies of Persons to examine the Writings of the Poets and Orators. Augustus erected such a Society at Rome, and encouraged them by Rewards and Honours. He assigned them the Temple and Library of Apollo to meet at: And to this the Assemblies of Learned Men, which we call Academies, owe their Origin. Theodorus Marcius, who however does not tell us his Authority, says the Number of this Roman Academy was twenty, of which five or seven can only be term'd Judges: He goes so far as to give us the Names of them; and whether he is right or not, he could not have named better Men than his Society was composed of: As Virgil, Varius, Tarpæ, Mæcenas, Plotius, Valgius, Octavius, Fuscus, the two Viscus's, Pollio, the two Messala's, the two Bibulus's, Servius, Fulvius, Tibullus, Piso the Father, and Horace. The only Foundation I know for this Assertion of his, is the End of the tenth Satire of the First Book: He is not satisfied to give us a List of this Academy; he will have it, that it was on account of Horace's being a Member of it, that he was put upon writing The Art of Poetry, and collecting all the Rules, and all the Judgments that were made in the Society. Next to Aristotle's Art of Poetry, I know of no Piece of Criticism in Antiquity which is more excellent than this: All his Decisions are so many Truths drawn from the Nature of the Thing he treats of. Julius Scaliger erred very much against Good Sense and Reason, in what he said of this Work: "Will you know, says he, what I think of Horace's Art of Poetry? 'Tis an Art taught without Art; De Arte quæres quod Sentiam, Quid? Equidem quod de Arte sine Arte Tradita." Tho' 'tis only an Epistle like the preceding ones, yet Horace gives it the Title of The Art of Poetry, De Arte Poetica, to distinguish it from the others, in which he treated of this Art only occasionally. The Antiquity of this Title is not to be doubted of, since Quintilian quotes it in the third Chapter of his Eighth Book, Id enim tale est monstrum quale Horatius in Prima Parte Libri de Arte Poetica fingit: Humano capiti, &c.

HUMAN O

HUMANO capiti cervicem pictor equinam
 Jungere si velit & varias inducere plumas,
 Undique collatis membris, ut turpiter atrum
 Definat in piscem mulier formosa superne;
 Spectatum admissi risum teneatis amici?
 Credite, Pisones, isti tabulæ fore librum
 Persimilem, cujus, velut ægri somnia, vanæ
 Fingentur species: ut nec pes, nec caput uni
 Reddatur formæ. Pictoribus atque poetis
 Quidlibet audendi semper fuit æqua potestas.
 Scimus, & hanc veniam petimusque damusque vicissim:
 Sed non ut placidis coeant immitia; non ut
 Serpentes avibus gementur, tigribus agni.
 Inceptis gravibus plerumque & magna professis,
 Purpureus, latè qui splendeat, unus & alter
 Assuitur pannus; cum lucus, & ara Dianæ,
 Et properantis aquæ per amœnos ambitus agros,
 Aut flumen Rhenum, aut pluvius describitur arcus.

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Si pictor velit jungere cervicem equinam humano capiti, & inducere varias plumas membris undique collatis; ut mulier formosa superne, desinat turpiter in atrum piscem; O amici, an admissi spectatum teneatis risum? credite, Pisones, librum persimilem fore isti tabulæ, cujus species fingentur vanæ velut somnia ægri: ut nec pes, nec caput reddatur uni formæ. Dices, Semper æqua potestas audendi

quidlibet fuit pictoribus atque poetis. Scimus; & damusque hanc veniam petimusque vicissim; sed non ut immitia coeant placidis; non ut serpentes gementur avibus; agni tigribus.

Unus & alter purpureus pannus, qui splendeat late, assuitur plerumque inceptis gravibus, & professis magna; cum lucus, & ara Dianæ, & ambitus aquæ properantis per amœnos agros, aut flumen Rhenum, aut arcus plu-

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1. *Humano capiti cervicem pictor equinam.*] Horace at once lays down the most general and necessary Rule, on which all the rest are founded; which is, the Simplicity and Unity of the Subject, in the Disposition, the Ornaments, and the Style. He could not render the Faults committed against this Unity better, than by comparing them to this Extravagance in a Picture.

3. *Collatis undique membris ut, &c.*] I take *membris* here in the Ablative; for if we make it the Dative, then the Construction must be *inducere plumas membris ut, &c.* "Add Feathers to the Limbs, or lay the Limbs over with Feathers, so as that a Woman above shall terminate in a Fish." Which sounds as if the terminating of the Picture in a Fish, were owing to the Pain-

ter's laying the Limbs over with Feathers. Besides, the making *membris* an Ablative, effectually obviates all Dr. Bentley's Objections to this Passage.

3. *Ut turpiter atrum Definat in piscem mulier formosa superne.*] As Virgil in his Third Book represents Scylla:

Prima, hominis facies, & pulcro pectore Virgo

Pube tenus, postrema immani corpore pistris Delphinum caudas útero, commissa luporum.

"Upwards 'tis a beautiful Figure, and a very beautiful Virgin for half its Body; "downwards 'tis a horrible Whale, ending "in a Dolphin's Tail, joined to a Wolf's "Belly." *Ater piscis* for a horrible Fish,

SHOULD a Painter take a Fancy to join a Horse's Neck to a human Head, and lay it over with Feathers of various Fowls, uniting together Limbs * of every Animal, so as to make what resembles a comely Woman above, terminate vilely in a hideous Fish; could you, my Friends, forbear laughing, if admitted to see this *motely Piece*? Believe me, *illustrious* Piso's, that Book will bear a strong Resemblance to this Picture, whereof the Ideas, like a sick Man's Dreams, shall be form'd so † confused and inconsistent, that neither Head nor Foot can be reduced to one Form. Painters and Poets, you'll say, have always had equal Liberty of attempting any bold Design—We know it, and this Privilege we ask and give in our Turn: But not that *Things incoherent be united*, the Merciless associate with the Mild, Serpents be match'd with Doves, Lambs with Tygers.

‡ 'Tis mostly the Case of pompous and ostentatious Introductions, to have one or two glossy Lines patch'd on their Work, to cast a broad Glare; as when the Grove and Altar of Diana, the winding Current of a Stream swift-flowing through the pleasant Fields, or the River Rhine, or the Rainbow is described. But these, how-

* From every Quarter, or Element.

† Vain.

‡ See Note 14.

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as Porphyry; *atrum piscem, belluam marinam, &c.*

5. *Spectatum admissi risum teneatis amici.*] Taken from the Custom of Painters and Sculptors, to expose a Statue or Portrait when finished, and to publish that it might be seen on such a Day. At which Time great numbers of Spectators used to come to view it.

6. *Credite, Pisones.*] To prevent the *Piso's* giving into the vulgar Error, that the Breach of Unity is no Fault, he says, *Credite*, Believe, be convinced. He was afraid these young Gentlemen should be led away by bad Poets, whose Interest it was that this Rule should not be established. Tho' this Epistle is addressed to *Piso* and his Children, as appears by the 24th Verse, yet 'tis to his Children more particularly.

6. *Librum.*] All Writings of what nature soever, tho' he treats particularly of Epick and Dramatick Poetry.

9. *Pisioribus atque Poetis quidlibet audendi.*] The Answer of ill Poets, who will not subject themselves to the Rules of their Art.

Poets and Painters, say they, may do what they please, nothing is too daring for them: They abuse the Privilege of Poetry, and thus excuse their most monstrous Fancies, and most extravagant Dreams.

12. *Ut placidis coeant immitia.*] Painters and Poets are only Imitators, and are to paint only what is or what may be; there being nothing else but can be imitated. But they have often abused their Art, and forsaken probable Ideas for monstrous Imaginations.

14. *Inceptis gravibus plerumque & magna professis.*] It often happens, that one or two showy Patches, to cast a Glare abroad, are tack'd to solemn Introductions, and such as promise mighty Things. He comes from the general Rule to Particulars, and gives an Example of the vicious Variety which he condemns. He chuses one that's the least shocking, but 'tis by so much the more dangerous Vice, by how much it slides in under an Appearance of Virtue. He is speaking of Descriptions, a Snare which is almost inevitable to little Genius's.

Sed nunc non erat his locus : & fortasse cupressum
 Scis simulare : quid hoc, si fractis enatat exspes
 Navibus, ære dato qui pingitur ? amphora cœpit
 Institui : currente rotâ cur urceus exit ?
 Denique sit quod vis simplex duntaxat & unum.

Maxima pars vatum (pater, & juvenes patre digni)
 Decipimur specie recti. brevis esse laboro,
 Obscurus fio : sectantem lêvia, nervi
 Deficiunt animique : professus grandia, turget :
 Serpit humi, tutus nimium, timidusque procellæ :
 Qui variare cupit rem prodigialiter unam,
 Delphinum silvis appingit, fluctibus aprum.
 In vitium ducit culpæ fuga, si caret arte.

Æmilium circa ludum faber imus & unguis
 Exprimet, & molles imitabitur ære capillos ;
 Infelix operis summâ, quia ponere totum
 Nesciet. hunc ego me, si quid componere curem,
 Non magis esse velim, quàm pravo vivere naso,
 Spectandum nigris oculis, nigroque capillo.

Sumite materiam vestris, qui scribitis, æquam
 Viribus ; & versate diu, quid ferre recusent,
 Quid valeant humeri. cui lecta potenter erit res,

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vius describitur. Sed nunc non erat locus his ; & scis fortasse simulare cupressum : quid hoc, si ille, qui pingitur ære dato, enatat exspes fractis navibus ? amphora cœpit institui : cur, rotâ currente, urceus exit ? Denique sit quod vis simplex, & duntaxat unum.

Maxima pars vatum, (pater & juvenes digni patre) decipimur specie recti. Si laboro esse brevis, fio obscurus. Nervi animique deficiunt poetam sectantem levia carmina. Poeta professus grandia, turget : nimium tutus, timidusque procellæ serpit humi : qui cupit variare prodigialiter rem unam, appingit del-

phinum sylvis, aprum fluctibus. Fuga culpæ, si caret arte, ducit in vitium.

Faber imus circa ludum Æmilium, & exprimet unguis, & imitabitur molles capillos ære ; infelix summâ operis, quia nesciet ponere totum. Ego, si curem quid componere, non magis velim me esse hunc, quam vivere spectandum nigris oculis, nigroque capillo, sed pravo naso.

Vos, qui scribitis, sumite materiam æquam vestris viribus ; & versate diu quid humeri valeant, quid recusent ferre. Cui res erit, lec-

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18. *Aut pluvius describitur Arcus.]* The Rainbow is as likely as any thing to turn a wretched Poet's Brain : The wonderful Mixture of its Colours are with them so worthy of Admiration, that they let no Opportunity slip to describe it ; few imitating in this the Discretion of Homer and Virgil. Homer says not above one Word of her, and Virgil but two Lines :

*Ergo Iris croceis per cœlum roseida pennis
 Mille trabeni varios adverso sole Colores,
 Advolat.*

A Description as rapid as Iris's Flight.

19. *Et fortasse cupressum scis simulare.]* The Meaning is : This dismember'd Patchwork in Poetry, is as absurd, as if a Painter who excels in drawing a Cypress, should introduce

ever shining, are preposterous, ill-timed, and misplaced.—Perhaps you have Skill to draw a Cypress to the Life; but what has that to do in a Piece where you are hired to paint one swimmiug, forlorn and hopeless, after a Shipwreck? A Vase full ample and capacious began to be designed, why, as the Wheel revolves, comes out a scanty Pitcher? In a word, be your Subject what it will, only let it be simple and uniform.

Most of us Poets, Father, and Youths worthy of such a Father, are misled by the Appearance of Right: In straining to be concise, I become obscure; while I affect smooth Numbers and a polish'd Stile, nervous Force and Spirit fail me; he who aspires to the Sublime, swells into Bombast: *The Poet* who is too cautious and fearful of the Storm, is flat, and creeps along the Ground: He who wants to diversify his simple Subject * by marvellous astonishing Incidents, figures Dolphins in the Woods, Boars in the Sea. The very Attempt to shun a Fault, leads into Vice, if it wants Art and Discretion.

A Statuary of the lowest kind about the Æmilian School, shall be capable both to express the Nails, and imitate in Brass the soft flaxen Hair, † who yet in the main is but a Bungler, because he knows not how to finish ‡ a whole Piece. I would no more chuse to be one of this Character, had I Concern || to be an Author, than to live with a deform'd Nose, tho' distinguish'd for Jet-black Eyes, and Coal-black Hair.

Authors, chuse a Subject proportioned to your Strength; and ponder long, what your Genius shrinks from, what it is able to bear. The Man who has chosen a Subject suited to his Ability,

* Astonishingly.
raet. Vol. I. 146.

† Unhappy in the Main of his Work.
|| To compose any thing.

‡ See Shaftesbury's Cha-

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roduce it into every Piece, merely to make a vain Ostentation of his Art.

21. *Amphora cœpit institui, currente rota cur urceus exit?*] An Image taken from a Potter, who commonly began his Trade by making a little Pot called *Urceus*, and ended with a great Pitcher called *Amphora*, which was his Master-piece.

27. *Professus grandia turget.*] They fall into this Error, that stretch what is grand too far; as *Gorgias*, in calling *Xerxes* the Jupiter of the Persians, and he who called *Brutus* the Sun of Asia; they become Bombast, when they study to be Great.

28. *Serpis bumi, &c.*] Commentators take this to be an Allusion to a Ship that

keeps near the Shore for fear of a Storm at Sea: But I rather think it alludes to Fowls that skip along the Ground, or retreat to low Vallies, when they foresee a Storm: *Georgic. III. 374.*

— *Aut illum surgentem vallibus imis Aeriæ fugere grues.*—

Which Passage see explained by a Quotation from *Aristotle*, in the late Edition of *Virgil* with an *English* Prose Translation.

40. *Quid valeant.*] An Allusion to a Bearer of Burdens, who by overloading himself sometimes breaks his Back.

Nec facundia deferet hunc, nec lucidus ordo.

Ordinis hæc virtus erit, & venus, aut ego fallor,
Ut jam nunc dicat, jam nunc debentia dici
Pleraque differat, & præsens in tempus omittat;
Hoc amet, hoc spernat promissi carminis auctor.

In verbis etiam tenuis cautusque ferendis,
Dixeris egregiè, notum si callida verbum
Reddiderit junctura novum. si fortè necesse est
Indiciis monstrare recentibus abdita rerum;
Fingere cinctutis non exaudita Cethegis
Continget, dabiturque licentia sumpta pudenter:
Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadent, parcè detorta: quid autem
Cæcilio Plautoque dabit Romanus, ademptum
Virgilio Varioque? ego cur, acquirere pauca
Si possum, invideor; cùm lingua Catonis & Ennii
Sermonem patrium ditaverit, & nova rerum
Nomina protulerit? licuit, semperque licebit
Signatum præsentem notâ producere nomen.

Ut folia in silvis pronos mutantur in annos;
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modò nata, vigentque.

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ita potenter, nec facundia, nec lucidus ordo deferet hunc.

Aut ego fallor, aut hæc erit virtus & venus ordinis, ut jam nunc dicat, jam nunc debentia dici; & ut differat & cunctis in præsens tempus pleraque; ut auctor carminis promissi amet hoc, spernat hoc.

Sit tenuis etiam cautusque in verbis ferendis. Egregie dixeris, si callida junctura reddiderit notum verbum novum. Si forte necesse est monstrare abdita rerum recentibus indiciis, continget fingere verba non exaudita cinctutis Cethegis, licentiaque sumpta pudenter dabitur.

Et verba nova, nuperque ficta habebunt fidem, si cadent de Græco fonte detorta parcè. Quid autem Romanus dabit Cæcilio Plautoque, ademptum Virgilio Varioque? Cur ego invideor acquirere pauca, si possum; cum lingua Catonis & Ennii ditaverit patrium sermonem, & protulerit nova nomina rerum? Licuit, semperque licebit producere nomen signatum notâ præsentem. Ut folia in sylvis mutantur in pronos annos; prima cadunt: ita vetus ætas verborum interit, & verba modo nata florent vigentque ritu juvenum. Nos nostraque debet

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43. *Ut jam nunc dicat.*] That the Author of a promised Poem now say what now ought to be said, delay most Things and waive them for the present, &c. By *promissi carminis*, Dr. Bentley understands the same with what Horace elsewhere calls *poema legitimum*, Epist. II. ii. 109. a Poem that will stand the Test of Criticism; but I don't see his Reason: Dacier takes it to mean a Poem that has been long promised, and whereof high Expectations are raised. I think it means

simply a Poem which is promised, or intended to be published.

45. *Hoc amet, hoc spernat.*] Having spoken of the Order, he comes now to the Choice of the Incidents which is not easy to be made: What is good for the Epic Poem, is not for Tragedy; neither is it sufficient to know which to take and which to refuse. The Poet must know also how to place them.

46. *In verbis, &c.*] I am persuaded that both

shall neither * be deficient in Fluency of Stile nor in perspicuous Order.

This, or I am mistaken, will constitute the Excellency and Beauty of *poetic* Order † that the Poet just now say what just now ought to be said, have *the Art* to defer most of his Thoughts, and wave them for the present; to chuse this Thought, to reject that other.

In the choice of his Words too, he must be delicate and cautious: ‡ You may raise and dignify your Stile, if by a happy Composition you can new-mould a Word that is trite and common. If it chances to be necessary to use new Signs, in order to explain some abstruse Subject, you cannot avoid framing Words that were unknown to ancient Orators; and such Freedom modestly assumed will be allowed. Words new, and form'd of late, § will pass current, § if they be derived from a Greek Source, and with gentle Deviation turned into a Latin Channel. Now why will the Roman grant to Plautus and Cæcilius, a Privilege denied to Virgil and Varius? Or why shall *even* I be envied, if I have it in my Power to acquire a few Words, when the Language of Cato and of Ennius hath enriched our native Tongue, and produced new Names of Things. It hath been, and always will be allowed to coin a Word, provided it be *in the Analogy of the Language*, and stamp'd with the current Idiom. As Leaves in the Woods are changed with the revolving Years; the first fall off, *new ones grow up*: Just so † Words perish through very Age, and those of late produced, flourish and arrive at a vigorous Maturity, like Men in prime of Life.

* Neither Eloquence nor perspicuous Order will be wanting to him, &c. † See Note 43. ‡ You shall speak or write excellently, if a skilful Adjunction can render a known Word new. § Will have Credit. § See Note 53. † The Old-age of Words perishes.

N O T E S.

both Bentley and Dacier have mistaken the Sense of this Passage: *Faciunt næ intelligendo ut nihil intelligant.*

50. *Fingere cinctutis non exaudita Cethegis.* To frame or invent what Words were not heard of by the Cethegi girt after the old Fashion. The Cethegi are here put for the old Orators in general, among whom Tully mentions M. Cornelius Cethegus.

53. *Si Græco fonte cadent, parçè detorta.* If they fall from a Greek Source, sparingly detorted or turn'd aside. The Reader sees it is an Allusion to turning a Stream from one Channel into another; which Allusion is imitated in the Translation.

59. *Signatum præsentē nota producere nomen.* This is not Tautology, as Dr. Bent-

ley would insinuate, but contains a Restriction of the Privilege of making Words, which Horace has been pleading for: Such Privilege, says he, always has been and will be granted, provided the Word new coin'd be *signatum præsentē nota*, formed according to the Usage, Idiom, or Analogy of the Language; that is, I take it, the publick Ear must be consulted, and not shock'd with uncouth Sounds. Bentley reads it:

Signatum præsentē nota procudere nummum.

60. *In pronos annos.* According to the declining Years. Bentley reads *privos in annos*, but without Authority. *Ut folia in Sylvis* is Heinfius's Reading.

Debemur morti nos nostraque : sive receptus
 Terrâ Neptunus classes Aquilonibus arcet,
 Regis opus ; sterilisque diu palus, aptaque remis
 Vicinas urbes alit, & grave sentit aratrum :
 Seu cursum mutavit iniquum frugibus amnis,
 Doctus iter melius. mortalia facta peribunt :
 Nedum sermonum stet honos, & gratia vivax.
 Multa renascentur, quæ jam cecidere ; cadentque,
 Quæ nunc sunt in honore vocabula, si volet usus ;
 Quem penes arbitrium est, & jus, & norma loquendi.
 Res gestæ regumque ducumque, & tristia bella,
 Quo scribi possent numero monstravit Homerus.
 Versibus impariter junctis querimonia primùm,
 Pòst etiam inclusa est voti sententia compos.
 Quis tamen exiguos elegos emisit auctor,
 Grammatici certant, & adhuc sub iudice lis est.
 Archilochum proprio rabies armavit iambo.
 Hunc socci cepere pedem grandesque cothurni,
 Alternis aptum sermonibus, & populares
 Vincentem strepitus, & natum rebus agendis.
 Musa dedit fidibus Divos, puerosque Deorum,

O R D O.

*mur morti : sive Neptunus receptus terrâ arcet
 classes Aquilonibus, opus regis : Palusque diu
 sterilis, aptaque remis, alit vicinas urbes, &
 sentit grave aratrum ; seu amnis doctus melius
 iter mutavit cursum iniquum frugibus. Omnia
 facta mortalia peribunt, nedum bonos gratia-
 que sermonum stet vivax. Multa, quæ jam
 cecidere, renascentur ; vocabulaque, quæ nunc
 sunt in honore, cadent, si usus, penes quem est
 arbitrium, & jus, & norma loquendi, volet.*

Homerus monstravit quo numero res gestæ re-

*gumque ducumque, & bella tristia possent scribi.
 Primum querimonia, post etiam sententia
 compos voti, inclusa est versibus junctis impa-
 riter. Quis tamen auctor emisit exiguos ele-
 gos, grammatici certant, & lis est adhuc sub
 iudice.*

*Rabies armavit Archilochum proprio iambo.
 Socci, grandesque cothurni cepere hunc pedem
 aptum alternis sermonibus & vincentem popu-
 lares strepitus, & natum rebus agendis.*

Musa dedit fidibus referre Dives puerosque

N O T E S.

64. *Sive receptus terra Neptunus classes,*
 &c.] Augustus cut that Space of Land which
 divided the Lake *Lucrinus* and the Lake *A-*
vernus from the Sea, and made a Port call'd
Portus Julius, *Julius Cæsar* having begun to
 cut it. *Virgil* mentions it in the second
Georgick.

74. *Quo scribi possent numero monstravit*
Homerus.] He is speaking of the Epick
 Poem, and says, *Homer* has shewn in what
 sort of Verse it ought to be written, the
 Heroick, which only agrees with the Ma-
 jesty of the Epick. *Aristotle* says the same

thing in his *Art of Poetry* ; and adds, "That
 " whoever should undertake to write an
 " Epick Poem in any other kind of Num-
 " bers, he would not succeed, for the He-
 " roick Verse is the most grave and pom-
 " pous."

75. *Versibus impariter, &c.*] First Com-
 plaint, then also the Sentiment possessed of
 its Wish, was included in Verses unequally
 joined ; i. e. in what is called Elegiac Verse,
 consisting of an Hexameter, and Pentameter
 Line alternately repeated.

77. *Exiguos Elegos.*] The Pentameter
 Verse

We and all our Productions, are doom'd a *Prey* to Death: Whether the Sea, received into the Earth's Embrace, defends our Fleets from the North Winds, a regal *pompous* Work; or the long barren and formerly navigable Lake, *now* maintains its neighbouring cities; and feels the weighty Plow; or the River taught to run in a more commodious Channel, hath changed its Course, which was so pernicious to the Fruits: All human Things shall perish; much less can the Honour and Beauty of Language be long-lived. Many Words shall revive which now have died; many which now are in vogue shall die: If the Fashion will have it so, to which belongs the Judgment, the Right, and Standard of Language.

Homer hath shewed in what Numbers the Feats of Kings and Chiefs, and disastrous Wars, * are to be described.

At first plaintive Strains *alone* were appropriated to the unequal *elegiac* Measures: Afterwards, even happy Loves and successful *amorous* Vows were included *therein*. † But to what Author humble Elegy owes its Rise, Grammarians dispute, ‡ and the Controversy is not yet decided.

Atrocious Rage armed Archilochus with Iambics, his peculiar Invention. Comedy, and the high tragic Muse, assumed this Measure, as most || adapted to the Stile of Conversation, and to silence the tumultuous Noise of the Populace, and calculated for dramatic Scenes.

To the Lyre the Muse has given to celebrate Gods, and § Heroes sprung from Gods, the victorious Combatant, and the *generous*

* *Might be written.* † *Yet what Author first publish'd, &c.* ‡ *And the Controversy is still under the Judge.* || *Fit for alternate Speeches, and overpowering popular Noise, and formed for things that are to be acted.* § *And the Sons of God.*

N O T E S.

Verse is the Elegiack. Horace calls it *Exiguum* because it wants a Foot of the Hexameter.

79. *Archilochum proprio rabies armavit iambo.*] He attributes the Invention of Iambicks to *Archilochus*. True, No-body wrote them so well as he, till his Time, but there were Iambick Verses long before him; however, for his bringing them to such Perfection, they were called the Iambicks of *Archilochus*.

80. *Hunc socci, &c.*] The Socks (which were the Badge of Comedy, as the Buskin was of Tragedy) and high Buskins assumed this Measure.

83. *Musa dedit fidibus Divos, puerosque Deorum.*] He is about to enter upon the Subjects of Lyrick Poetry; and it being not

known who invented it, he ascribes the Invention to the Muses. *Orpheus* learnt it of the Muse *Calliope* his Mother, as in the twelfth Ode of the First Book:

*Arte materna rapidos morantem
Fluminum lapsus.*

83. *Divos, puerosque Deorum.*] There were four sorts of Lyrick Poems, Hymns, Panegyricks, Lamentations, and Bacchanalian Songs: Hymns and Dithyrambicks were for Gods; Panegyricks for Heroes and Victors at *Grecian* Games; Lamentations for Lovers: The general Name is the Ode. See the twelfth Ode of the First Book, and the second Ode of the Fourth Book.

Et pugilem victorem, & equum certamine primum,
Et juvenum curas, & libera vina referre.

85

Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poeta salutor?
Cur nescire, pudens pravè, quàm discere malo?

Versibus exponi tragicis res comica non vult:

Indignatur item privatis ac prope socco

90

Dignis carminibus narrari cœna Thyestæ.

Singula quæque locum teneant sortita decenter.

Interdum tamen & vocem comœdia tollit,

Iratusque Chremes tumido delitigat ore:

Et tragicus plerumque dolet sermone pedestri.

95

Telephus & Peleus, cùm pauper & exsul uterque,

Projicit ampullas & sesquipedalia verba;

Si curat cor spectantis tetigisse querelâ.

Non satis est pulchra esse poemata: dulcia sunt,

Et quocunque volent, animum auditoris agunto.

100

Ut ridentibus arrident, ita flentibus adsunt

Humani vultus. si vis me flere, dolendum est

Primùm ipsi tibi; tunc tua me infortunia lædent,

Telephe, vel Peleu: malè si mandata loqueris,

Aut dormitabo, aut ridebo. tristitia mœstum

105

O R D O.

Decorum, & victorem pugilem, & equum primum certamine, & curas juvenum, & libera vina.

Cur ego salutor poeta, si nequeo ignoroque servare descriptas vices coloresque operum? Cur pravè pudens malo nescire, quam discere?

Res comica non vult exponi versibus tragicis. Item cœna Thyestæ indignatur narrari carminibus privatis, ac dignis prope socco. Singula quæque sortita locum teneant eum decenter. Tamen & comœdia interdum tollit

vocem, Chremesque iratus delitigat tumido ore: & tragicus heros plerumque dolet sermone pedestri. Telephus & Peleus, cum uterque pauper est & exsul, projicit ampullas & verba sesquipedalia, si curat tetigisse querelâ cor spectantis. Non satis est poemata esse pulchra; sunt dulcia, & agunto animum auditoris, quocunque volent. Ut humani vultus arrident ridentibus, ita adsunt flentibus. Si vis me flere, primum dolendum est tibi ipsi; tunc, Telephe vel Peleu, tua infortunia lædent me. Si male loqueris mandata, aut dormitabo, aut

N O T E S.

89. *Versibus exponi tragicis res comica non vult.*] A Verse may be called Tragick or Comick on two Accounts; the first, for its Measure and Feet; for the Tragick and Comick Verse may be both Iambicks, and both admits of Spondees; yet there is a great deal of Difference between them; the Tragick admits of the Spondee only in the first, third, and fifth Foot, which renders its Motion the more noble and pompous; the Comick admits it in all those Feet, because its Motion is thereby the more natural and un-

affected. The second Reason why a Verse may be called Tragick or Comick, is on account of the Meanness of its Expressions and Figures. Thus it is certain, that Tragick Verse ought not to be used in Comedy, nor Comick in Tragedy.

91. *Narrari cœna Thyestæ.*] He puts Thyeste's Supper for Tragedies in general. Thyestes eat his own Children, whom Atreus caused to be served up to him. This Story being one of the most tragical, is also recommended by Aristotle, as a Subject for Tragedy: He

Steed *still* foremost in the Race, the *amorous* Cares of Youths, * and the free Joys of Wine.

If I am incapable and unskilful to observe the Distinctions *now* mark'd out, and the various Complexions of *poetick* Works, why am I † honour'd with the Name of Poet? Why chuse I ‡ from vicious Modesty, to *remain* in Ignorance, rather than learn to *correct* my Taste?

A Comic Subject admits not to be represented in Tragic Verse: In like manner, the *Tragic* Banquet of Thyestes will not bear to be described in a low Stile, and such as suits almost with || Comedy. Let each particular *kind of Poetry* maintain, with just Decorum, its *destin'd* Place. Yet sometimes Comedy too raises it's Stile, and angry Chremes rails in swelling Language: And the Tragic Poet mostly expresses Grief in an humble Strain. Telephus and Peleus, when they are both represented in Poverty and Exile, *must* lay aside their pompous and gigantick Words, if they have a Mind to touch the Spectator's Heart with their Complaints. 'Tis not enough that Poems be beautiful, they should be sweetly moving and tender, § and have an absolute Command over the Passions of the Audience. *If the Actor would affect the Spectator, he must express the Passion in his Features and every Gesture*; for as the human Countenance smiles on those that smile, so it grieves and mourns with those that mourn. If you would have me weep, you first must feel your Woes, and be grieved yourself; then, Telephus, or Peleus, shall your Misfortunes affect me. *You must regulate too your Tone of*

* *And free Wine*; i. e. Wine that opens the Heart. † *Saluted under the Designation of Poet.* ‡ *Viciously modest.* || *The Sock*, used by Comedians. § *And hurry the Mind of the Hearer whither soever they will.*

N O T E S.

He says, *narrari*, it ought to be told, and not represented. See the 184th Verse.

95. *Et tragicus plerumque dolet sermone pedestri.*] The Sense of this Passage seems exceedingly obvious; yet Dr. Bentley says, all the Interpreters have missed it: He thinks Dacier particularly shews he had not seen it in a just Light, since he interprets *tragicus* the Actor, not the Poet. But surely these two come to the same thing, for if the Actor grieves on the Stage, it is only in the Words which the Poet has put in his Mouth. The Tragick Poet or Tragedian, says Horace, grieves in the low Stile, because, as Longinus observes, Grief and Pity are not sublime Passions, and therefore ought not to be expressed in the Tragick Stile.

96. *Telephus & Pelus cum pauper, & exsul uterque.*] Peleus and Telephus, two Greek Tragedies. These two Princes having been driven out of their Dominions, came to beg Assistance in Greece, and went up and down dress'd like Beggars. The two Pieces here referred to were Euripides's.

97. *Ampullas & sesquipedalia verba.*] Ampullas signifies properly a Vessel that bellies out like a Bottle: *sesquipedalia verba*, Words of a Foot and a half long.

99. *Non satis est pulchra.*] The Difference between *pulchra* and *dulcia* in this Place, appears plainly to be what we have expressed in the Translation, and that both from what goes before and comes after.

Vultum verba decent; iratum, plena minarum;
 Ludentem, lasciva; severum, seria dictu.
 Format enim natura prius nos intus ad omnem
 Fortunarum habitum; juvat, aut impellit ad iram,
 Aut ad humum mœrore gravi deducit, & angit:
 Pòst effert animi motus interprete linguâ.
 Si dicentis erunt fortunis absona dicta,
 Romani tollent equites peditesque cachinnum.
 Intererit multum, Davusne loquatur, an herus;
 Maturusne senex, an adhuc florente juventâ
 Fervidus; an matrona potens, an sedula nutrix;
 Mercatorne vagus, cultorne virentis agelli;
 Colchus, an Assyrius; Thebis nutritus, an Argis.
 Aut famam sequere, aut sibi convenientia finge
 Scriptor. honoratum si fortè reponis Achillem;
 Impiger, iracundus, inexorabilis, acer,
 Jura neget sibi nata, nihil non arroget armis.
 Sit Medea ferox invictaque, flebilis Ino,

110

115

120

O R D O.

videbo. Verba tristia decent vultum mœstum; verba plena minarum decent iratum; lasciva decent ludentem, seria dictu severum. Natura enim prius format nos intus ad omnem habitum fortunarum; juvat, aut impellit ad iram, aut deducit ad humum gravi mœrore, & angit: post effert motus animi linguâ interprete. Si dicta erunt absona fortunis dicentis, Romani equites peditesque tollent cachinnum. Multum intererit, Davusne loquatur, an heros; senexne

maturus, an fervidus adolescens adhuc florente juventâ; an potens matrona, an nutrix sedula; mercatorne vagus, cultorne agelli virentis; Colchus, an Assyrius; nutritus Thebis, an Argis.

O scriptor, aut sequere famam, aut finge convenientia sibi. Si forte reponis Achillem honoratum, sit impiger, iracundus, inexorabilis, acer, neget jura nata fuisse sibi, arroget non nihil armis. Medea sit ferox invictaque,

N O T E S.

108. *Format enim Natura prius nos intus ad omnem, &c.*] In these four admirable Verses, Horace gives the Reason of the Precepts contained in the two preceding ones: His Reason is drawn from our Mother Nature, who gave us a Heart capable of feeling all the Changes of Fortune, and a Tongue to express it. When our Words do not answer the Condition we are in, the Heart strikes one String in the Instrument of Man, instead of another, and makes a very disagreeable Discord.

114. *Davusne an herus.*] This I take to be the true Reading, as some of the best Editions have it.

118. *Colchus, an Assyrius, &c.*] The Poet must have the Country of his Actors before his Eyes: For, as Aristotle says, a

Macedonian does not talk like a Thessalian. The Manners of different Nations are as different as their Drefs:

*The Manners note, of Countries and of Times,
 For various Humours come from various Climes.*

The People of Colchus were savage and cruel; those of Assyria false and cunning; the Thebans rude and ignorant; the Argives polite and proud. Aristophanes's Persians and Scythians never talk like Athenians.

119. *Aut famam sequere, aut sibi convenientia finge.*] Horace having spoken of the Language, comes to the Characters; one of the most essential Parts of Dramatick Poetry,

Voice; for if in *acting* you pronounce the Parts assign'd you ill, I'll either fall asleep or laugh. Lamenting Accents suit a sorrowful Countenance; Words full of Threats, a frowning Aspect; wanton gay Expressions, the *sportive* playful *Mien*; and the serious, an Air of Sternness and Severity. For Nature forms us first within to every Shape of Fortune; she prompts or instigates to Anger; depresses us to the Ground, and afflicts our *Souls* with painful Grief: Then expresses those Affections of the Mind by the Tongue its Interpreter. If the Words be dissonant from the Quality of the Speaker, the Roman Audience, both Knights and Plebeians, will raise a Peal of Laughter. It will make a vast Odds *too with regard to the Persons*, whether it be Davus that speaks or his Master; an old Man full of Days, or a hot Stripling yet in the Bloom of Youth; a Matron of high Rank, or an officious Nurse; a rambling Merchant, or * one who *peacefully* cultivates at home his little verdant Field; a Colchan, or Assyrian; one bred up at Thebes, or one at Argos.

Writer, either follow the *Fables* of Tradition, or invent such as are consistent with themselves. If you chance again to set before us the ennobled Achilles, let him be active, wrathful, inexorable, bold, † disown all Obligation of Laws, arrogate every thing by Force of Arms. Let Medea be cruel and implacable, Ino

* *A Dresser of.*

† *Deny that Laws were made for him.*

N O T E S.

as well as of the Epick. The Characters are only design'd by the Manners, and the Manners form the Actions. Poets have but two sorts of Characters to bring on the Stage, either known or invented. In known Characters they must alter nothing, but represent *Achilles*, *Ulysses*, *Ajax*, as *Homer* represented them; as to invented ones, they must make them conformable: In the former they are to endeavour after Likeness, in the latter after Convenience.

120. *Honoratum si fortè reponis Achillem.*] I can't help thinking that this is a better Epithet than *Homereum*, which Dr. Bentley would substitute in its room. *Achilles* is justly called *honoratum*, because he is *Homer's* principal Hero. You observe *Horace* uses the Word *reponis*, because *Homer* has described *Achilles* in his Poem with the true Spirit of Dramatick Writing; therefore a Tragick Poet who introduces *Achilles* into

his Play, *reponit*, exhibits or represents him again.

123. *Sit Medea ferox, invicta.*] The true Character of *Medea*, who is represented as cruel and inflexible by *Euripides*: She kills her two Children, and sends her Rival a Robe and a Crown so prepared, that they consume her as soon as she puts them on. *Creon* falls on her Corps. The fatal Robe sticks to his Flesh, and he expires in the same Torments with his Daughter.

123. *Flebilis Ino.*] Ino the Daughter of *Cadmus* and *Harmonia*. She was first married to *Atbamas*, who had a son by a former Wife, and she feign'd an Oracle, which ordered this Son to be sacrificed to *Jupiter*: But she was soon punish'd for her Cheat; *Atbamas* running mad, kill'd *Laarchus*, the eldest Son he had by her; and had sacrificed her other Son, if she had not flung herself into the Sea with that Son in her Arms.

Perfidus Ixion, Io vaga, tristis Orestes.

Si quid inexpertum scenæ committis, & audes

Personam formare novam; servetur ad imum

Qualis ab incepto processerit, & sibi constet.

Difficile est propriè communia dicere: tuque

Rectius Iliacum carmen deducis in ætus,

Quàm si proferres ignota indictaque primus.

Publica materies privati juris erit, si

Non circa vilem patulumque moraberis orbem;

Nec verbum verbo curabis reddere fidus

Interpres; nec desilies imitator in arctum,

Unde pedem proferre pudor vetet, aut operis lex.

Nec sic incipies, ut scriptor cyclicus olim:

Fortunam Priami cantabo, & nobile bellum.

Quid dignum tanto feret hic promissor hiatu?

O R D O.

Ino flebilis, Ixion perfidus, Io vaga, Orestes tristis.

Si committis quid inexpertum scenæ, & audes formare novam personam: servetur ad imum qualis processerit ab incepto, & constet sibi. Difficile est propriè dicere communia; tuque rectius deducis carmen Iliacum in ætus, quam si primus proferres ignota indictaque.

Materies publica erit privati juris, si non moraberis circa orbem vilem patulumque, nec fidus interpres curabis reddere verbum verbo; nec imitator desilies in arctum, unde pudor, aut lex operis vetet te proferre pedem.

Nec incipies sic, ut ille scriptor cyclicus olim incepit: Cantabo fortunam Priami, & nobile bellum. Quid feret hic promissor dignum

N O T E S.

124. *Perfidus Ixion.*] Ixion was the first Murderer of Greece; he married the Daughter of Deioneus, and kill'd his Father-in Law at Supper, instead of giving him the usual Presents. This Crime was so horrible, No-body would expiate the Murderer, nor have any Correspondence with him. At last Jupiter took pity on him, expiated him, and received him into Heaven, where the Traytor falling in love with Juno would have ravish'd her. He only embraced a Cloud, and Jupiter in a Rage hurl'd him headlong to Hell, where the Poets feign him to be stretch'd on a Wheel always turning.

124. *Io vaga.*] Io, Daughter of Inachus, with whom Jupiter was in love, and changed her into a Cow. Juno, out of Jealousy, made her run mad; and sent a Fly, which so stung her, that she run from Country to Country, crossed several Seas, and arrived at last in Egypt, where she recovered her first Shape, and was worshipped under the Name of Isis.

125. *Si quid inexpertum scenæ committis.*] Having explained the *Famam sequere*, he now

does the same by the latter part of the Verse, *aut convenientia finge*, shewing what is to be done with new Characters: Their first Quality is to be uniform and agreeable; a Mad-man must act like a Mad-man, a King like a King, and so on. A Woman must not have Achilles's Valour, nor Nestor's Prudence. Their second Quality is to be one and the same from the Beginning of the Play to the End, which Boileau explains in his *Art of Poetry*:

"If then you form some Heroe in your Mind,

"Be sure your Image with itself agree,

"For what he first appears he still must be.

126. *Servetur ad imum.*] Let the Character be kept up to the last, such as it advanced or was carried on from the beginning.

128. *Difficile est, &c.*] To describe or treat of Arguments which belong to all in common is extremely difficult.

all in Tears, Ixion perfidious, Io vagrant, Orestes sad and distressed.

If you introduce on the Stage any Work hitherto unattempted, and dare *trust your own Genius* and form Characters entirely new, let them be preserved uniform from first to last, and be consistent with themselves. 'Tis difficult to write with Propriety on unbeaten Subjects; and you are more prudent to digest into Acts, and *chuse your Subject* from some Part of Homer's Poem, rather than be the first to exhibit Arguments unknown, and never wrote upon before. The way to make a Theme your own which is already publick, is neither, *on the one hand*, servilely to trace every minute Particular of your Original, scrupulously rendring him Word for Word, like an exact Translator; nor, *on the other hand*, while you profess to be an Imitator, should you cramp yourself within too narrow a Plan, from whence mere Shame, or the Rules of Composition, may hinder you from deviating.

Nor are you to begin your Poem with such Ostentation as the Cyclic Poet of old: *I will sing the Fate of Priam, and the renowned Trojan War*. What mighty matter will this Boaster produce

N O T E S.

128. *Communia.*] i. e. *Intacta ab aliis*: nam quod ab aliquo prius dictum est, hoc fit ei proprium. Item communia sunt non dicta à quoquam quæ patent omnibus. Subjects or Fables that no Author has hitherto made his Property, but which are free and common to all, like the Air, which all Men breathe in common.

129. *Restius, Iliacum, &c.*] You more wisely draw forth into Acts some part of the *Iliad*, or Homer's Poem relating to *Ilium*: Which may mean either the *Iliad* or *Odyssey*.

131. *Publica materies privati juris erit, si, &c.*] i. e. *Materia jam vulgata & edita, ut bellum Trojanum, habebitur tua, & quasi à te inventa. Si non singula, si non totum poema alterius, quod tibi aliisque patet ab initio ad finem, serviliter fueris secutus, ita ut eisdem fere verbis & sententiis utaris, quod est fidi interpretis potius quam poetæ sive novi scriptoris.*

132. *Non circa vilem, &c.*] This Sentence is alledged by *Dacier* one of the most difficult in all *Horace*. I have endeavoured to give the Sense of it in the Translation: Literally it is thus; A Subject that is publick will become your private Property, if you neither dwell nor insist upon (*orbem*) the

whole Compass of your Author's Poem, (*vilem patulumque*) which is cheap, or can yield but small Praise, and lies open (or is of two large Extent;) nor be careful to render him word for word as a faithful Interpreter; not being an Imitator, throw yourself into a narrow Compass, from whence Shame (*viz.* the Shame of appearing barren and incapable of Invention,) or the Law of the Work (*i. e.* the Rules of just Composition) forbid or hinder you to advance a Foot

134. *Nec desilies imitator in arctum.*] This I take to be opposed to the Fault before mentioned: *Nec circa vilem patulumque moraberis orbem*. The one consists in being too servile a Copier, following the Author in all his Digressions; the other, in taking in too few Incidents, and tying one's self down to too narrow a Plan at first, which cannot be so well corrected afterwards.

136. *Cyclicus.*] *Cyclici Poetæ erant, qui in vicis ac populi coronis carmina sua decantabant, ut hodieque circumforanei Cantores: hos Juvenalis & Martialis Orbiculos appellant.* According to this Definition of the Word, which is the best I can find, *Cyclicus Poeta* will signify a *strolling Bard*.

Parturient montes : nascetur ridiculus mus.
 Quanto rectius hic, qui nil molitur ineptè :
Dic mihi, Musa, virum, captæ post tempora Trojæ,
Qui mores hominum multorum vidit, & urbes.
 Non fumum ex fulgore, sed ex fumo dare lucem
 Cogitat, ut speciosa dehinc miracula promat,
 Antiphaten, Scyllamque, & cum Cyclope Charybdim.
 Nec reditum Diomedis ab interitu Meleagri,
 Nec gemino bellum Trojanum orditur ab ovo :
 Semper ad eventum festinat ; & in medias res,
 Non secus ac notas, auditorem rapit : & quæ
 Desperat tractata nitescere posse, relinquit :
 Atque ita mentitur, sic veris falsa remiscet,
 Primo ne medium, medio ne discrepet imum.
 Tu, quid ego & populus mecum desideret, audi.
 Si plausoris eges aulæa manentis, & usque
 Sessuri, donec cantor, Vos plaudite, dicat ;
 Ætatis cujusque notandi sunt tibi mores,

O R D O.

tanto biatu ? Montes parturient, mus ridiculus nascetur. Quanto rectius hic, qui molitur nil inepte : Musa, dic mihi virum, qui, post tempora captæ Trojæ, vidit mores, & urbes multorum hominum. Non cogitat dare fumum ex fulgore, sed lucem ex fumo, ut promat dehinc miracula speciosa, nempe Antiphaten, Scyllamque, & Charybdim cum Cyclope. Nec orditur reditum Diomedis ab interitu Meleagri, nec bellum Trojanum ab gemino ovo. Semper

festinat ad eventum, & rapit auditorem in medias res, non secus ac notas ; & relinquit quæ tractata desperat posse nitescere ; atque ita mentitur, sic remiscet falsa veris, ne medium discrepet primo, ne imum discrepet medio.

Audi tu, quid ego & populus mecum desideret. Si eges plausoris manentis aulæa, & sessuri, usque donec cantor dicat, Plaudite vos ; mores cujusque ætatis notandi sunt tibi, decor-

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141. *Dic mihi Musa virum.*] Horace includes the three first Verses of Homer's *Odyssey* in two, contenting himself with expressing the Modesty and Simplicity of Homer's Beginning, without explaining all the Parts of it ; for otherwise, one might find considerable Faults in his Translation.

145. *Antiphaten.*] Antiphates, King of the *Leſſrigons*, described in the Tenth Book of the *Odyssey* : They were Canibals, and Homer says they carried away *Ulyſſes's* Followers in Strings, like so many Strings of Fish.

145. *Scyllamque & Charybdim.*] Two Rocks in the Streight of Sicily, the one call'd *Seylla*, from the Punick Word *Scol*, which signifies *Destruction* ; the other *Charybdis*, from *Chorobdam*, signifying an *Abyss* of *Perdition*.

145. *Cum Cyclope.*] Polyphemus, King

of the *Cyclops*, who dwelt in Sicily, near the Promontory of *Lilybæum* : 'Tis one of the most agreeable Tales in Homer. See the Eleventh Book of the *Odyssey*.

147. *Nec gemino bellum Trojanum orditur ab ovo.*] The Trojan War is not the Subject of the *Ilias*, 'tis only the Occasion of it. Homer makes no Beginning nor End to the Siege of Troy ; nay, there's hardly a Middle that's proper to it ; but he forgets none of the Parts of his Subject, which is *Achilles's* Choler. He does not so much as relate the Circumstances of the Rape of *Helen*, the Cause of the War. Horace laugh'd here at the Author of the little *Ilias*, who begun his Poem with the two Eggs : In one of which *Helen* and *Clitemnestra* were enclosed ; in the other *Castor* and *Pollux*. The Unity of the Person can never excuse the breaking

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worthy all this Vaunting? *It will be even according to the Proverb,* The Mountains are in Labour, * only to bring forth a sorry Moufe. How much more judicious he, who enters on no Work improperly: *Muse, sing to me, the Man, who since the Date of Troy's fatal Overthrow, surveyed the Manners of many People, and their Cities.* He meditates, † not to raise a Flash to die away in Smoke, but out of Smoke to bring forth Light, that so rising by due Degrees, he may in the Process of his Work exhibit his fightly Miracles, Antiphates, and Scylla, the Cyclop and Charybdis. Nor does he, like that absurd Poet, date the beginning of Diomedes's Return from Meleager's Death, nor trace the Rise of the Trojan War from Leda's two Eggs: *He purposely avoids historical Order and Connection in his Narration,* hastens still on to the Event, and hurries away his Reader into the Midst of Incidents, taking it for granted that they are known; ‡ and what he judges incapable of receiving the Embellishments of Poetry he waves; || and invents such artful Fables, so aptly mingles Fiction with Truth, that the Middle is not inconsistent with the Beginning, nor the End with the Middle.

Now hear what I, and the People no less than I, require as necessary Qualifications in Dramatick Writing. § If you would have an Auditor to hear you with Applause till the Curtain fall, and to sit till the Actor pronounce the Epilogue, you must mark well the

* A ridiculous Moufe shall be brought forth. † Not to give Smoke from a Flash. ‡ And what he despairs of being capable to shine if handled, he leaves. || And lies or feigns in such a Manner. § If you want an Applauder who will wait for the Curtain.

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the Unity of the Action, which, as Aristotle teaches, must be always preserved.

151. *Atque ita mentitur, sic veris falsa remiscet.*] The Soul of an Epic Poem is the Fable, which includes a general Truth, made particular by the Application of Names. Thus the Truth contained in the *Ilias* is, that Union and Subordination preserves States; and that Discord and Disobedience destroy them: The Fiction in which this Truth is wrapt up, is the Quarrel between *Achilles* and *Agamemnon*, feigned to be taken from a known Story, as the *Trojan War*, to make it the more probable.

153. *Tu, quid ego & populus mecum desideres audi.*] He returns to the Manners. *Tu*, Thou, who writest Dramatick Poems. All Poets, and not the *Piso's*.

155. *Cantor.*] *Cantor* signifies an Actor or Tragedian in general, or more particularly one of the Chorus, who commonly sung their Part along with the Music, as we see Ver. 194.

*Æoris partes chorus, ———
Defendat: neu quid medios intercinat actus, &c.*

And Ver. 202. *Tibia non, ut nunc, orichalco, vineta, — sed tenuis simplexque — & adesse chorus erat utilis.*

155. *Vos plaudite.*] Till the Singer or Tragedian say, *Vos plaudite*; which he always pronounced at the End of the Play, to invite the Applause of the Audience.

156. *Ætatis cujusque notandi sunt tibi mores.*] He has already said the Manners ought to be like, *famam sequere*; agreeable *Convenientia* finge; and equal, *Servetur ad imum qualis ab incepto processerit*. There wants still a fourth Quality: They ought to be well expressed, well distinguished, *notandi sunt tibi mores*. So distinguish'd, that No-body may be able to mistake them, that every one, when he sees the Actions of the Person you have form'd, may say, those

Mobilibusque decor naturis dandus, & annis.
 Reddere qui voces jam scit puer, & pede certo
 Signat humum; gestit paribus colludere, & iram
 Colligit ac ponit temere, & mutatur in horas.
 Imberbis juvenis, tandem custode remoto,
 Gaudet equis, canibusque, & aprici gramine campi;
 Cereus in vitium flecti, monitoribus asper,
 Utilium tardus provisor, prodigus æris,
 Sublimis, cupidusque, & amata relinquere pernix.
 Conversis studiis, ætas animusque virilis
 Quærit opes & amicitias, inservit honori;
 Commisisse cavet quod mox mutare laboret.
 Multa senem circumveniunt incommoda; vel quòd
 Quærit, & inventis miser abstinet, ac timet uti;
 Vel quòd res omnes timidè gelidèque ministrat,
 Dilator, spe longus, iners, avidusque futuri,
 Difficilis, querulus, laudator temporis acti
 Se puero, castigator censorque minorum.
 Multa ferunt anni venientes commoda secum,
 Multa recedentes adimunt. ne fortè seniles
 Mandentur juveni partes, pueroque viriles;
 Semper in adjunctis, ævoque morabimur aptis.

160

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que dandus est mobilibus naturis & annis hominum. Puer, qui jam scit reddere voces, & signat humum certo pede, gestit colludere paribus, & temere colligit, ac ponit iram, & mutatur in horas. Imberbis juvenis, custode tandem remoto, gaudet equis, canibusque, & gramine aprici campi, cereus flecti in vitium, asper monitoribus, tardus provisor utilium, prodigus æris, sublimis, cupidusque, & pernix relinquere amata. Ætas animusque virilis, studiis conversis, quærit opes & amicitias, inservit honori; cavet commississe quod mox la-

boet mutare. Multa incommoda circumveniunt senem; vel quod quærit, & miser abstinet, ac timet uti inventis; vel quod ministrat res omnes timide gelideque, dilator, longus spe, iners, avidusque futuri, difficilis, querulus, laudator temporis acti se puero, castigator censorque minorum. Anni venientes ferunt multa commoda secum, anni recedentes adimunt multa; semper morabimur in adjunctis, aptisque ævo, ne forte partes seniles mandentur juveni, virilesque puero.

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those are the Actions of a furious, a passionate, an ambitious, an inconstant, or covetous Man; and this, with the other three, make the four Qualities which Aristotle requires for the Manners.

157. *Mobilibusque decor naturis dandus & annis.* A fine Verse, and very expressive. Word for Word, Give to moveable Natures, and Years their proper Beauty. Moveable Natures, that is, Age, which always rolls

on like a River, and as it rolls gives different Inclinations; which is what he calls *decor*, the Beauty proper to Age; each Age having its Beauties as well as each Season; to give the Virile Age the Beauty of Youth, is to deck Autumn with the Beauties of the Spring.

162. *Campi.* In the Grass of the sunny Field, which may possibly refer to the Chace mentioned before.

167.

Manners of every Age, and assign their *proper Beauty and Decorum* to Mens varying Tempers and Years: The Boy, who just knows to return the Words and Accents *he has learned*, and prints the Ground with a firm Tread, joys to be match'd at Play with his Fellows, * is easily provoked or appeased, and changes every Hour. The beardless Youth, having at length got rid of his Tutor, delights in Horses and Hounds, and in the Exercises of the sunny Campus *Martius*; his Mind, as Wax, soft and easy to be formed to Vice, froward to his Reprovers, slow in providing for the Uses of Life, lavish of his Money, high-spirited, amorous, and hasty in abandoning the Objects of his Love. Our Inclinations changing with our Years, the Age and Soul of Manhood is eager in † pursuit of Riches, and seeks to multiply Friends; is ambitious of Honour, and cautious of venturing on an Action which he soon would strive to have undone. Numerous Infirmities beset the Aged; either because he is desirous of Gain, and yet so wretched as to pinch himself, and afraid to use his Acquisitions; or because he executes every thing in a cold and dastardly Manner, *still* dilatory, languid in Hope, remiss, and impatiently desirous of Futurity; peevish, apt to repine, praising still the former Days when he was a Boy, censuring and *for ever* correcting those who are younger than himself. Our flowing Years bring along with them many Advantages, many our ebbing Years take away. That the Part *therefore* which belongs to Old Age may not be ascribed to the Youth; nor that of Manhood to the Boy, ‡ we must still have our Eye upon the general Distinctions appropriated by Nature, and on the particular Character we adapt to every Age.

* Gathers Anger and lays it aside without Reason. † Seeks after Riches and Friendship.

‡ See Note 178.

N O T E S.

167. *Quærit opes & amicitias.*] A Man in his virile Age is for heaping up Riches and getting Friends.

169. *Multum senem circumveniunt incommoda.*] Old Men, as Aristotle observes, are hard to please, irresolute, malicious, suspicious, covetous, peevish, timorous, &c.

175. *Multi ferunt anni venientes.*] Anni venientes, *The coming Years*; the Years preceding the virile Age. Anni recedentes, *The Years going back towards old Age and Death*: The former were always reckoned by the Ancients by Addition, the latter by Subtraction. See the fifth Ode of the Second Book. The French have an Expression like the *recedentes* of the Ancients, for they

say of a Person who is declining in Years, he is *sur son Retour*, *Upon his Return*.

178. *Semper in adjunctis, ævoque morabimur aptis.*] *We shall dwell or insist always upon those Qualities that are joined and suited to each Person's Age.* By the *adjunctis* I think is to be understood those Characteristics whereby Nature has distinguished the several Seasons of human Life; and by the *aptis* again, the particular Character which the Poet appropriates to the Person, arising from his Situation, Fortune, Temper, Education, and other Circumstances; all which are to be considered by the Poet in forming the Plan of his Work; and uniformly to be observed by him in the Execution of it.

Aut agitur res in scenis, aut acta refertur.
 Segnius irritant animos demissa per aurem
 Quàm quæ sunt oculis subjecta fidelibus, & quæ
 Ipse tibi tradit spectator. non tamen intus
 Digna geri, promes in scenam: multaque tolles
 Ex oculis, quæ mox narret facundia præsens.
 Nec pueros coram populo Medea trucidet;
 Aut humana palàm coquat exta nefarius Atreus;
 Aut in avem Progne vertatur, Cadmus in anguem.
 Quodcunque ostendis mihi sic, incredulus odi.

Neve minor, neu sit quinto productior actu
 Fabula, quæ posci vult, & spectata reponi.
 Nec Deus intersit, nisi dignus vindice nodus
 Inciderit: nec quarta loqui persona laboret.

Actoris partes chorus, officiumque virile
 Defendat: neu quid medios intercinat actus,
 Quod non proposito conducatur, & hæreat aptè.
 Ille bonis faveatque & consilietur amicè,

O R D O.

Res aut agitur in scenis, aut refertur acta. Quæ demissa sunt per aurem irritant animos segnius, quam quæ subjecta sunt oculis fidelibus, & quæ ipse spectator tradit sibi. Tamen non promes in scenam digna geri intus, tollesque multa ex oculis, quæ præsens facundia mox narret. Nec Medea trucidet pueros coram populo; aut nefarius Atreus coquat humana exta palam; aut Progne vertatur in avem, Cadmus in anguem. Quodcunque ostendis mihi sic, odi incredulus.

Fabula quæ vult posci, & semel spectata reponi, neve minor sit, neu productior quinto actu. Nec Deus intersit, nisi nodus dignus vindice inciderit, nec quarta persona laboret loqui.

Chorus defendat partes actoris, officiumque virile: neu intercinat quid inter medios actus, quod non conducatur proposito, & apte hæreat. Ille faveatque bonis, & consilietur amicè, &

N O T E S.

182. *Quæ ipsi sibi tradit spectator.*] *What the Spectator delivers to himself: i. e. What the Spectator takes upon his own Testimony, or upon the Testimony of his own Sense, and not upon the Testimony of the Relator.*

186. *Aut humana palam coquat exta nefarius Atreus.*] The Story is, *Atreus*, who served up his Nephews to his Brother *Thyestes* their Father, for a Supper. 'Tis thought *Sophocles* wrote upon it, as did the Roman Poet *Accius*, who directly avoided what *Horace* forbids here.

188. *Quodcunque ostendis mihi sic, incredulus odi.*] Some Things are to be shewn in Tragedy, some to be told; if what should be told is shewn, and what should be shewn

told, 'twill spoil the Poem: To shew what you should tell, is the greatest Fault.

189. *Neve minor, neu sit quinto productior actu.*] *Ascanius Pedianus* says the same. This Rule is grounded on the constant Practice of the Ancients. 'Tho' 'tis not mentioned, 'tis implied in *Aristotle's Art of Poetry*, where he tells us, "Poets ought to give their Subjects not an arbitrary but a certain Extent." As this Extent must be certain, so it must be just; which is exactly the Division into Five Acts; practised in all regular Plays, as well ancient as modern. *Marcus Antonius* has this Rule in view, when he compares Life to a Theatrical Piece. He is comforting a young Man who was dying, and answers him, *I have not yet finished the Five Acts, I have play'd*

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An Action is either represented on the Stage, or related to have happened. The Things that enter by the Ear affect the Mind more languidly, than what fall under the faithful *Testimony* of the Eyes, and what a Spectator represents to himself. You must not however exhibit upon the Stage, what Things are *more* fit to be acted behind the Scenes; and you should remove many Actions from the View of the Audience, which *lively* Eloquence may soon after relate before them: Let not Medea butcher her Sons in Presence of the Spectators; or impious Atreus openly prepare his Banquet of human Entrails; nor let Progne be transformed into a Bird, Cadmus into a Serpent. Whatever of this kind you set before me, * shocks Belief and raises Abhorrence.

Let a Play, which would be in request, and after Representation be exhibited anew, neither be shorter nor longer than Five Acts. Nor let a God be introduced, † unless a puzzling Difficulty occur worthy a God to unravel: ‡ Nor let there be more than three Speakers in one Scene.

Let the Chorus sustain the Part and manly Office of an Actor: Nor let them sing any thing between the Acts, which is not conducive to, and aptly coherent with the main Purpose of the Play. Let them favour the Virtuous, and give them friendly Counsel;

* Not able to believe I hate.

† Unless a Difficulty worthy the Solver or Explainer fall in the Way.

‡ See Note 192.

N O T E S.

but Three. But in Life, replied the Emperor, Three Acts are a compleat Play.

191. *Nec Deus interfit, nisi dignus vindice nodus.*] The Tragick Poets were blamed of old for that, when they could not unravel their Plots, they had recourse to a Divinity, who came in a Machine and did it for them, as is done in the *Medea* of Euripides. This relates only to Dramatick Poetry, for in Epick Machines are absolutely necessary

191. *Dignus vindice nodus.*] A happy Expression taken from the Roman Law, which calls a Man *Vindicem*, who sets a Slave at liberty. Thus Horace looks on an entangled Piece, as a Slave that stands in need of a God to come and set him at Liberty.

192. *Nec quarta loqui persona laboret.*] Nor let a fourth Person offer to speak, viz. in one Scene, otherwise it breeds Confusion, and takes from the Simplicity of Action. A fourth Person may be introduced, either to concur with what is said by Signs and Gestures, or to receive Commands, &c. but

should not be burdened with speaking much; for which Reason the Poet says, *laboret loqui*.

193. *Actoris partes chorus, officium virile defendat.*] What appeared at first Sight to be the Meaning of this Passage was: Let the Chorus concur with, or aid and support the Parts, and patronize every virtuous manly Office of the Actor. But all the Commentators explain it as it now stands in the Translation, tho' I must own, the Words to me seem hardly capable of their Gloss; for *defendere partes & virile officium*, presents an Idea very different from *sustinere partes*, which is the Sense they take it in.

196. *Ille bonis faveatque.*] In these six Verses Horace tells us what was the Business of the Chorus: Scaliger forgets a great deal of it. The Chorus always took the Part of honest Men; the Theatre was then the School of Piety and Justice, better taught there than in the Temples.

Et regat iratos, & amet peccare timentes :
 Ille dapes laudet mensæ brevis, ille salubrem
 Justitiam, legesque, & apertis otia portis :
 Ille tegat commissa, Deosque precetur, & oret,
 Ut redeat miseris, abeat fortuna superbis.

200

Tibia non, ut nunc, orichaleo vineta, tubæque
 Æmula ; sed tenuis, simplexque foramine paucō
 Aspirare, & adesse choris erat utilis, atque
 Nondum spissa nimis complere sedilia statu ;
 Quò sanè populus numerabilis, utpote parvus,
 Et frugi, castusque, verecundusque coibat.
 Postquam cœpit agros extendere victor ; & urbem
 Latior amplecti murus, vinoque diurno
 Placari Genius festis impunè diebus ;
 Accessit numerisque modisque licentia major.
 Indoctus quid enim saperet liberque laborum
 Rusticus urbano confusus, turpis honesto ?
 Sic priscae motumque & luxuriam addidit arti
 Tibicen, traxitque vagus per pulpita vestem :
 Sic etiam fidibus voces crevere severis,
 Et tulit eloquium insolitum facundia præceps :
 Utiliumque sagax rerum, & divina futuri,
 Sortilegis non discrepuit sententia Delphis.

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regat iratos, & amet timentes peccare : ille
 laudet dapes brevis mensæ, ille laudet salu-
 brem justitiam legesque, & otia portis apertis.
 Ille tegat commissa, & oret preceturque Deos,
 ut fortuna redeat miseris, abeat superbis.

Tibia non, ut nunc, vineta orichalco, æmu-
 laque tubæ ; sed tenuis, simplexque paucō fo-
 ramine, erat utilis aspirare, & adesse choris,
 atque complere statu sedilia nondum nimis spissa ;
 quo sanè populus numerabilis, utpote parvus,
 & frugi, castusque, verecundusque coibat.
 Postquam victor cœpit extendere agros, &

latior murus cœpit amplecti urbem, Geniusque
 cœpit placari impune festis diebus vino diurno ;
 major licentia accessit numerisque modisque.
 Quid enim indoctus, liberque laborum superet,
 rusticus confusus urbano, turpis honesto ? Sic
 tibicen addidit motumque & luxuriam priscae
 arti, vagusque iraxit vestem per pulpita.
 Sic voces etiam crevere severis fidibus, &
 præceps facundia tulit insolitum eloquium : sen-
 tentiaque sagax utilium rerum, & divina futu-
 ri, non discrepuit sortilegis Delphis.

N O T E S.

197. *Amet peccare timentes.* Others read,
Amet pacare timentes ; Love to quell the Boi-
sterous.

199. *Apertis otia portis.* This is a fine
 Image of publick Peace reigning in a City,
 whose Gates therefore stand always open,
 because they are in no fear of dangerous Al-
 arms, or of invading Foes. The same I-
 mage is used in the *Sacred Writings* to re-
 present that Fulness of Peace which shall
 reign amongst the Nations of them that
 are saved, *Is. lx. 11.* 'Tis said, *They shall*
inhabit a City whose Gates shall be open con-

tinually. Which is applied in the Revela-
 tion to the *New Jerusalem*, an Emblem of
 Heaven ; *Ch. xxi. 25.* *And the Gates of it*
shall not be shut at all by Day ; for there
shall be no Night there.

211. *Numerisque modisque.* The Num-
 bers of Poetry, and the Measures of Mu-
 sick.

212. *Indoctus quid enim saperet, &c.* For
 what Wisdom or Good Taste could be found
 in a Clown illiterate, and released from his
 Labour, when mingled with the *Man of polite Education*, (for

rule the Froward, and cherish those who stand in awe to sin :
 * Let them praise the *moderate* Meals of a frugal Board, set forth the salutary Effects of Justice, Laws, and settled Peace, conceal those Secrets with which they are intrusted, supplicate and implore the Gods, that Fortune may revisit the Distrest, and forsake the Proud.

The *rural* Pipe at first, not bound as now with Rings of mountain Brass, nor rivaling the Trumpet's *loud Sounds*, but slender, shrill, and of simple Form, with few Stops, was of use to second and concur with the Chorus, and with its *shrill* Note was sufficient to fill the Rows that were not as yet too crouded ; whither the People assembled not in a very great Body, as being a small Community, frugal, chaste, and modest. After that by Conquest they began to enlarge their Territories, † to inclose Rome by a more extensive Wall, and to indulge their sensual Appetite without Controul, by revelling in open Day on Festivals, greater Licentiousness was introduced into the Poetry and Musick of the Theatre. For what good Taste was to be expected from an Audience where no Distinction was made between an illiterate Clown, just released from his rustic Labour, and one of polite Breeding, between the Base-born and the Man of Honour ? Thus the Musician added to his antient Art Gesticulations of the Body, a Superfluity of Ornament ; and with flaunting Airs trailed a sweeping Robe along the Stage. Thus too new Notes were added to the severely-tragic Lyre, and over-hasty Eloquence produced an unnatural Stile in Tragedy : And the Sentiments of the Chorus, which were wont to be wisely fraught with useful Instructions, and prudently to forecast Futurity, grew so obscure as not to differ much from the mystic Oracles of Delphos.

* Let it praise the Provisions of a sober Table. † And a broader Wall encompassed the City, and Genius began to be appeased, by drinking in the Day-time on Festivals, without being check'd or punished.

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both Significations,) from the Base-born, or the Man infamous for Vice (for *turpis* may mean either,) mingled with the Man of Virtue and Honour (*bonesto* ?) Dacier has, in my Opinion perverted the Sense of his Author in this and several other Passages of this Essay. See Cruquius's Note on this Passage.

214. *Luxuriam.*] By which I understand here, either the false Ornaments which the Luxury of the Age had introduced into ancient Musick, and corrupted its natural Simplicity, chiefly such soft effeminate Airs as had an unhappy Influence on debauching

and enervating the Mind ; or, as others, it may signify merely Luxury of Dress ; but I incline to the former Sense.

216. *Fidibus severis.*] He calls the Lyre *severe*, because it was used at first only in grave solemn Subjects, such as were indeed fit for Tragedy.

217. *Insolitum eloquium.*] Eloquium here signifies the Diction or Stile, and *facundia* the Art of forming the Stile ; which I distinguish by calling the one Eloquence, the other the Stile or Expression.

219. *Sententia, &c.*] The Sentiments of the Chorus. The whole Strain of the Pas-

Carmine qui tragico vilem certavit ob hircum,
 Mox etiam agrestes Satyros nudavit, & asper
 Incolumi gravitate jocum tentavit: eò quòd
 Illecebris erat & gratâ novitate morandus
 Spectator, functusque sacris, & potus, & exlex.
 Verùm ita risores, ita commendare dicaces
 Conveniet Satyros, ita vertere seria ludo,
 Ne, quicunque Deus, quicunque adhibebitur heros,
 Regali conspectus in auro nuper & ostro,
 Migret in obscuras humili sermone tabernas;
 Aut, dum vitat humum, nubes & inania captet,
 Effutire leves indigna tragoedia versus:
 Ut festis matrona moveri jussa diebus,
 Intererit Satyris paulum pudibunda protervis.
 Non ego inornata, & dominantia nomina solum,
 Verbaque, Pisones, Satyrorum scriptor amabo:
 Nec sic enitar tragico differre colori,
 Ut nihil intersit, Davusne loquatur, & audax
 Pythias, emuncto lucrata Simone talentum;
 An custos famulusque Dei Silenus alumni.

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Poeta qui certavit tragico carmine ob vilem hircum, mox nudavit etiam agrestes Satyros, & asper tentavit jocum incolumi gravitate: eo quod spectator, functusque sacris, & potus & exlex, morandus erat illecebris & grata novitate. Verum conveniet ita commendare risores, ita dicaces Satyros, ita vertere seria ludo; ne, quicunque Deus, quicunque heros adhibebitur, nuper conspectus in regali auro & ostro, migret humili sermone in obscuras ta-

bernas; aut, dum vitat humum, captet nubes & inania. Tragoedia indigna effutire leves versus, intererit paulum pudibunda protervis Satyris, ut matrona jussa moveri diebus festis. O Pisones, ego scriptor Satyrorum non amabo solum nomina verbaque inornata & dei inantia: Nec sic enitar differre colori tragico, ut nihil intersit Davusne loquatur, & audax Pythias, lucrata talentum emuncto Simone; an Silenus custos famulusque Dei alumni. Sequar carmen

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sage shews that to be the Sense which is given in the Translation. I have added here of the Chorus, because this was the principal Business of the Chorus to deliver moral Sentences, and give useful Instruction for the Conduct of human Life.

220. Ob hircum.] The Poet who gained the Prize had a Goat for his Reward; it being the usual Sacrifice to Bacchus, who presided over Tragedy; and some will have it, Tragedy takes its Name from this very Goat, τραγῳδία, The Song of the Goat.

222. Eo quod, &c.] In regard that the Spectator, after having performed sacred Rites, being in liquor, and lawless, was to be amused by proper Baits and grateful Novelty,

224. Functusque satis, & potus, & exlex.] The three Reasons for the Invention of something to divert the Audience: 1. They offered a Sacrifice, in which there was no want of Meat or Wine. 2. They drank cheerfully at that Festival. 3. They were for any thing frolicksome and extravagant.

225. Verum ita risores, &c.] But it will be proper so to recommend the laughing, the rallying Satyrs, so to turn serious Things into a Jest, that none who shall be admitted a God, or Heroe, lately distinguished by regal Ornaments of Gold and Purple, may remove in low Stile into obscure Shops; or while he shuns the Ground, affect Clouds and empty Sounds.

226. Ita vertere seria ludo.] This Pas-

sage

The Poet who first tried his Skill in Tragic Verse for the Goat his mean Prize, soon after exhibited also wild Satyrs to the Peoples View, and *with sharp Strokes of Wit* had Recourse to Raillery; preserving still the Dignity of Tragedy; in regard that the Spectator, on Festivals, when riotous and heated with Wine, required Amusement by captivating Shows and grateful Novelty.

* But I would recommend the introducing of those sneering bantering Satires; and give them Indulgence to turn serious Subjects into facetious, *provided it be done so that the Rules of just Decorum be observed*; that whatever God, whatever Heroe shall be admitted into the Tragedy, and who was but just now displayed in *Ornaments of Gold and Purple*, be not *all of a sudden debased into some vile Character*, and removed into an obscure *Mechanic's Shop*, talk in low Stile: Nor, *on the other hand*, while he shuns such groveling Phrase must he soar among the Clouds, and affect empty Jargon.

† Chaste Tragedy, that disdains to throw out light frothy Verse, will distinguish itself *even in this part that is called Satire*, from those of the Kind that are petulant and lascivious; as the *virtuous Matron*, when she dances by the *Priest's Command* on Festival-days, *is to be distinguish'd from the wanton Courtezan*. Were I, my Friends, a Writer of Satire, I would not chuse to make Use of coarse Expressions only, and such as reign among the Vulgar; nor would I be industrious to differ so widely from the very Complexion and Air of Tragedy, as to make no Distinction whether the Speaker be *Davus a mean Slave*, and *Pythias a bold Courtezan*, ‡ who has cheated her foolish Gallant of his Money; or *one of a grave Character*, as *Silenus*, the Guardian and Attendant of the pupil God

* See Note 225. † See Note 231. ‡ Who has won a Talent from cheated Simo.

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sage signifies turning serious Things into gay; playing satyrick Scenes after tragical, as in Greece; and Attalanes after Tragedies, as in Rome.

231. *Effutire leves, &c.*] Tragedy, which ill becomes to blab out or to prate in light Verse, being somewhat modest, will differ from wanton Satires; as the Matron, who is commanded to dance on Holidays.

232. *Matrona moveri jussa.*] Young Women were commonly chosen for the Dances in Honour of the Gods: Married Women danced on the Feast of the great Goddess, by Order of the Pontiffs; wherefore Horace uses the Word *jussa*.

237. *Davusne loquator an audax Pythias.*] Davus was a Footman in Menander's and Terence's Comedies. Pythias a Servant-maid in a Comedy of Lucilius's, who cheated old Simo of his Money. Horace speaking of the Comick Style, uses a Comick Term, *emuncio Simone*; *emungere* is in the low Style, *emunxi argento senes*.

239. *An custos famulusque Dei Silenus.*] All the Ancients represent Silenus as a wrinkled old Man, bald, flat-nosed, with a long Beard; they make him Governor and Foster-father of Bacchus. Orpheus begins his Hymns to him thus; *Hear me, thou venerable Foster-father of Bacchus*.

Ex noto fictum carmen sequar : ut sibi quisvis
 Speret idem ; sudet multum, frustra que laboret
 Ausus idem. tantum series juncturaque pollet :
 Tantum de medio sumtis accedit honoris.
 Silvis deducti caveant, me iudice, Fauni,
 Ne velut innati triviis, ac penè forenses,
 Aut nimium teneris juvenentur versibus unquam,
 Aut immunda crepent, ignominiosa que dicta.
 Offenduntur enim, quibus est equus, & pater, & res :
 Nec, si quid fricti ciceris probat & nucis emtor,
 Æquis accipiunt animis, donantve coronâ.
 Syllaba longa brevi subjecta, vocatur iambus,
 Pes citus : unde etiam trimetris accrescere jussit
 Nomen iambeis, cum senos redderet ictus,
 Primus ad extremum similis sibi. non ita pridem,
 Tardior ut paulò graviorque veniret ad aures,
 Spondeos stabiles in jura paterna recepit
 Commodus & patiens ; non ut de sede secundâ
 Cederet aut quartâ socialiter. hic & in Acci
 Nobilibus trimetris apparet rarus, & Enni :
 In scenam missus magno cum pondere versus,

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fictum ex noto ; ut quisvis speret sibi idem : ausus tamen idem sudet multum laboretque frustra : tantum series juncturaque pollet, tantum honoris accedit rebus sumptis de medio. Fauni deducti sylvis, me iudice, caveant, ne velut innati triviis, ac pene forenses, juvenentur unquam versibus nimium teneris, aut crepent immunda, ignominiosa que dicta. Hi enim, quibus est equus, & pater, & res offenduntur, nec, si emptor fricti ciceris & nucis probat quid, accipiunt æquis animis, donantve coronâ.

Syllaba longa subjecta brevi, vocatur iambus, pes citus ; unde etiam jussit nomen accrescere iambeis trimetris, cum redderet senos ictus, primus similis sibi ad extremum : non ita pridem commodus & patiens recepit in jura paterna spondeos stabiles, ut veniret tardior graviorque ad aures, socialiter ut non cederet de sede secunda aut quarta. Hic apparet rarus in nobilibus trimetris & Accii, & Enni. Versus eorum missus in scenam, cum magno pondere, aut premit eos turpi crimine operæ

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243. *Sumtis de medio.*] Subjects taken from Common Life ; as, Lib. II. Ep. I. 168.

Creditur, ex medio quia res arcessit, habere Sudoris minimum — Comœdia.

247. *Aut immunda crepent.*] They must not talk obscenely, like Town Rakes : Euripides's Satires are very modest. Virgil has also observed this Precept in his sixth Eclogue, where he makes Silenus say,

*Carmina quæ vultis cognoscite : carmina vobis,
 Huic aliud mercedis erit.*

“ Hear the Verse you ask of me, the Verses are for you ; and for her (*the Nymph Ægle*) she shall have another Reward.” A wanton Thing cannot be said with more Modesty. Where there is not this Decency, the Pieces are Mimes, and not Attelanes.

248. *Offenduntur enim, quibus est equus, & pater, & res.*] Those who have a Horse from the Publick, i. e. the Equites or Knights ; those who have a Father and Fortune, i. e. those who are distinguished by their Quality and Fortune, are offended ; nor do they receive with favourable Sentiments ; or bestow the

Bacchus. * I would raise a Fable out of a known Story with such conceal'd Art and uniform Regard to Nature, † that every one may think himself capable of writing as well, yet in the Attempt he shall sweat and strain without Success: Such Virtue lies in the Arrangement and Connection of the Parts; such Grace and Beauty may be added even to vulgar Subjects.

The Propriety of Character in my Judgment, ought to be observed in this as well as in other Pieces, and Care should be taken that wild Fauns, just brought from the Woods, neither act their youthful Loves in too tender Strains, like those who have been ‡ City-born, and almost formed for the Bar; nor, on the other hand, should they give a loose to foul and scurrilous Expressions: ¶ For those of Rank, of Birth and Fortune, are offended with such Liberties; nor, however the Populace may approve of them, will they receive with Applause, or give the Bays to such wretched Stuff.

A long Syllable put after a short one is called Iambus, a quick lively Measure; § whence it gave the Name of Iambics of three Measures to the Iambic Verse, even when it consisted of six Feet, all similar, from first to last. Of late, † in order to render the Verse slower, and somewhat more majestick, this Foot which reigned before without a Rival, out of Courtesy and Condescension, admitted into a Share of its paternal Privileges the grave Spondees, by social League stipulating, that he was not to resign the second or fourth Place. This however is but rarely seen both in the so much boasted Iambics of Accius, and of Ennius. Such clumsy Verse as theirs, when brought upon the Stage, speaks a Poet to have been either too preci-

* I will follow out, or raise a fictitious invented Poem from a known Story. † That any one may hope to do the same. ‡ Born or bred up in great Streets where three Ways meet. ¶ See Note 248. § See Note 252. † That might come to the Ear more slow, and somewhat more grave and majestick.

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the Garland, or whatever the Buyer of parched Peas or Nuts approves.

252. Unde etiam trimetris, &c.] Whence also it commanded the Name of Trimetres to be added to Iambics, tho' it yielded six Beats of Time, i. e. consisted of six Feet, being similar to itself from first to last, i. e. being all Iambus's.

255. Tardior ut paulo graviorque veniret ad aures.] The Poets mingled Spondees to correct the Swiftneſs of the Iambics, as more agreeable to the Gravity and Majesty of Tragedy.

256. Spondeos stabiles.] He calls them Stable, as consisting of two long Feet, a Support to one another, whereas the Iambic limps.

257. Non ut de sede secunda cederet aut quarta socialiter.] The Iambic only yields to the Spondee the odd Places in Tragedy, as the first, third, and fifth Foot. Terentianus had very well explained this in his little Treatise:

At qui coturnis regios actus levant, &c.

" But those who take the Buskins to re-
" present the Adventures of Kings, that
" their Stile may the better answer their
" Royal Pomp, make use of majestick
" Sounds, but keep however this Law in-
" violable; Let the second, fourth, and
" last Foot be Iambic." This Mixture ren-
ders

Aut operæ celeris nimum, curâque carentis,
 Aut ignoratæ premit artis crimine turpi.
 Non quivis videt immodulata poemata iudex :
 Et data Romanis venia est indigna poetis.
 Idcircone vager, scribamque licenter ? an omnes
 Visuros peccata putem mea, tutus, & intra
 Spem veniæ cautus ? vitavi denique culpam,
 Non laudem merui. vos exemplaria Græca
 Nocturnâ versate manu, versate diurnâ.
 At nostri proavi Plautinos & numeros &
 Laudavere sales ; nimum patienter utrumque,
 Ne dicam stultè, mirati ; si modò ego & vos
 Scimus inurbanum lepido seponere dicto,
 Legitimumque sonum digitis callemus, & aure.

265

Ignotum tragicæ genus invenisse Camenæ
 Dicitur, & plaustris vexisse poemata Thespis,
 Quæ canerent agerentque peruneti sæcibus ora.
 Post hunc personæ pallæque repertor honestæ
 Æschylus, & modicis instravit pulpita tignis,
 Et docuit magnumque loqui, nitique cothurno.
 Successit vetus comœdia, non sine multâ
 Laude : sed in vitium libertas excidit, & vim
 Dignam lege regi : lex est accepta, chorusque
 Turpiter obticuit, sublato jure nocendi.

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Nil intentatum nostri liquere poetæ,
 Nec minimum meruere decus, vestigia Græca

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nimum celeris carentisque curâ, aut ignoratæ artis. Non quivis iudex videt poemata immodulata ; & venia indigna data est poetis Romanis. Vagerne idcirco, scribamque licenter ? An tutus & cautus intra spem veniæ, putem omnes visuros mea peccata ? Denique vitavi culpam, at non merui laudem. Vos versate exemplaria Græca nocturnâ manu, versate ea diurna. At nostri proavi laudavere & Plautinos numeros & sales ; mirati nimum patienter, ne dicam stulte, utrumque ; si modo ego & vos scimus seponere dictum inurbanum dicto lepido, callemusque sonum legitimum digitis & aure,

Thespis dicitur invenisse ignotum genus Camenæ tragicæ, & plaustris vexisse poemata, quæ actores peruneti quod ad ora sæcibus canerent agerentque. Post hunc Æschylus, repertor personæ pallæque honestæ, & instravit pulpita modicis tignis, & docuit magnumque loqui, nitique cothurno. Vetus comœdia successit his, non sine multa laude ; sed libertas excidit in vitium, & vim dignam regi lege : lex est accepta ; chorusque, jure nocendi sublato, turpiter obticuit.

Nostri poetæ liquere nil intentatum, nec meruere minimum decus, qui ausi sunt deserere vestigia Græca, & celebrare facta domestica,

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ders the Verse more noble ; 'tis still Trimetre Measure, the second Foot being an Iambic.

266. Tutus, & intra spem veniæ cautus ?]

4

It signifies, Word for Word, By securing myself and taking Precautions, without expecting a Pardon : The Word *intra* always denotes, that we remain on this Side. *Florus* says, that

pitant, and careless in his Composition; or, *which is worse*, loads him with the scandalous Imputation of being ignorant of his Art. 'Tis not every Judge discerns ill-tuned Numbers; and hence an unwarrantable Indulgence is granted to our Roman Poets. But shall I therefore deviate from Rule, and write licentiously? or shou'd not I rather suppose that all the World are to inspect my Faults, *Am I therefore to endeavour only to secure myself from Censure*, while I keep within the reasonable Hope of Pardon? *If so*, I have only shunned a Fault, but merited no Praise. *Ye who have Ambition not only to escape Censure, but to gain Applause*, * study the Models of the Greeks by Night, study them by Day: But our Ancestors praised both the Numbers of Plautus, and his Turns of Wit: In both led away by † too tame, not to say a foolish Admiration. If you and I may be allowed to have Capacity to distinguish ‡ a coarse rustic Joke, from Pleasantry and facetious Humour, and have Fingers and Ear whereby to judge the legitimate harmonious Cadence of Numbers.

Thespis is said to have invented that kind of Tragedy which was unknown *and not reduced into a perfect Form*, and to have carried his Poems about the Villages in Carts, which Harlequins, having their Faces bedaub'd with Lees of Wine, sung and acted. After him Æschylus, the Inventor of the Tragic Mask, and decent Robe, both || erected a moderate Stage, taught to speak in lofty Stile, and tread with the *stately* Buskin. To these succeeded the old Comedy, § not without great Success; but the Freedom it took with private Characters, degenerated into Excess and Outrage, worthy to be corrected by Law. A Law accordingly was made, and the Chorus deprived of its Privilege of injuring Characters, was put to silence with Disgrace.

Our Poets have left no kind of Poetry unattempted; nor have those of them won the least Honour, who dared to forsake the

* Turn them over with your Hand by Night, with your Hand by Day. † Too tamely, not to say foolishly, admiring both. ‡ A coarse rustic Saying from a pleasant facetious one. || Laid the Pulpit or Actor's Desk over with moderate Beams. § Not without considerable Praise.

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that the Action of Horatius, who killed his Sister, *intra gloriam fuit*, was without Glory.

274. *Legitimumque sonum*.] He calls a regular Measure and Harmony, a lawful Sound. He has said elsewhere, *Legitimum Poema*.

274. *Digitis callemus, & aure*.] Those who have a nice and delicate Ear, when they hear good Verse, beat Time with their Fingers or Feet, like Musicians,

275. *Ignotum tragicæ genus invenisse Cæmenæ dicitur*.] Having treated fully of Tragedy, he comes in the next Place to Comedy, which was a long time comprized under the general Name of Tragedy.

278. *Pallæque*.] What Laertius calls *πολὴν*, a Robe with a Train.

285. *Nil intentatum nostri liquere Poetæ*.] Horace having spoken of the Changes that happened in the three kinds of Greek Comedy, adds, The Latin Poets tried all three;

E e e that

Ausi deferere, & celebrare domestica facta,
 Vel qui prætextas, vel qui docure togatas.
 Nec virtute foret clarisve potentius armis,
 Quàm linguâ, Latium, si non offenderet unum-
 quemque poetarum limæ labor, & mora. vos, ô
 Pompilius sanguis, carmen reprehendite, quod non
 Multa dies & multa litura coercuit, atque
 Perfectum decies non castigavit ad unguem.

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Ingenium miserâ quia fortunatius arte
 Credit, & excludit sanos Helicone poetas
 Democritus; bona pars non unguis ponere curat,
 Non barbam: secreta petit loca, balnea vitat.
 Nanciscetur enim precium nomenque poetæ,
 Si tribus Anticyris caput insanabile, nunquam
 Tonfori Licino commiserit. ô ego lævus,
 Qui purgor bilem sub verni temporis horam!
 Non alius faceret meliora poemata: verùm
 Nil tanti est. ergo fungar vice cotis, acutum
 Reddere quæ ferrum valet, exfors ipsa secandi:
 Munus & officium, nil scribens ipse, docebo;
 Unde parentur opes; quid alat formetque poetam;
 Quid deceat, quid non; quò virtus, quò ferat error.
 Scribendi rectè, sapere est & principium & fons.
 Rem tibi Socraticæ poterunt ostendere chartæ:

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vel docuere prætextas, vel qui docuere togatas. Nec foret Latium potentius virtute clarisve armis, quam linguâ, si labor limæ, & mora non offenderet unumquemque nostrorum poetarum. Vos, ô sanguis Pompilius, reprehendite carmen, quod multa dies & multa litura non coercuit, atque non castigavit decies ad perfectum unguem.

Quia Democritus credit ingenium esse fortunatius miserâ arte, & excludit sanos poetas Helicone; bona pars non curat ponere unguis, non curat ponere barbam; petit secreta loca, vitat balnea. Ille enim nanciscetur pretium

nomenque poetæ, si nunquam commiserit tonfori Licino caput insanabile tribus Anticyris. O lævus ego, qui purgor quod ad bilem sub horam verni temporis! Non alius faceret poemata meliora: verum nil tanti est; ergo ego fungar vice cotis, quæ ipsa exfors secandi, valet reddere ferrum acutum: Ipse scribens nil, docebo munus & officium scribentis; unde opes parentur; quid alat formetque poetam; quid deceat, quid non; quò virtus ferat, quò error. Sapere est & principium & fons scribendi recte. Chartæ Socraticæ poterunt ostendere rem tibi;

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that is, they take in the Gall of the Old Comedy, and the Pleasantry of the Middle, in their Imitations of the New.

288. *Vel qui prætextas, vel qui docuere togatas.*] I have given what I take to be the Meaning of *prætextus* and *togatas* in this Place. Some understand by

these Words Tragedy and Comedy, because the Subject of the one is commonly High, and of the other Low Life.

293. *Carmen reprehendite quod non multa dies & multa litura.*] Horace here passes Sentence on an infinite Number of Writings: For every thing that is not well corrected, is condemned

Footsteps of the Greeks, and to celebrate the Home Exploits of *their own Country*: Or who exemplified *the two kinds of Roman Comedy*; the one representing high Characters, the other those in Low-life. Nor would Latium be raised higher by Valour and Feats of Arms than by Eloquence, did not the Fatigue and Tediouſness of *applying the File to poliſh their Writings*, diſguſt every one of our Poets. You, the Descendants of Pompilius, reject the Poem which Length of Time *employed in the Reviſal*, and many Corrections have not improved, and ten times poliſhed, by the exacteſt Rule.

Beauſe Democritus is of opinion, that Genius is of more Avail in Poetry, than paltry Art, and excludes from Helicon Poets who have not a Tincture of Madneſs, not a few Pretenders to the Art, *that they may appear aſted by Poetick Phrenzy*, are careful not to part with their Nails nor Beard; frequent Places of Retirement, ſhun the Baths; for *doubtleſs he imagines he ſhall acquire the Eſteem and Reputation of a Poet*, provided he never allow his Barber Lycinus to ſhave his Head, which is not to be cured by *all the Hellebore of the three Anticyræ*. What a Fool am I, to purge off my Spleen in the Vernal Seaſon; *were it not for this*, none would compoſe more excellent Poems *than I*. But yet *methinks* the Purchase is not worth the Coſt: Therefore I will ſerve inſtead of a Whetſtone, which tho' not capable itſelf to cut, * can give to Steel an Edge: So I who write no Poetry myſelf, will teach the Duty and Province of the Poets; whence he is furniſhed with rich Materials; what improves and forms his Taſte; what gives Grace, what not; what the Effect of good Writing; what of Error and Deviation from Rule.

Sound Judgment is the Ground and Source of writing well. The Socratic Dialogues will direct you in the *Choice of the Subject*; and

* Can render Steel ſharp.

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condemned as imperfect. Horace was continually correcting his Verſes, *Scriptorum quæque retexens*, Sat. iii. Book II.

294. *Perſectum decies non caſtigavit ad unguem.*] A Metaphor taken from thoſe that work in Marble, in Wood, &c. who run their Nail over their Works, to ſee whether 'tis ſmooth or not.

303. *Verum nil tanti eſt.*] Viz. Pretii, It is not worth while, or as we ſay, I am not for buying Gold too dear.

304. *Ergo fungar vice cotis, acutum redere quæ ferrum valet.*] Plutarch quotes a ſaying of Iſocrates, who being asked, how without Eloquence he could make others elo-

quent, replied, "Whetſtones do not cut themſelves, but they make others cut." Horace means, he wrote neither Dramatick nor Epick Poetry, and therefore did not look upon himſelf as a Poet. See the 11th Verſe.

308. *Quo virtus ferat.*] Whither the Virtue or Excellence of Virtue leads. By virtue here I underſtand both Genius and Art, whatever is a good Quality in Writing.

309. *Scribendi recte ſapere eſt & principium & ſons.*] He upbraids the Fools who take Madneſs for Poetry, ſaying, Good Senſe makes a Poet, and no Man can write without it.

Verbaque provisam rem non invita sequentur.
 Qui didicit patriæ quid debeat, & quid amicis,
 Quo fit amore parens, quo frater amandus, & hospes,
 Quid sit conscripti, quod judicis officium, quæ
 Partes in bellum missi ducis; ille profectò
 Reddere personæ scit convenientia cuique.
 Respicere exemplar vitæ morumque jubebo
 Doctum imitatore, & veras hinc ducere voces.
 Interdum speciosa locis, morataque rectè
 Fabula, nullius veneris, sine pondere & arte,
 Valdiùs oblectat populum, meliùsque moratur,
 Quàm versus inopes rerum nugæque canoræ.

315

320

Graius ingenium, Graius dedit ore rotundo
 Musa loqui, præter laudem nullius avaris.
 Romani pueri longis rationibus assem
 Discunt in partes centum diducere. dicat
 Filius Albin, si de quincunce remota est
 Uncia, quid superat? poteras dixisse—Triens. Eu!
 Rem poteris servare tuam. redit uncia: quid fit?
 Semis. An hæc animos ærugo & cura peculî
 Cùm semel imbuerit, speramus carmina fingi
 Posse linenda cedro, & lêvi servanda cupressò?
 Aut prodesse volunt, aut delectare poetæ;

325

330

O R D O.

verbaque non invita sequentur rem provisam. Qui didicit quid debeat patriæ, & quid debeat amicis, quo amore parens, quo frater & hospes amandus sit; quod sit officium conscripti, quod judicis; quæ partes ducis missi in bellum; ille profectò scit reddere cuique personæ convenientia. Jubebo doctum imitatore, & ducere hinc veras voces. Interdum fabula nullius veneris, sine pondere & arte, speciosa tamen locis, morataque rectè, oblectat populum valdius, moraturque melius, quam versus inopes rerum, nugæque canoræ.

Musa dedit Graius, avaris nullius rei præter laudem, ingenium, dedit Graius loqui rotundo ore. Romani pueri discunt longis rationibus diducere assem in centum partes. Filius Albin dicat, si uncia remota est de quincunce, quid superat? Poteras dixisse: Triens. Eu! Poteris servare rem tuam. Uncia redit: Quid fit? Semis. An cum semel hæc ærugo & cura peculî imbuerit animos, speramus carmina linenda cedro, & servanda lêvi cupressò posse fingi?

Poetæ aut volunt prodesse, aut delectare,

N O T E S.

314. Quod si conscripti, quod judicis officium.] The Senators were called Conscript Fathers: Conscripti of a Senator, Judicis of a Judge; whether a Pretor, or Arbitrator confirmed by the Pretor.

316. Reddere personæ scit convenientia cuique.] Each Actor must have Manners agreeable to the Character, τὰ ἀμείβομενα σὺν; a General must not talk like a Centinel, a

God like a Citizen, a Senator like a Country Justice.

318. Et veras voces.] Dr. Bentley reads *vivas voces*; but there is no Occasion for making that Alteration; *verus* here has the same Signification as *justus*, *aptus*, *decens*, as in many other Places of our Poet.

322. Ore rotundo.] A way of speaking in Greek, to express a Fluency of Speech, a round

Words spontaneous will accompany the Subject when well digested. He who has learned what he owes to his Country, what to his Friends; with what Affection a Parent, a Brother, a Stranger, are to be loved; what is the Duty of a Senator, what of a Judge; what the Part of a General sent forth to War: That Man, to be sure, knows to do justice to every Character. I would advise the prudent Imitator, to eye the Model of Life and Manners, and from that Source to derive such a Style as is in Character. Sometimes a Play that makes a Figure with common Places, and where the Manners are well marked, tho' of no Elegance, without Strength of *Expression* and *Art in Composition*, gives higher Delight and better Entertainment, *even* to the Populace, than good Verse void of Matter, and harmonious Trifles.

It was on the Greeks the Muse conferred *her best Gifts*, the *inventive* Genius, and * *manly* polish'd Elocution, in regard that they were covetous of nothing but *true Fame*: For us, we have no such generous Views, Our Roman Youth are taught the *Art of gaining Money*; they learn by long Computations to subdivide a Pound into an hundred Parts. Say, Son of Albinus, if from five Ounces one Ounce be subtracted, what remains? If you answer, † four Ounces; Well said, my Boy! you will soon be able to manage your Estate. ‡ Add an Ounce, what Sum will it make? Six Ounces. When this *cankering* Rust and itching after Wealth hath tainted their Minds, do we expect that Verses can be composed by such Authors || worthy to live and to be preserved in the polish'd Cypress Book-case?

The Poet's Design is either to instruct, or to please; or § at once

- * To speak in a round Stile. † The Third part of the As, that is four Ounces.
‡ Suppose an Ounce be added, what becomes it? || Worthy to be laid over with Cedar.
§ At once to say both Things agreeable, and useful for Life.

N O T E S.

round Mouth, as Demetrius Phalereus has it; the Athenians were Masters of the Freedom and Grace of Expression, which this Phrase denotes.

325. *Assen discunt in partes centum dividere.*] The Roman As consisted of 12 Ounces, or a Pound Weight.

327. *Filius Albin.*] Albinus, a Man of Quality, and a noted Usurer; all the Education he gave his Son, was to cast Accompts well: Horace takes him to task and examines him, as if he had been his Arithmetick Master.

331. *Speramus carmina fingi posse linenda cedro.*] The Booksellers, to preserve their good Books, rubbed them with Cedar Juice,

called Cedrium. Vitruvius, in the eleventh Chapter of the Second Book, "From Cedar is taken an Essence called Cedrium, which has a preserving Quality, and Books that are rubbed with it are not apt to grow mouldy or Worm-eaten." Pliny tells us, that the rubbing Numa's Books with it, kept them undamnified 500 Years Under-ground. Dioscorides says, there is a Virtue in Cedar that will preserve dead Bodies.

332. *Et levi servanda cupresso.*] They did not only rub Books with Cedar Oil, but they kept them in Cypress Cases, which have the same Virtue as Cedar.

Aut simul & jucunda & idonea dicere vitæ.
 Quidquid præcipies, esto brevis: ut citò dicta
 Percipiant animi dociles, teneantque fideles.
 Omne supervacuum pleno de pectore manat.
 Ficta voluptatis causâ, sint proxima veris:
 Nec quodcunque volet, poscat sibi fabula credi:
 Neu pransæ Lamiae vivum puerum extrahat alvo.

335

340

Centuriæ seniorum agitant expertia frugis:
 Celsi prætereunt austera poemata Rhamnes.
 Omne tulit punctum, qui miscuit utile dulci,
 Lectorem delectando, pariterque monendo.
 Hic meret æra liber Soliis; hic & mare transit,
 Et longum noto scriptori prorogat ævum.

345

Sunt delicta tamen, quibus ignovisse velimus:
 Nam neque chorda sonum reddit quem vult manus & mens,
 Poscentique gravem persæpe remittit acutum;
 Nec semper feriet quodcunque minabitur arcus.
 Verùm ubi plura nitent in carmine, non ego paucis
 Offendar maculis, quas aut incuria fudit;
 Aut humana parum cavit natura. quid ergo?
 Ut scriptor si peccat idem librarius usque,
 Quamvis est monitus, veniâ caret; & citharædus
 Ridetur, chordâ qui semper oberrat eadem:
 Sic mihi qui multum cessat, fit Choerilus ille,
 Quem bis terque bonum, cum risu miror; & idem
 Indignor, quandoque bonus dormitat Homerus.

350

355

O R D O.

aut dicere simul jucunda & idonea vitæ.
 Quidquid præcipies esto brevis: ut animi
 dociles percipiant, fidelesque teneant citò dicta.
 Omne supervacuum manat de pleno pectore.
 Ficta causâ voluptatis, sint proxima veris:
 nec fabula poscat sibi credi, quodcunque volet:
 neu extrahat vivum puerum alvo pransæ
 Lamiae. Centuriæ seniorum agitant expertia
 frugis: celsi Rhamnes prætereunt poemata
 austera. Tulit omne punctum, qui miscuit utile
 dulci, delectando pariterque monendo lectorem.
 Hic liber meret æra Soliis; hic & transit
 mare, & prorogat longum ævum noto scrip-
 tori.

Sunt tamen delicta, quibus velimus ignovisse:
 nam neque chorda semper reddit sonum, quem
 manus & mens vult, persæpeque remittit so-
 num acutum poscenti gravem; nec arcus sem-
 per feriet quodcunque minabitur. Verum ubi
 plura nitent in carmine, ego non offendar pau-
 cis maculis, quas aut incuria fudit, aut hu-
 mana natura parum cavit. quid ergo? Ut
 scriptor librarius, si usque peccat idem, quam-
 vis est monitus, caret veniâ; & citharædus
 ridetur, qui semper oberrat eadem chordâ: sic
 qui multum cessat, fit mihi ille Choerilus,
 quem miror cum risu bis terque bonum; & ego
 idem indignor, quandoque bonus Homerus dor-

N O T E S.

342. *Austera poemata.*] Dry Poems; the Manner of voting in the Comitium, by
 where the *Dulce* is not joined with the Points.
Utile, the Pleasant with the Profitable. 344. *Lectorem delectando pariterque monen-*
 343. *Omne tulit punctum.*] Alluding to do.] Both the Pleasant and Profitable must

to write both for Amusement and Instruction. Whatever Precepts you give, be short; that the docile Mind may soon learn by heart, and faithfully retain what is delivered. All Superfluities *are easily forgot, and* run out of the Memory when full. Let you Fictions which are * designed to please, resemble Truths as near as possible: Let not your Play claim our Faith to whatever Improbabilities it pleases to represent; nor take out of a Sorceress's Belly a living Child which she had devoured.

The Centuries of *grave* Senators explode all Poems that are void of Instruction: The exalted Knights scorn those that are *rigid and austere*. He who joins the Instructive with the Agreeable, carries every Vote, by pleasing and at the same time improving his Reader. This is the Book † brings Profit to the Bookseller, this crosses the Sea, and ‡ perpetuates the Writer's Fame to distant Ages.

Yet there are Faults to which we could wish to have Indulgence given; for neither does the String *always* yield the Sound which the Artist's Hand and Thought designs, but very often makes a sharp when he demands a Flat: Nor will the Bow always hit whatever Mark it aims at. But when the Beauties in a Poem shine more numerous, I will not be offended with a few Blemishes, which either Negligence || hath let fall, or which human Nature hath hardly provided against. How then is this Rule to be understood? As an Amanuensis, if he still commits the same Fault, tho' he has been reprov'd, is without Excuse; as the § Musician, who always blunders in the same String, is ridiculed, so he who is vastly deficient becomes another Chærilus, at whom I wonder with a Sneer, if in a whole Poem he be but twice or thrice happy in a Sentiment or Expression; and at the same time I am vexed, whenever the excellent

* For the sake of Pleasure.
Writer a lasting Age or Memory.
the Lyre.

† Wins Money for the Sotii.
|| Hath thrown out.

‡ Continues to the famed
§ The Harper, or Player on

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go together, and never be asunder; wherefore he says *pariter*.

348. *Nam neque chorda sonum.*] A Comparison that shews very well of what Nature Faults must be that are pardonable; they ought to be like those false Tones, which a false String, or a String ill struck, sometimes give; it makes a Dissonance, but such a one as is not perceptible; the other Strings that perfectly accord and give a right Tone drowning it.

353. *Quid ergo?*] Upon Horace's saying, We should pardon such little Negligences;

this Objection is made to him, or he makes it himself: *Quid ergo?* What must we blame then? Since one may make any thing pass for a Negligence.

359. *Quandoque.*] For *Quandocumque*, *quoties*, *Indignor*, *quoties*. Horace says, I still laugh at Chærilus in admiring him as I have done, twice or thrice; whereas I always admire Homer, and feel a secret Indignation when he happens to sleep. Which shews how much those are mistaken, who would turn this *Quandoque bonus dormitat Homerus*, into a sort of Proverb.

Verum opere in longo fas est obrepere somnum.

360

Ut pictura, poesis: erit, quæ, si propius stes,
Te capiat magis; & quædam, si longius abstes:
Hæc amat obscurum; volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit semel; hæc decies repetita placebit.

365

O major juvenum, quamvis & voce paternâ
Fingeris ad rectum, & per te sapis; hoc tibi dictum
Tolle memor: certis medium & tolerabile rebus
Rectè concedi: consultus juris, & actor
Causarum mediocris, abest virtute disert
Messalæ, nec scit quantum Cassellius Aulus;
Sed tamen in precio est: mediocribus esse poetis
Non homines, non Dî, non concessere columnæ.
Ut gratas inter mensas symphonia discors,
Et crassum unguentum, & Sardo cum melle papaver
Offendunt; poterat duci quia cœna sine istis:
Sic animis natum inventumque poema juvandis,
Si paulum summo decessit, vergit ad imum.

370

375

Ludere qui nescit, campestribus abstinet armis:
Indoctusque pilæ, discive, trochive, quiescit;
Ne spissæ risum tollant impunè coronæ:
Qui nescit, versus tamen audet fingere. Quid ni?
Liber & ingenuus, præsertim census equestrem
Summam nummorum, vitioque remotus ab omni.
Tu nihil invitâ dices faciesve Minervâ:

380

385

O R D O.

mitat. Verum fas est obrepere somnum in
longo opere.

Poesis est ut pictura; erit quædam, quæ,
si stes propius, capiat te magis; & quædam,
si abstes longius: hæc amat obscurum: hæc,
quæ non formidat argutum acumen judicis, vo-
let videri sub luce: hæc placuit semel; hæc
repetita decies placebit.

O major juvenum, quamvis & fingeris ad
rectum paternâ voce, & sapis per te; attamen
memor tolle hoc dictum tibi: medium & tole-
rabile rectè concedi certis rebus: mediocris
consultus juris, & actor causarum, abest vir-
tute Messalæ disert, nec scit tantum quantum
Cassellius Aulus, sed tamen est in pretio: at

non homines, non Dii, non columnæ concessere
poetis esse mediocribus. Ut symphonia discors,
& crassum unguentum, & papaver cum Sardo
melle offendunt inter gratas mensas; quia cœna
poterat duci sine istis: sic poema natum inven-
tumque animis juvandis, si decessit paulum
summo, vergit ad imum.

Is qui nescit ludere, abstinet armis campe-
stribus; indoctus pilæ, discive, trochive
quiescit, ne spissæ coronæ impunè tollant risum.
Qui nescit tamen, audet fingere versus? Quid
ni? Liber est, & ingenuus, præsertim census
quod ad equestrem summam nummorum, remo-
tusque ab omni vitio. Tu dices faciesve nihil

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360. Fas est.] I render, It is natural
and pardonable; for the Word implies both.
Fas est, i. e. Fato fit, vel licet.

364. Hæc amat obscurum] A Painter
must not place in a full Light what was
made for a small one; neither must any part
of

Homer * seems to nod. But 'tis *natural and* pardonable, † to be surprized with Sleep in a long Work.

As it is in Painting, so in Poetry ; some will strike you more ‡ if you view them nearer, and some if at a greater Distance. One loves the Dark ; another, which dreads not the Critic's nice Discernment, wants to be seen in the *clearest* Light : One hath pleased once ; another shall please *tho'* ten times repeated.

O thou First-born of the *hopeful* Youths, tho' you are formed to a right Judgment by a Father's Voice, and || are wise enough to be your own Teacher ; yet take this Truth, which is worth your Remembrance as spoken to you *in particular* : That in some Professions a Mediocrity, and a tolerable Degree may well enough be admitted : A Counsellor, *for example*, or Pleader at the Bar, of the middle Rate, is far from the Perfection of eloquent Messalla, nor knows so much as Cassellius Aulus ; but yet he is in Esteem : But neither Gods, nor Men, nor *venal* Columns, have given Indulgence to middling Poets. As at a mirthful Feast harsh discordant Musick, and coarse Perfumes, and Poppy *compounded* with *bitterish* Sardinian Honey, create Disgust ; because the Entertainment might have been prolonged without them : So Poetry, by Nature designed and invented for improving our Minds, *must stand or fall by this Rule* ; if it comes short ever so little of the Top, it must sink to the Bottom.

He who cannot *Fence and play at other Exercises*, refrains from the Arms of the Campus *Martius* ; and the unpractised in the Ball, or Quoit, or Hoop, meddles not with them ; lest the crouded Ring boldly raise the *loud* Laugh *against him* : He who knows nothing of Poetry, yet dares compose. Why not ? He is free-born and a Gentleman ; above all, § possessed of an equestrian Estate, and clear of every Vice. You *I know* will neither say nor do any thing † con-

* Grows drowsy, or flags. † That Sleep should creep or steal upon one in a long Work. ‡ If you stand nearer, and some if you stand at a greater Distance. || And are wise of yourself. § Valued or rated in the Censor's Books at an equestrian Sum of Sesterces. ‡ In defiance of Minerva.

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of a Poem, which was made for Obscurity, be examined by a full Light.

371. *Cassellius Aulus*.] A Roman Knight, one of the most eminent Lawyers of that Time ; a Man of great Learning, Eloquence, and Wit.

372. *Mediocribus esse poetis*.] Mediocrity, is not to be endured in Poetry ; if it is not excellent, 'tis wretched.

279. *Ludere qui nescit, campestribus abstinet armis*.] Ludere, to do his Exercises well ; to ride, wrestle, swim, throw the Javelin, handle a Pike and Sword, play at Tennis, Quoits, &c. which he calls *Arma campestra*. The Arms of the Field of Mars.

Id tibi iudicium est, ea mens. si quid tamen olim
Scripseris, in Meti descendat iudicis aures,
Et patris, & nostras, nonumque prematur in annum.
Membranis intus politis, delere licebit

Quod non edideris: nescit vox missa reverti.

390

Silvestres homines facer interpretsque Deorum
Cædibus & victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres rabidosque leones:
Dictus & Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis, & prece blandâ
Ducere quò vellet. fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis;
Còncubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.

395

Sic honor & nomen divinis vatibus atque
Carminibus venit. post hos insignis Homerus,
Tyrtæusque mares animos in Martia bella
Versibus exacuit. dictæ per carmina sortes,
Et vitæ monstrata via est, & gratia regum
Pieriis tentata modis, ludusque repertus,

400

405

O R D O.

Minervâ invitâ; id est iudicium tibi; ea mens. Si tamen scripseris quid olim, descendat in aures Metii iudicis, & patris, & nostras, prematurque in nonum annum, membranarum politis intus, licebit delere quod non edideris: vox missa nescit reverti.

Orpheus facer interpretsque Deorum deterruit homines sylvestres cædibus & fœdo victu: dictus ob hoc lenire tigres rabidosque leones. Et Amphion, conditor Thebanæ arcis, dictus & movere saxa sono testudinis, & ducere ea

blanda prece quò vellet. Hæc quondam fuit sapientia Poetis, secernere publica privatis, sacra profanis, prohibere concubitu vago, dare jura maritis; moliri oppida; incidere leges ligno. Sic honor & nomen venit divinis vatibus atque carminibus. Post hos insignis Homerus, Tyrtæusque versibus exacuit mares animos in Martia bella: sortes dictæ sunt per carmina: & via vitæ monstrata est: & gratia regum tentata est modis Pieriis: Lu-

N O T E S.

386. *Id tibi iudicium est, ea Mens.]* Iudicium, the Opinion that causes a Resolution. *Mens*, what executes it. *Horace* speaks to the elder *Piso*, as wanting no Instruction.

387. *In Meti descendat Iudicis aures.]* Speaking of *Spurius Metius Tarpæ*, a great Critick, and one of the Judges appointed to examine Writings: He mentions him in the tenth Satire of the First Book.

388. *Nonumque prematur in annum.]* As *Helvius Cinna* did. He was a good Poet, and an intimate Friend of *Catullus's*: He was nine Years revising a Poem of his, call'd *Smyrna*.

Smyrna mei Cynnæ nonam post denique messcm
Scripta fuit nonamque edita post Hyemem.

Isocrates was ten Years revising his Panegyrick. *Horace* does not however limit the Time to nine Years; he puts a Definite for an Indefinite, which depends on the Labour and Judgment of each Author, who may weaken his Work by too much correcting it. "Correction, says *Quintilian*, ought to have its Bounds."

392. *Cædibus & victu fœdo deterruit.]* *Horace* speaks of an *Orpheus*, who was more ancient

trary to the Bent of Nature ; such is your Judgment, such your Capacity. Yet if ever you shall write any thing, let Mœtius, who is a Judge, and your Father and me, have a Hearing of it : And let it not see the Light till the ninth Year, laying your Papers at Home *till then*. It will be in your Power * to alter or amend what you have not made publick : But the Word once sent abroad can no more return.

Poetry at first was a sacred Profession : Thus Orpheus, that sacred Poet, and the Interpreter of the Gods, by his Muse civilized Mankind, reclaim'd them from their Ravages and inhuman Diet, thence said to tame the Tygers and rabid Lions. Amphion too, the Founder of the Theban Wall, is said to have put the Stones in Motion by the Musick of his Lyre, and by the soft Allurements of his Song to lead them whithersoever he would. This in former Ages was the Wisdom of the Philosophic Poet, to distinguish public from private Good ; Things sacred from Things profane ; to restrain from the vague promiscuous Embrace ; † settle the Regulations of the married State ; plan out Cities ; compile Bodies of Laws. Thus Honour and Reputation accrued to divine Poets and their Works. After these, illustrious Homer and Tyrtæus by their Poetry animated heroic Souls to martial Feats of War : By means of Poetry were Oracles delivered ; the Conduct of human Life regulated : In Pierian Strains was the Favour of Kings solicited ; by Poetry, Games and amusing Trials of Skill were introduced ; and by this, a

* To deface or rase out.
Laws on Tables of Wood.

† Give Laws to married Parties, plan out Cities, cut out

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ancient than the Expedition of the *Argonauts*.

394. *Dictus & Amphion, Thebanæ conditor arcis.*] Cadmus built *Thebes* about 1400 Years before the Birth of our Saviour, and 25 Years after 'twas built *Amphion* encompassed it with Walls, and built a Citadel ; and for that, by his Harmony, or according to others, by his Eloquence, he persuaded the Citizens and Peasants to set their Hands to the Work, 'twas fabled, he raised the Citadel and Walls with the Sound of his Lyre, and that the Stones leap'd of themselves into their proper Places.

398. *Maritis.*] As we say married People, Husbands and Wives.

399. *Leges, incidere ligno.*] The first Laws were written in Verse ; and in Verse *Solon* begins his Laws.

399. *Ligno.*] On Wooden Tables : The

Romans engraved theirs on Copper Plates.

402. *Tyrtæusque.*] He was a Schoolmaster, little, ugly, limping, and one-ey'd ; the *Athenians* gave him by way of Derision to the *Spartans*, who by Order of *Pythian Apollo* demanded a General of them, to lead them against the *Messenians* ; which he did, and was beaten by the *Messenians* in three several Battles. This so reduced the *Spartans*, that they were forced to lift their Slaves, and promise them the Wives of the Slain. The Kings of *Sparta*, discouraged by so many Losses, would have returned Home ; but *Tyrtæus* repeating some Verses of his at the Head of the Army, so animated the Soldiers, that they fell on the Enemy and routed them. Some of these Verses are still extant. This was about 680 Years before Christ.

Et longorum operum finis : ne fortè pudori
Sit tibi Musa lyræ solers, & cantor Apollo.

Naturâ fieret laudabile carmen, an arte,
Quæsitum est. ego nec studium sine divite venâ,
Nec rude quid proffit video ingenium : alterius sic
Altera poscit opem res, & conjurat amicè.

410

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer ; sudavit & alsit,
Abstinent venere & vino : qui Pythia cantat
Tibicen, didicit priùs, extimuitque magistrum.

415

Nunc satis est dixisse, Ego mira poemata pango :
Occupet extremum scabies : mihi turpe relinqui est,
Et, quod non didici, sanè nescire fateri.

Ut præco, ad merces turbam qui cogit emendas ;
Assentatores jubet ad lucrum ire poeta

420

Dives agris, dives positus in fenore nummis.
Si verò est unctum qui rectè ponere possit,
Et spondere levi pro paupere, & eripere atris
Litibus implicitum ; mirabor, si sciet inter-
noscere mendacem verumque beatus amicum.

425

Tu seu donâris, seu quid donare voles cui ;
Nolito ad versus tibi factos ducere plenum

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duſque repertus, & finis longorum operum ; ne fortè Musa ſolers lyræ, & cantor Apollo ſit pudori tibi.

Quæſitum eſt, num laudabile carmen feret naturâ, an arte : ego nec video quid proſit ſtudio ſine divite vena, nec quid rude ingenium : ſic res altera poſcit opem alterius, & conjurat amice. Is qui ſtudet cursu contingere metam optatam, tulit fecitque multa puer, ſudavit & alſit, abſtinuit venere & vino. Tibicen, qui cantat Pythia, prius didicit, extimuitque magiſtrum. Nunc ſatis eſt

dixiſſe, Ego pango mira poemata : ſcabies occupet extremum : turpe eſt mihi relinqui, & fateri ſane nescire, quod non didici.

Poeta dives agris, dives nummis poſitus in ſœnore, jubet aſſentatores ire ad lucrum, ut præco qui cogit turbam ad merces emendas. Si vero eſt, qui poſſit rectè ponere unctum convivium, & ſpondere pro levi paupere, & eripere implicitum atris litibus : mirabor, ſi beatus ſciet internoscere mendacem verumque amicum. Tu, ſeu donaris, ſeu voles donare quid cui, nolito ducere plenum lætitiæ ad ver-

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406. *Ne forte pudori.*] Which proves Horace wrote this Encomium on Poetry, to hinder the Pifo's being shock'd at the Difficulty of it.

408. *Natura feret laudabile carmen, an arte quæſitum eſt.*] He does not forget the grand Queſtion, Whether Poetry comes from Nature or Art. Horace, to hinder the Piſo's truſting wholly to their Genius, determines it, That Nature and Art ſhould always go together. Nature, 'tis true, is the

Baſis of all, as Horace owns in the third and ſixth Odes of the Fourth Book. Nature alone is preferable to Art alone, but joined together it makes Perfection : Nature gives a Facility ; Art, Method and Safety.

417. *Occupet extremum ſcabies.*] An Expreſſion uſed by Children, who at certain Plays cried out, *The Mange will take the Hindmoſt.*

418. *Quod non didici, &c.*] I am inclined to think that *quod* here is to be taken adverbially,

Period put to the long Labours of the Year: *These Things I mention*, lest possibly you should be ashamed of the Muse that tunes the Lyre, and of Apollo the God of Song.

Whether good Poetry be the Effect of Nature or of Art has been made a Question: For my part, I neither see what Application without a rich poetic Vein, nor what a Genius uncultivated by *Art and Study* can avail: So much does the one require the other's Aid, and with joint Force conspire to *this great End*. He who is ambitious * to gain the valued Prize by Running, hath done and suffered much when young; † hath bore the sultry Heat, and pinching Cold, abstained from Women and from Wine. He who plays the Pythian Aires first learned *the Art of Musick*, and ‡ was in Subjection to a Master: *So necessary is Study in every other Art, and why not in Poetry, tho' we seem to think quite otherwise*: Now 'tis enough to make a bold Pretension and tell the World, "I compose admirable Poetry; to write away as fast as possible, according to the Proverb, A Plague take the Hindmost: For me, I should think it a Disgrace indeed to be left behind, and || own myself a Stranger to an Art I have not learned."

Like a Crier who convenes the Croud to buy his Wares; so a Poet, rich in Land, and Money put out to Usury, invites a Tribe of Flatterers to attend *the Rehearsal* of his Poetry for Gain. But if he be one who can well afford to give them a sumptuous Treat, and to bail his poor insolvent Client, and relieve him when involved in plaguy Law-suits, I shall wonder much if he be so happy as to know the Distinction between a true and false Friend. For you, whether you have made, or design to make a Present to any one, introduce him not to *the hearing of your Verses* while he is full of Joy; for then you may expect to hear nothing but fulsome Compliment, he will

* To reach the wish'd for Goal. † He hath sweated, and been pinch'd with Cold.
‡ Was awed by, or under the harsh Authority of a Master. || See Note 418.

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bially, and then the Meaning will be, I should be ashamed to say, I know not an Art, because I never learned it: As much as to say, I know no Use of being taught Rules of Poetry, 'tis on Nature and mere Genius I depend in what I write.

419. *Ut præco, ad merces turbam qui cogit emendas.*] Art and Nature are not always enough to make a good Poet; there must be also faithful Friends to tell an Author of his Faults, which are hard to be found by such Great Men as the *Piso's*.

422. *Unctum ponere.*] To treat high. *Opsonium* is understood. *Martial* said to *Pomponius*.

Quod tam grande sophos clamat tibi turba togata,
Non tu Pomponi, cæna diserta tua est.

"Tis not thee, *Pomponius*, 'tis thy Supper, that is so eloquent." *Pliny* calls such Praisers *Laudicænas*.

Lætitia: clamabit enim, Pulchre, bene, rectè;

Pallefcet super his; etiam stillabit amicis

Ex oculis rorem; saliet; tundet pede terram.

430

Ut qui conducti plorant in funere, dicunt

Et faciunt prope plura dolentibus ex animo: sic

Derisor vero plùs laudatore movetur.

Reges dicuntur multis urgere culullis,

Et torquere mero, quem perspexisse laborent,

435

An sit amicitia dignus. si carmina condes,

Nunquam te fallant animi sub vulpe latentes,

Quintilio si quid recitares, Corrige, sodes,

Hoc, aiebat, & hoc: meliùs te posse negares,

Bis terque expertum frustra; delere jubebat,

440

Et malè tornatos incudi reddere versus:

Si defendere delictum, quàm vertere, malles;

Nullum ultra verbum, aut operam insumebat inanem,

Quin sine rivali teque & tua solus amares.

Vir bonus & prudens versus reprehendet inertes,

445

Culpabit duos, incomptis allinet atrum

Transverso calamo signum; ambitiosa recidet

Ornamenta; parum claris lucem dare coget;

Arguet ambigüe dictum; mutanda notabit;

Fiet Aristarchus: nec dicet, Cur ego amicum

450

Offendam in nugis? hæ nugæ seria ducent

In mala derisum semel, exceptumque sinistre.

Ut mala quem scabies aut morbus regius urget,

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sus factos tibi: clamabit enim, Pulchre, bene rectè: pallefcet super his, etiam stillabit rorem ex amicis oculis; saliet, tundet terram pede. Ut qui conducti plorant in funere, dicunt & faciunt prope plura dolentibus ex animo: sic derisor movetur plus vero laudatore. Reges dicuntur urgere multis culullis, & torquere mero hominem, quem laborent perspexisse, an sit dignus amicitia. Si condes carmina, nunquam animi latentes sub vulpe fallant te.

Si recitares quid Quintilio, aiebat, Corrige, sodes, hoc, & hoc: si negares te bis terque expertum frustra posse melius; jubebat delere, & reddere includi versus male tornatos: si

malles defendere delictum, quam vertere, insumebat nullum verbum ultra, aut operam inanem, quin solus amares teque, & tua, sine rivali. Vir bonus & prudens reprehendet versus inertes, culpabit duos, allinet transverso calamo atrum signum incomptis, recidet ambitiosa ornamenta; coget dare lucem parum claris; arguet dictum ambigüe; notabit mutanda; fiet Aristarchus: nec dicet, Cur ego offendam amicum in nugis? Hæ nugæ ducent in seria mala hominem semel derisum, exceptumque sinistre.

Qui sapiunt, timent fugiuntque tetigisse vesanum poetam, ut fugiunt eum quem mala

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438. *Quintilio si quis recitares.*] The Poet Quintilius Varus, a Relation and intimate Friend of Virgil and Horace's. The latter addresses the eighth Ode of the First Book to

him, and mourns his Death in the 24th Ode. He had been dead some Time when this Epistle to the Piso's was written, for which Reason he says, *aiebat, jubebat, insumebat,*

cry out, § Fine! Ingenious! Excellent! At some Parts he will grow pale; he will even let fall a dewy Tear from his friendly Eyes; he will leap, he will beat the Ground with his Feet for Joy. As those who mourn at Funerals for Hire generally *over-act their Part*, do and say more than the Grieved at Heart; so one who gives Mock-praise, shews greater Emotion than a sincere Admirer. Kings are said to ply with repeated Bumpers, and by Wine to make proof of a Man whom they are solicitous throughly to know whether he be worthy their Confidence. If you write Poetry, never let a *false Heart* disguised under a sly Outside deceive you.

Had you rehearsed any thing to Quintilius, he would say, Pray correct this and this: If you replied, you could not do it better, after you had attempted it twice or thrice in vain; he would bid you dash out, and once more apply to the Forge your ill-polish'd Verse: If you chose to defend, rather than correct a Fault; * without more Words, or employing his Labour in vain, he would leave you to hug yourself and your Performances alone without a Rival. A Man of Integrity and sound Judgment will censure spiritless Lines, the harsh he will condemn, † the ungraceful he will dash out with his Pen; all *vain* affected Ornaments he will retrench; he will make him ‡ throw Light on Places that are obscure; he'll arraign what is expressed ambiguously, mark what ought to be altered; *in a word*, he will be an Aristarchus: He will not say, Why should I offend my Friend in Trifles? These *same* Trifles will lead him into Ills of serious Consequence, when once deluded with false Praise, and || abused with malignant Flattery. *By thus feeding his Vanity, you will bring on him a Poetic Madness, than which no greater Curse can befall him.*

For like one whom a foul Plague or Jaundice, enthusiastic

§ *Finely, well, right.* * He employed not a Word more; nor labour in vain, but you might lose yourself, &c. † On the unpolished he will draw a black Score with his Pen across. ‡ Give Light to Parts not clear. || Received or used unbandsomely.

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insumebat, Terms never used but of a Person that is dead. three Things, Adding, Retrenching, and Altering.

440. *Delere jubebat.*] When an Author has tried and cannot correct a Place, he thinks he may let it go: But *Quintilius* was in such a Case for blotting it out; a piece of Cruelty the Moderns are seldom guilty of.

445. *Vir bonus & prudens versas reprehendet inertes.*] These five Verses are admirable, and include almost all that the Rhetoricians have said of Criticism; which consists of

450. *Cur ego amicum offendam in nugis.*] The usual Language of Flatterers: Why shall I offend my Friend for Trifles, by telling him his Verses are not good?

451. *Hæ nugæ seria ducent mala.*] Horace replies very well, "What you call Trifles will be fatal to the Poet, whom you abuse by concealing your Sentiments from him."

Aut fanaticus error, & iracunda Diana ;
 Vesenum tetigisse timent fugiuntque poetam, 455
 Qui sapiunt : agitant pueri, incautique sequuntur.
 Hic, dum sublimes versus ructatur, & errat,
 Si veluti merulis intentus decidit auceps
 In puteum, foveamve ; licet, Succurrite, longum
 Clamet, io cives ; non sit qui tollere curet. 460
 Si quis curet opem ferre, & demittere funem ;
 Qui scis, an prudens huc se dejecerit, atque
 Servari nolit ? dicam, Siculique poetæ
 Narrabo interitum. Deus immortalis haberi
 Dum cupit Empedocles, ardentem frigidus Ætnam
 Infiluit. sit jus, liceatque perire poetis. 466
 Invitum qui servat, idem facit occidenti.
 Nec semel hoc fecit ; nec si retractus erit, jam
 Fiet homo, & ponet famosæ mortis amorem.
 Nec satis apparet, cur versus factitet ; utrùm 470
 Minxerit in patrios cineres, an triste bidental
 Moverit incestus : certè furit, ac velut ursus,
 Objectos caveæ valuit si frangere clathros,
 Indoctum doctumque fugat recitator acerbus.
 Quem verò arripuit, tenet, occiditque legendo, 475
 Non missura cutem, nisi plena cruoris, hirudo.

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scabies, aut morbus regius, aut error fanaticus, & Diana iracunda urget : Pueri agitant, incautique sequuntur eum. Hic, dum ructatur versus sublimes, & errat, si veluti auceps intentus merulis decidit in puteum foveamve ; licet clamet longum, io cives, succurrite ; non sit unus, qui curet tollere eum. Si quis curet ferre opem ei, & demittere funem ; dicam, qui scis an non prudens dejecerit se huc, & nolit servari ? Narraboque interitum poetæ Siculi. Dum Empedocles cupit haberi Deus immortalis, frigidus infiluit Ætnam ardentem. Sit jus, liceatque poetis perire. Qui servat alium invitum, facit idem occidenti. Nec fecit hoc semel : nec, si erit retractus, fiet jam homo, & ponet amorem famosæ mortis. Nec apparet satis, cur factitet versus ; utrum minxerit in cineres patrios, an incestus moverit triste bidental ; certe furit, ac veluti ursus, si valuit frangere clathros objectos caveæ, recitator acerbus fugat indoctum doctumque. Quem vero arripuit, tenet, occiditque eum legendo, hirudo non missura cutem, nisi plena cruoris.

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454. *Et iracunda Diana.] Intensèd Diana. i. e. The Influence of the Moon, which was thought to produce in some People that kind of Madness called Lunacy.*
 465. *Ardentem frigidus Ætnam.] By Frigidus, Horace would describe all the Extravagance of a Madman, who to get the Name of a God, seeks a Death which he's afraid to find : He would be a God, and he dies with Fear.*

Phrenzy or Lunacy infects; those who are wise, shun a frantick Poet and dread his touch; the Boystoss him about, and the Unwary follow him. If, like a Fowler intent on catching * Birds, the Fool should tumble into a Well or Ditch, while he pours forth his frothy fustian Numbers, and rolls along; let him cry out ever so long, Oh! help, good Citizens; not one would care to take him up. Should any one be disposed to give him Aid, and let down a Rope to draw him out, How do you know, I would say, but he threw himself in thither wittingly, and has no mind to be saved; and as a Confirmation, would relate the Story of the Sicilian Poet Empedocles's Death; who while he was ambitious to be deemed a God immortal, jump'd in a cold Fit into Ætna: Let Poets have a Privilege and Licence to chuse their own Death: He who saves a Man against his Will, does the same as killing him. Neither is it the first time he hath acted thus; nor, were he to be forced from his Purpose, would he now become a *sedate* Man, and † be cured of his Passion for a Death that promises him so much Fame: Neither is the Reason very obvious, why he *is condemned* to make Verses: Whether he has ‡ violated his Father's Ashes, or sacrilegiously removed the sad Trophy of Heaven's vindictive Thunder; for certain he has the Poetic Fury upon him, and like a raging Bear, that has broke through the Grates that shut up his Den, pursues Learned and Unlearned, || to pester them with the Rehearsal of his Works; and whomsoever he catches, he holds fast and § reads him dead; a true Leech, that will not part with the Skin till gorged with Blood.

* Black-birds. † Lay aside. ‡ Scattered his Water upon. || Being a cruel intemperate Rehearser, he chafes. § Kills him by Reading.

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471. *Minxerit in patrios cineres.*] 'Twas very profane among the Antients to piss in a Holy Place. *Perseus* in his first Satire:

Pinge duos angues; pueri, sacer est locus,
extra
Meiite————

"Paint two Snakes on the Wall; the Place, Children, is sacred, go piss Without."
But 'twas a double Profanation to piss on a Lamb; and a horrible Sacrilege to piss on

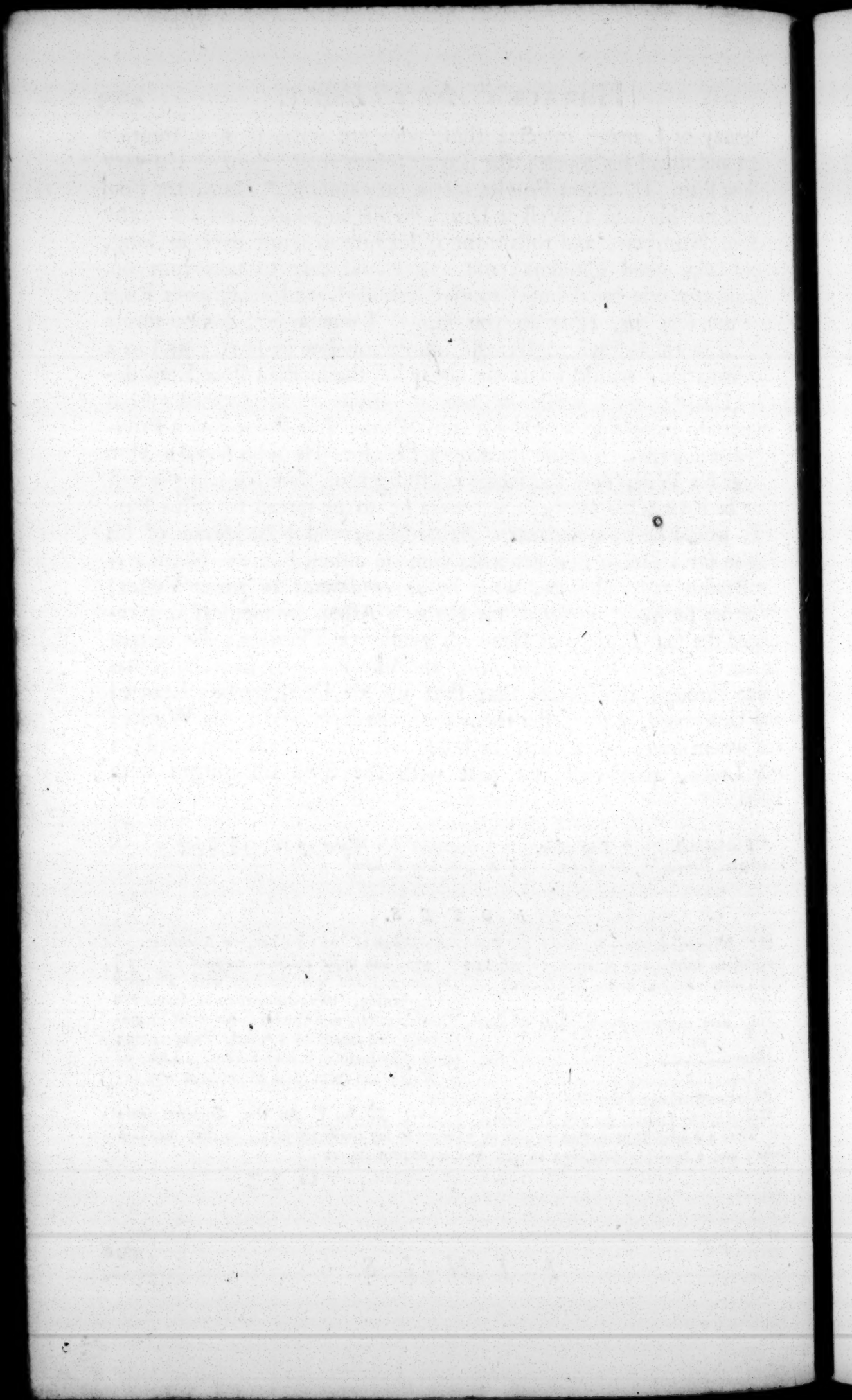
the Tomb of one's Father, or Ancestors.

471. *An triste bidental moverit incestus.*] When a Place was stricken with Thunder or Lightning, 'twas thought to be devoted to Consecration, and the Diviners went immediately and sacrificed a young Sheep there; then they inclosed it with Stakes, a Line, or a Wall; and from that Moment it was sacred.

472. *Incestus.*] As the Ancients were wont to say *chaste* for *pious*, so they also said *incestus* for *impious*.

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